



E-ISSN: 2527-807X P-ISSN: 2527-8088

Leksema

JURNAL BAHASA DAN SASTRA

VOLUME 6 NUMBER 1 JANUARY-JUNE 2021

RINI ESTIYOWATI IKANINGRUM
SRI SARWANTI

Students' Digital Literacy in Online Reading Class:
A Critical Reflection on English Language Learners

GITA ANGGRIA RESTICKA
ERWITA NURDIYANTO
SRI NANI HARI YANTI

Banyumas Proper Names: Structure and Critical
Reflection

DIPA NUGRAHA

Hot Coffee for the Guest: Gastro Criticism on Budi Darma's
Tamu

BAHY C. AYATUDDIN ASSRI

Symbolic Patterns George Floyd's Death
Demonstrations: A Linguistic Landscape Study

FAHMI REZA ALFANI
SUKARNO
AKHMAD HARYONO

Selling-and-Buying Transaction Patterns in a Traditional
Market: A Generic Structure Potential Approach

MUBAROK DILMA FASA
SAJARWA

The Translation of Fixed Expressions from French to
Indonesian in *Madame Bovary* Novel

DIANA KARTIKA
IRMA

Conditional Sentences in Japanese and English:
A Contrastive Study

YUSTI ARINI
IKA SULISTYARINI

Improving Critical Reading Ability, Learning Autonomy,
and Learning Participation through *Kahoot!* Application



FACULTY OF CULTURES AND LANGUAGES
IAIN SURAKARTA

E-ISSN: 2527-807X P-ISSN: 2527-8088

Leksema
JURNAL BAHASA DAN SASTRA

Volume 6 Number 1 January-June 2021

E-ISSN: 2527-807X P-ISSN: 2527-8088

Leksema

JURNAL BAHASA DAN SASTRA

Editor-in-Chief : M. Zainal Muttaqien (IAIN Surakarta)

Editorial Board : Sujito (IAIN Surakarta)
Teguh Budiharso (IAIN Surakarta)
Jon Mason (Charles Darwin University)
John Charles Ryan (Southern Cross University)
Like Raskova Octaberlina (UIN Maliki/ELITE)
RIBUT Basuki (Universitas Petra/ESAI)

Editors : Lilik Istiqomah (IAIN Surakarta)
Eric Kunto Aribowo (Universitas Widya Dharma)
Vilya Lakstian C. Mulya (Politeknik Harapan Bangsa)
Agus Dwi Priyanto (Universitas Sebelas Maret)

Assistant to Editors : Nurhayati Amalia
Hendra Apri Nugraha

PUBLISHER ADDRESS

Gedung Fakultas Adab dan Bahasa IAIN Surakarta
Jl Pandawa, Pucangan, Kartasura, Sukoharjo 57168, Jawa Tengah
Telp: (0271) 781516 - Faks: (0271) 782774

Website : ejournal.iainsurakarta.ac.id/index.php/leksema
Email : jurnal.leksema@iain-surakarta.ac.id

PREFACE

Assalamu'alaikum wa rahmatullaahi wa barakaatuh.

*Alhamdulillah*hirabbil'amin. After about six-months of process, this edition of *Leksema: Jurnal Bahasa dan Sastra* Volume 6 Number 1 January-June 2020 can finally be published. Similar to the previous editions, in this number, we present eight articles in total. According to their fields of study, there are five articles from linguistics, two articles from language teaching, and only a single article coming from literature studies.

Meanwhile, the composition of the authors look various as they come from different higher educational institutions in Indonesia, i.e. Universitas Tidar (Magelang), Universitas Jenderal Soedirman (Purwokerto), Universitas Muhammadiyah Surakarta (Surakarta), UIN Sunan Kalijaga (Yogyakarta), Universitas Jember (Jember), Universitas Gadjah Mada (Yogyakarta), and Universitas Bung Hatta (Padang), and one from internal IAIN Surakarta (Surakarta).

For your information, starting from this volume, we have changed the policy of the working language used for the articles from the option of using English or Indonesian to English only. This policy is aimed at gaining global recognition to this journal in order to upgrade its level from a national to an international journal. Therefore, all the authors who intend to publish articles to this journal are obliged to write the manuscripts in English beforehand.

Again, this publication is expected to give contributions to the development of science, particularly language and literature studies along with their teachings. Therefore, we invite experts, scholars, academics, students, practitioners, and anyone from all over the world who is interested in developing language and literature studies to disseminate thoughts, ideas, and research results in the forms of articles published on this journal.

Lastly, on behalf of the publisher, we convey our high gratitude and appreciation to the authors, reviewers, editors, readers, and the other parties who have involved in the process of this journal publication. All your contributions are counted and, hopefully, can give much benefits to public. May Allah bless us all. *Aamiin. Aamiin. Ya rabbal 'alamiin.*

Enjoy reading and keep writing and publishing.

Wassalamu'alaikum wa rahmatullaahi wa barakaatuh.

Surakarta, June, 31st, 2021

Editor-in-Chief

E-ISSN: 2527-807X P-ISSN: 2527-8088

Leksema

JURNAL BAHASA DAN SASTRA

Volume 6 Number 1 January-June 2020

TABLE OF CONTENTS

Students' Digital Literacy in Online Reading Class: A Critical Reflection on English Language Learners RINI ESTIYOWATI IKANINGRUM & SRI SARWANTI	1-12
Banyumas Proper Names: Structure and Cultural Reflection GITA ANGGRIA RESTICKA, ERWITA NURDIYANTO & SRI NANI HARI YANTI	13-22
Hot Coffee for the Guest: Gastro Criticism on Budi Darma's <i>Tamu</i> DIPA NUGRAHA	23-31
Symbolic Patterns at George Floyd's Death Demonstrations: A Linguistic Landscape Study BAHY CHEMY AYATUDDIN ASSRI	33-46
Selling-and-Buying Transaction in a Traditional Market: A Generic Structure Potential Approach FAHMI REZA ALFANI, SUKARNO & AHMAD HARYONO	47-59
The Translation of Fixed Expressions from French to Indonesian in <i>Madame Bovary</i> Novel MUBAROK DILMA FASA & SAJARWA	61-76
Conditional Sentences in Japanese and English: A Contrastive Analysis DIANA KARTIKA & IRMA	77-89
Improving Critical Reading Ability, Learning Autonomy, and Learning Participation through <i>Kahoot!</i> Application YUSTI ARINI & IKA SULISTYARINI	91-100

Students' Digital Literacy in Online Reading Class: A Critical Reflection on English Language Learners

DOI: 10.22515/ljbs.v6i1.2939

RINI ESTIYOWATI IKANINGRUM

riniestiyowati@untidar.ac.id

SRI SARWANTI

srisarwanti@untidar.ac.id

English Education Study Program, Universitas Tidar
Magelang, Indonesia



submitted: 26/10/2020 revised: 6/3/2021 accepted: 21/3/2021 published: 5/4/2021 pages: 1-12

ABSTRACT

Since literacy deals with the ability to read and write therefore information using technologies is really vast developed. In this digital era, students of English need to get accustomed to various disciplines, such as computer, ICT, and media literacy. Digital literacy deals with social practices and conceptions through digital texts. This reveals four main elements, i.e.: understanding cultural, social, and historical contexts of technology use; critical thinking and analysis; reflective practice; and facility with the functional skills and tools of digital technology production. This is a qualitative study which examined students' critical digital literacy when they did online reading activity outside the class. The data were collected by using questionnaire. The subject of this research were the fourth semester students of English Department of Universitas Tidar Magelang. The findings navigate students with their critical digital literacy and understanding of the text with their background knowledge and interpret text effectively. This research implies to the concept of online class implementation, especially in reading class.

Keywords: students of English; critical digital literacy; online reading

INTRODUCTION

Literacy is actually an ability of the readers to comprehend what is being stated and noted. The level of such ability depends on how the readers understand the words and also the meaning since written communication is also a meaning making activity (Chen 2017). They might understand the words, but on the other hand they might not catch what are actually stated through those words. Being unable to grasp the meaning of what are stated leads to incorrect reaction to the words stated. Literacy covers five major fields, that is, basic literacy, visual literacy, library literacy, media literacy and technology literacy.

Basic literacy resembles activities in basic skills such as reading, listening, speaking, writing, and counting (Mulia 2016). These activities improve the level of human ability. By having those skills in life, human beings are able to support their own life. The second kind of literacy is library literacy. This is the continuing ability of the former literacy. Library literacy makes the readers understand and have good comprehension on differentiating between fiction and non-fiction, having the ability to make use of book catalogue and index finding the intended books. Library literacy also covers the ability to understand the written works including finding the information in the text, getting the summary of the text, and stating the position of the text based on a specific point of view. The third literacy is visual literacy. This is the ability to comprehend the visual texts which can be related to technology literacy. Visualization of texts might need more energy to get the meaning transferred. The next is media literacy. This is the ability to understand many kinds of text presented in many kinds of media. Being able to handle such media can lead the readers to have good understanding of the meaning making process through the media. The technology literacy, then, covers the ability to work

with, to make use of technology and to understand how to deal with the activities with internet. The ethics how to behave with those instrument and media are also included. The lack of literacy among students, especially student teacher or pre-service teacher, in Indonesia is realized by the government. It searched for outstanding activities to boost students' literacy at school.

Indonesian government has launched the literacy program namely *National Literacy Movement* as stated in the Regulation of Ministry of Education and Culture Number 23 in 2015 about implementing good characters. This ministry formed national groups to organize the literacy activities in the underbow units. In this digital era, students of English need to get accustomed with various disciplines such as: computer literacy, ICT literacy and media literacy. During the vast development of information and technology, digital literacy is badly needed to cope with the development.

The teaching learning process outside of the classroom by providing structured conversations in teacher-led and controlled in the virtual learning environment (VLE) has been supported by the internet (Tan 2013). The environment is created by the teacher based on the condition and situation of the students. The teacher himself knows his class and his students better. With this background knowledge, the teacher can create and structures activities matched and suitable with condition of the students. By using teacher's guidance the activities will run smoothly and effectively. She also urges that the internet has provided facilitation in conducting online classroom. The facilitation is self-directed and independent (Cote & Milliner 2018). The term facilitation here means that the teacher is free to select particular kinds of activities without any interference from others. The teacher sets the classroom, selects the activities, sets the assessment, and also sets the rules of his own classroom. This will encourage students to be familiar with such virtual classroom with particular platform. In other words, they are forced to get used with the technology through the platform of the virtual class. The condition encourages students to have good digital literacy in order to go along with the information and technology development (Daley et al. 2020) when students face reading difficulty (Hikmah & Pranata 2019) along their online reading activities.

Digital literacy involves social practices and conceptions including meaning making in digital texts (Dashtestani & Hojatpanah 2020). As stated previously that this process involves the ability to understand words and to comprehend the meaning by using the words. This digital literacy reveals four main elements i.e. understanding cultural, social, and historical contexts of technology use; critical thinking and analysis; reflective practice; and facility with the functional skills and tools of digital technology production. In understanding cultural, social, and historical context, digital literacy plays a very important role in maintaining social relationship among the people. This is the results of the ability urged in understanding meaning behind words in social and cultural context. By doing so, people can grasp the meaning without any friction in communication. The critical thinking and analysis forced the readers to provide sufficient data before giving any statements. The data will support the analysis done after reading the digital texts (Burgess, Price & Caverly 2012). Reflective practice depicts how readers comprehend the information presented. The practice shows how fast readers achieve their best performance in reading. Facility with the functional skills and tools of digital technology production means that the readers are facilitated with skills to

utilize tools in using many kinds of platforms supported by the internet. Reading digital texts needs ample prior knowledge and sociocultural context of the readers themselves (Liarsari & Nuroh 2018). Prior knowledge will help the readers analyze the information from the digital text to bear any critical thinking needed to get the target contents (Santisteban, Díez-Bedmar & Castellví 2020). It is also supported by integrated interpretation brought along from the background knowledge.

Reading is a meaning-making process. Through this process, readers are able to access information from the materials read. The readers' prior knowledge and the sociocultural context of the reading construct an integrated interpretation of the inputs (Chen 2017). Furthermore, he also states that what the readers have in their prior knowledge includes any information and ideas about the target contents. This also influence the way the readers see the reading material with its hidden agenda (Knight, Dooly & Barberà 2020). The sociocultural context is the environment surrounds the readers. This can include classrooms, informal environments, values, beliefs, and personal factors.

Critical reflection in the readers, in the perspective of constructivists' theory, enable the readers to have their own understanding, interpretation, and knowledge by undergoing things and it is reflected on what they experience in life (Boluk & Carnicelli 2015). The ability to see things is basically reflected from the experience the readers face. How critical the reflection the readers have is influenced by their own interpretation and understanding. The EFL teaching and learning process is also based in the socio-cultural theory by Vygotsky (Alem 2019). The society provides abundant sources of learning exposures. In this condition the readers will be equipped with the mental settlement of being confident and respected. This enables meaningful interaction among the participants to critically reflect on the constraints or success of the classes (Watulak 2016). In addition, the learning from experience helps the learning in the process of transforming experience through critical reflection. The critical reflection is also shaped by the experts surrounds by setting the zone of proximal development. This zone enables readers reach the target content easily. This was rooted from Dewey, Piaget, and Lewin's perspectives of integrated philosophy of reflection, interdependent/interactive psychological perspectives, and individual inner mental processing. Being confident and respected is the basic need in reaching the objectives in reading digital texts. Being secure in mind can help readers set up questions leading to critical thinking trough some steps. The steps are setting questions, defining problems, examining evidence, analyzing assumptions and solving problems. Teachers are encouraged to set up activities promoting critical thinking.

As stated by Wade (1995), the characteristics of the activities which employ critical thinking are: (1) asking questions, (2) defining a problem, (3) examining evidence, (4) analyzing assumptions and biases, (5) avoiding emotional reasoning, (6) avoiding oversimplification, (7) considering other interpretations, and (8) tolerating ambiguity.

Besides for the arguments for the previous researchers stated before, this research also be based on digital literacy on pre-service teacher (Al-Hazza 2017), pre-service teacher exploration on the use of tablet technology for studying literacy (Grainger 2020), and the investigation of pre-service teacher readiness in the use of CALL in EFL context (Park & Son 2020). Furthermore, Pangrazio (2016) also did research in challenging, connecting, and cultivating

critical digital thinking. While McNaughton (2016) focused on critical reflection in relation with social responsiveness, Theobald, Gardner, & Long (2017) stressed their study on critical reflection in social work. Lastly, Whitaker & Reimer (2017) investigated critical reflection based on students concepts. Considering the previous research, the writer needs to expand research on critical digital literacy for students as pre service teacher by exploring their critical reflection in online reading class. Therefore this study uncovers whether the process of learning digital reading has implemented critical digital literacy and to what extent the learning of digital reading affect students' critical digital literacy.

RESEARCH METHOD

This research employed descriptive qualitative approach. The data were collected through observation and questionnaire. The results of the questionnaire are the prior data of in-depth interview. The subject of the research is 120 pre-service teachers grouped into 4 classes. The observation was conducted by following the activities of the students in virtual classes. All activities and responses in those virtual classes were noted. Then, the questionnaire was distributed to the students via online class. The data from the questionnaire were the the basis of the in-depth interview. The interview was done based on the questionnaire submitted. The interview was conducted to have a triangulation of the bias data. The interview was conducted to 4 respondents who are selected randomly.

The questions in the questionnaire involve: (1) sticking on individual perspective while reading, (2) checking factual issues while reading, (3) seeing the text from other's perspective, (4) finding difficulties while reading hoax information, (5) figuring out facts, opinions, and fictions, (6) figuring out information bias, and (7) finding solution when reading confusing or jumbled information.

After the data were collected, they were then analyzed by using qualitative data analysis. The procedure of data processing includes: (1) observation, (2) distributing questionnaire, (3) compiling the results of questionnaire, (4) reviewing the results of questionnaire, (5) analyzing the data, and (6) drawing conclusion.

FINDINGS AND DISCUSSIONS

This section deals with the research findings and discussions of the results for answering the research questions. There are two research questions and they are elaborated below.

The Process of Learning in Online Reading Class

The observation was done to get the preliminary data of what the process of learning reading is like. The pre-service teachers were given interesting and problematic digital texts (Al-Hazza 2017). Then, they were asked to critically think of how the problems are solved in the texts that leads them to critical digital literacy (Liansari & Nuroh 2018). They were asked to write questions on the information that they were doubted of. The questions then were asked to the class and let the class discuss the answers. After the discussion, they were to define the actual problems in the texts. The problems led them to have a comprehensive understanding of the problems in the text. To solve the problems, they were asked to search for sufficient data and proof to supports the solutions. The solutions were discussed to avoid the influence of emotional reasoning and oversimplifications. Finally, they came to the solution to the problems. The activities involve raising questions, defining problems, examining evidence and analyzing assumption. The activity also avoids

emotional reasoning and oversimplification. It supports other interpretations. It also avoids ambiguity. The results show that they did the critical digital literacy (Knight, Dooly & Barberà 2020) like what the writers have presented previously that there were no follow up of the solutions. Therefore they don't have such factual critical thinking of the texts.

The Critical Digital Literacy of Pre-service Teachers

This section deals with a detailed explanation of critical digital literacy of pre-service teachers (Knight, Dooly & Barberà 2020). After the pre-service teacher found the solutions of the problems in the digital texts, then they were given questionnaire. The questionnaire consisted of 7 questions and they were asked to tick on the boxes reflecting whether they strongly agree, agree, disagree, and strongly disagree. The level of pre-service teacher literacy is seen from 7 points of view. They are: (1) sticking on individual perspective while reading, (2) checking factual issues while reading, (3) seeing the text from other's perspective, (4) finding difficulties while reading hoax information, (5) able to figure out facts, opinions, and fictions, (6) able to figure out information bias, and (7) able to find solution when reading confusing or jumbled information. The results of the questionnaire are elaborated as follows.

When the pre-service teachers read the digital texts, they mostly did not stick onto the individual perspective while reading (Burgess, Price, & Caverly 2012). It is supported by more than a half of the respondents. *Figure 1* shows that while reading on line texts, most of the respondents (59%) strongly disagree that they stick on individual perspective, while 8 % of them disagree with the statement. Those who agree with the statement are 23 % and 10 % strongly agree with it.

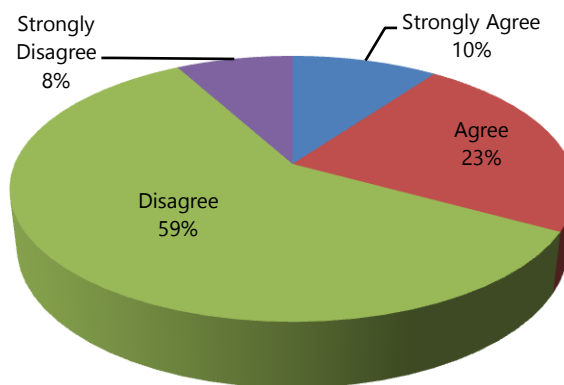


Figure 1: Sticking on individual perspective while reading

The individual perspective actually also influence the pre-service teachers' understanding of the digital texts although it is supported only 33% of the total respondents. Like what Wade has mentioned that individual perspective influence the understanding as the prior knowledge of the digital texts (Burgess, Price & Caverly 2012). In comparison to those who don't stick onto the individual perspective as much as 67%. It shows that the pre-service teacher actually get into the reading directly when they read the digital texts. The individual perspective and prior background knowledge do not interfere the understanding of the texts. This fact also reveals that the pre-service teachers are digitally literate. The result of interview below supports it (Note: RSC: researcher, RPD: respondent).

- RSC : Do you stick onto your own perspective while reading texts?
 RPD-1 : Yes, at the beginning, Ma’am. But while reading, I follow the writer’s perspective.
 RPD-2 : Yes, Ma’am. But, I usually find out the writer’s position after reading the text for a while.

In terms of checking factual issues while reading, most of the respondents or 86% state that they check the factual issue while reading. This is in line with what (Wade 1995) and (Cote & Milliner 2018) have stated that finding facts is part of the critical thinking activity after the problem is defined. How they find the fact is independent and self-directed. On the other hand only 14% do not check the fact while reading. From this results, it shows that pre-service teachers has good digital literacy since they mostly check any information and fact presented in the digital text whether the information is correct and valid or not. They do not believe the information presented in the text directly. By checking the facts, they keep on having correct information from the digital texts. This is supported by the results of the following interview.

- RSC : Do you always check every information presented in the text you read?
 RPD-1 : Yes, Ma’am. But not all, I usually check it when I read awkward information. I mean, when I read a text, and I think I find it unusual I will check the information from other digital resources.
 RPD-2 : I don’t easily believe information, Ma’am. I just check the information I read.

The results of the interview above clearly support the statement that the pre-service teachers do not easily believe the information form digital texts. They are digitally literate.

Figure 2 shows the distribution of the statement that the respondents check the factual issues while reading. For the fact that the respondents check the factual issues while reading, 67 % of them agree with it while 19% others strongly agree. Those who disagree share 14% and none strongly disagree with the statement.

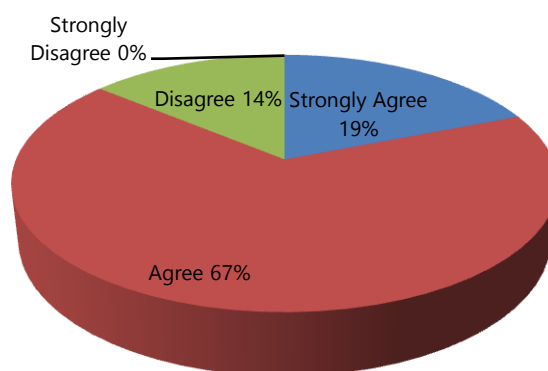


Figure 2: Checking factual issues while reading

The fact that the respondents see the the text from other’s perspective is presented in Figure 3. The respondents mostly (61%) agree with the statement. The other 19%, 18%, and 2% disagree, strongly agree, and strongly disagree with the statement.

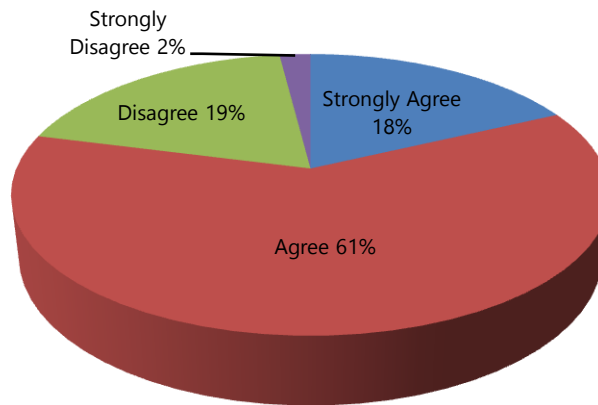


Figure 3: Seeing the text from other's perspective

The results of the questionnaire for the statement whether the respondent see the text from other's perspective show that most of the respondents or 80% see the text from other's perspective. They usually stand on the writer's perspectives to easily understand and get the meaning of the information presented in the digital texts. This condition leads the pre-service teacher to figure out the feeling and deep meaning that the writer shares in the texts. These results are also supported by the results of following interview.

RSC : When reading, How do you see the texts?

RPD-1 : At the beginning, I see the text at a glance. After I read it, I know how I position myself. I usually stand on the writer's perspective.

RPD-2 : For me, I can easily stand on the writer's perspective only from reading the first sentences in the opening.

From this interview, it can be stated that the pre-service teacher have the ability to position themselves onto the writer's perspective while reading texts. They are digitally literate.

On the other hand, 20% of the respondents do not see the text from other's perspective. It depicts that one fifth of the pre-service teachers still see the texts from their own perspectives. It leads the respondents to have different information since the perspective is not the same. Different information got from the text results in different reaction related to the problem solving needed. From this perspective, the pre-service teachers have good digital literacy. These results are also supported by the results of following interview.

RSC : When reading, How do you see the texts?

RPD-3 : I usually read texts based on my prior knowledge. I stand on my own perspective.

In terms of the statement that the readers find difficulties while reading hoax information, *Figure 4* shows the results. Based on *Figure 4*, 49% of the respondents disagree, 37% of them agree, 9% strongly disagree, and 5% strongly agree with the statement. More than half of the respondents or 58% still find difficulties while reading a text containing hoax information. The process of checking the facts and issues do not always run well therefore the pre-service teachers still find difficulties when they are reading texts containing hoax information. They are unable to figure out hoax information from the digital texts.

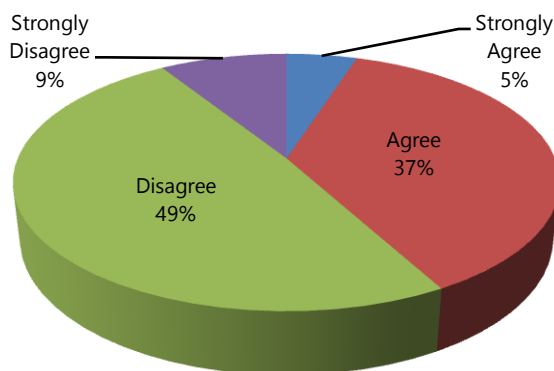


Figure 4: Finding difficulties while reading hoax information

From this condition, the pre-service teacher should be aware that hoax information can lead to misleading in the process of understanding the digital texts. On the other hand, 42% of the respondents do not find any difficulties while reading texts that contain hoax information. Even though the readers are equipped with the ability to always check the information and issues while reading digital texts. This results is in line with (Al-Hazza 2017) that finding data and proof on what is being read is crucial since it help readers to always stay in correct path. Like what was stated by Respondent 3 (RPD-3) as follows.

RSC : Do you think that you find difficulties while reading texts containing hoax information?

RPD-3 : I think it is difficult to differentiate which information is hoax and which one is not. All information looks similar and valid.

From this interview it can be summarized that checking whether the information is hoax or not is not an easy matter. The pre-service teachers still find obstacles in finding the correct facts. The interview with Respondent 4 (RPD-4) shows different result. He finds that checking the facts and issues is normal and he does not find any difficulties. The interview is as follows.

RSC : Do you think you find difficulties while reading texts containing hoax information?

RPD-4 : I think it does not matter at all. I get used to check any information I read from other resources.

The next statement in the questionnaire is the fact that the respondents are able to figure out facts, opinions, and fictions are presented in *Figure 5*. The respondents mostly (78%) agree with the statement. The other 7%, 15% disagree and strongly agree, and no one says strongly disagree with the statement. The respondents who agree and strongly agree are 93%. It means that almost all respondents are able to figure out facts, opinions, and fiction from the digital texts.

The results as shown in *Figure 5* indicate that the pre-service teacher did not find any difficulties in finding facts, opinions, and fiction from the texts. It is also supported by the results of the interview with R4 that he gets used to check any information presented in the text from other digital resources. The opinions and fiction in the text can also be figured out since the pre-service teachers are able to see the text from the writer's perspective. They easily grasp the information and the writer's stand on particular problems. The following interview supports this result.

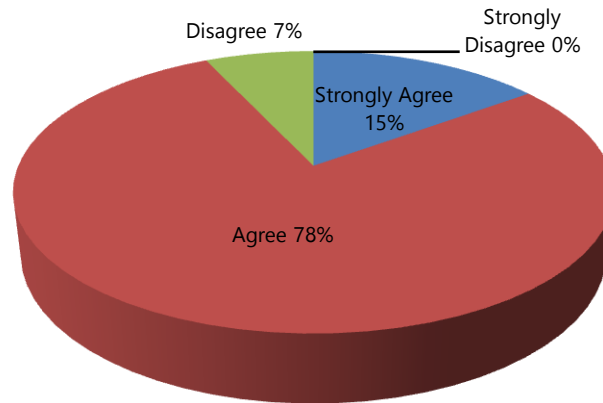


Figure 5: able to figure out facts, opinions, and fictions

RSC : Can you figure out the facts, opinions, and fiction from the texts you read?

RPD-2 : Yes. I used to do it.

RPD-4 : Yes. I can do it, too. It used to be like that.

Although 93% of the respondents find it easy to figure out the facts, opinion, and fiction from the texts, there are 7% of them still find it difficult to do. These respondents are unable to understand the facts, opinions, and fiction from the texts. This condition leads them to have incorrect comprehension and understanding of the texts and finally make them unable to solve the problem. These respondents need more guidance in handling the digital texts and doing critical literacy with the texts.

The results of the sixth statement in the questionnaire are shown in Figure 6. It shows that while reading, the respondents are able to figure out information bias. The responds are 72% of them agree with it. 23% of them disagree and 5% of then strongly agree with it. None strongly disagrees with the statement.

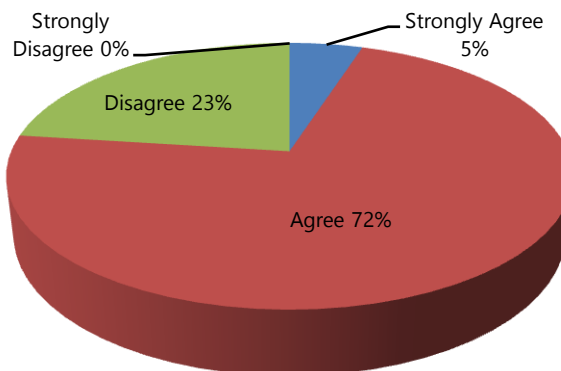


Figure 6: Figuring out information bias

The respondents who are able to find out information bias are 77% from the total respondents. It means that most of them have the ability to check the information whether it is opinion or facts or even bias. This ability help them get the valid information and they are not influenced by hoax and bias. It can also be said that the pre-service teachers have owned the ability to understand and comprehend the text thoroughly without any interference of hoax and bias. They are digitally literate. This result is supported by the results of the interview as follows.

- RSC : Can you identify the information bias from the texts?
 RPD-2 : Yes, I can, Ma'am. But I have to read and reread to find out the information bias.
 RPD-4 : Of course, Ma'am. I sometimes can easily find the information bias but sometimes I need to reread the text to figure it out.

On the other hand, there are still 23% of the respondents who are unable to find out information bias from the texts. These respondents are those who do not have the ability to check the hoax information, to figure out facts, opinions, and fiction. They still find it difficult to compare whether the information is valid or not. They also still face constraints in stating the facts and opinions. They are unable to judge whether there is information bias or not. The interview with Respondent 3 shows this result.

- RSC : Can you identify the information bias from the texts?
 RPD-3 : I find it difficult, Ma'am. It is really hard. All information seem to be all valid.

The results of the last statement in the questionnaire are figured out in *Figure 7*. It depicts the respond of the statement that while reading texts they are able to find solution when facing confusing or jumbled information. Most of the respondents (81%) strongly agree with the statement. Another 17% of them agree and 2% disagree with it. None strongly disagree with it.

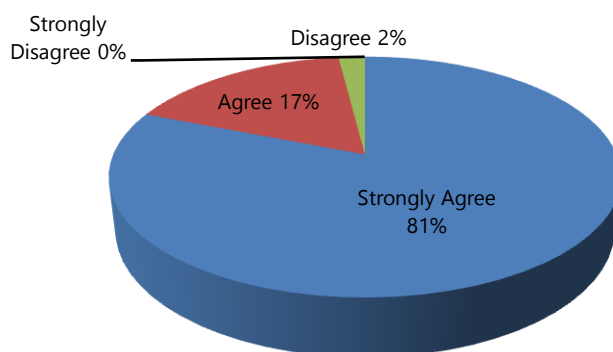


Figure 7: Finding solution when reading confusing or jumbled information

From the figure, it can be stated that 98% of the respondents are able to find solution when reading texts containing confusing and jumbled information. This fact is supported by the other previous facts that the pre-service teachers are able to check the information, to find opinions and information bias. With this ability, they are able to find solution when reading texts containing unclear information. They are not panic, but on the other side they start to search for similar information from other digital resources and consequently they find what is wrong in the texts(Santisteban, Díez-Bedmar & Castellví 2020). The result is supported by the results of interview as follows.

- RSC : Can you find any solution when you read a text and you are confused with the text?
 RPD-4 : Sometimes Ma'am. But, I usually reread the text and I get the point.

As stated previously that coping with the vast development of information and technology, pre-service teachers are forced to be familiar with technology. More and more on line classes are conducted due to the Covid-19 outbreak. Critical reading class used to be conducted regularly, but during the outbreak, it is conducted virtually. When the critical reading class is conducted on line, more and more complicated texts are presented and the pre-service teacher

have limited time to comprehend and get the points of the texts. As seen in the results of the observation, they show that the critical digital literacy of the teachers is still limited due to the fact that they are able to find the critical solution of the problems presented in the texts but they are not able to make the follow up.

CONCLUSION

Based on the explanation and elaboration above, it can be concluded that the pre-service teacher have the experience of facing complicated texts in the critical reading class but they are not able to find the follow up of the solutions. When reading texts, they don't stick on individual perspective but they try to see the texts from other's perspective. They have the ability to identify facts, opinions and fiction to avoid information bias. They also have the ability to solve complicated problems. With such kinds of ability the pre-service teachers can organize themselves in joining the online reading class and manage the on line articles and reading. They will never be biased by the wrong information since they have learned critical digital literacy which leads them to be more informative in their daily life.

REFERENCES

- Al-Hazza, Tami Craft. 2017. "The Tension in Pre-Service Teachers' Explorations of Tablet Technology for Literacy Purposes: Positive Beliefs and Practical Shortcomings." *Teacher Development* 21 (5): 704-21. <https://doi.org/10.1080/13664530.2017.1338195>
- Alem, Yeshambel Tadele. 2019. "Critical Reflection as Motivational Strategy of Learning Critical Reading." *Journal of Language Teaching and Research* 10 (4): 683. <https://doi.org/10.17507/jltr.1004.03>
- Boluk, Karla & Sandro Carnicelli. 2015. "Activism and Critical Reflection through Experiential Learning." *Journal of Teaching in Travel and Tourism* 15 (3): 242-51. <https://doi.org/10.1080/15313220.2015.1059304>
- Burgess, Melissa L, Debra P. Price, and David C. Caverly. 2012. "Digital Literacies in Multiuser Virtual Environments among College-Level Developmental Readers." *Journal of College Reading and Learning* 43 (1): 13-30. <https://doi.org/10.1080/10790195.2012.10850360>
- Chen, Shin Feng. 2017. "Modeling the Influences of Upper-Elementary School Students' Digital Reading Literacy, Socioeconomic Factors, and Self-Regulated Learning Strategies." *Research in Science and Technological Education* 35 (3): 330-48. <https://doi.org/10.1080/02635143.2017.1314958>
- Cote, Travis & Brett Milliner. 2018. "A Survey of EFL Teachers' Digital Literacy: A Report from a Japanese University." *Teaching English with Technology* 18 (4): 71-89. <http://www.tewtjournal.org>
- Daley, Samantha G, Yang Xu, C. Patrick Proctor, Gabrielle Rappolt-Schlichtmann & Boris Goldowsky. 2020. "Behavioral Engagement among Adolescents with Reading Difficulties: The Role of Active Involvement in a Universally Designed Digital Literacy Platform." *Reading and Writing Quarterly* 36 (3): 278-95. <https://doi.org/10.1080/10573569.2019.1635545>
- Dashtestani, Reza & Shamimeh Hojatpanah. 2020. "Digital Literacy of EFL Students in a Junior High School in Iran: Voices of Teachers, Students and Ministry Directors." *Computer Assisted Language Learning* 0 (0): 1-31. <https://doi.org/10.1080/09588221.2020.1744664>
- Grainger, Peter. 2020. "How Do Pre-service Teacher Education Students Respond to Assessment Feedback?" *Assessment and Evaluation in Higher Education* 45 (7): 913-25. <https://doi.org/10.1080/02602938.2015.1096322>
- Hikmah, Durratul & Mohammad Sofyan Adi Pranata. 2019. "Reading Narrative By Semantic Mapping: A Strategy To Enhance Students' Comprehension." *Leksema: Jurnal Bahasa dan Sastra* 4 (2): 171. <https://doi.org/10.22515/ljbs.v4i2.1785>
- Knight, Janine, Melinda Dooly & Elena Barberà. 2020. "Getting Smart: Towards Critical Digital Literacy Pedagogies." *Social Semiotics* 0 (0): 1-24. <https://doi.org/10.1080/10350330.2020.1836815>
- Liansari, Vevy & Ermawati Z. Nuroh. 2018. "Realitas Penerapan Literasi Digital Bagi Mahasiswa FKIP Universitas Muhammadiyah Sidoarjo." *Proceedings of the ICECRS* 1 (3): 241-52. <https://doi.org/10.21070/picecrs.v1i3.1397>
- McNaughton, Susan Maree. 2016. "Critical Reflection: Scaffolding Social Responsiveness

- for First-Year Students." *Reflective Practice* 17 (3): 296-307. <https://doi.org/10.1080/14623943.2016.1159551>
- Mulia, Vilya Lakstian Catra. 2016. "The Contributions of Literacy Skills to National Development." *Leksema: Jurnal Bahasa dan Sastra* 1 (2): 111. <https://doi.org/10.22515/ljbs.v1i2.101>
- Pangrazio, Luciana. 2016. "Reconceptualising Critical Digital Literacy." *Discourse* 37 (2): 163-74. <https://doi.org/10.1080/01596306.2014.942836>
- Park, Moonyoung & Jeong Bae Son. 2020. "Pre-service EFL Teachers' Readiness in Computer-Assisted Language Learning and Teaching." *Asia Pacific Journal of Education* 00 (00): 1-15. <https://doi.org/10.1080/02188791.2020.1815649>
- Santisteban, Antoni, María Consuelo Díez-Bedmar & Jordi Castellví. 2020. "Critical Digital Literacy of Future Teachers in the Twitter Age (La Alfabetización Crítica Digital Del Futuro Profesorado En Tiempos de Twitter) (La Alfabetización Crítica Digital Del Futuro Profesorado En Tiempos de Twitter)." *Cultura y Educacion* 32 (2): 185-212. <https://doi.org/10.1080/11356405.2020.1741875>
- Tan, Elaine. 2013. "Informal Learning on YouTube: Exploring Digital Literacy in Independent Online Learning." *Learning, Media and Technology* 38 (4): 463-77. <https://doi.org/10.1080/17439884.2013.783594>
- Theobald, Jacqui, Fiona Gardner & Natasha Long. 2017. "Teaching Critical Reflection in Social Work Field Education." *Journal of Social Work Education* 53 (2): 300-311. <https://doi.org/10.1080/10437797.2016.1266978>
- Wade, Carole. 1995. "Using Writing to Develop and Assess Critical Thinking." *Teaching of Psychology* 22 (1): 24-28. https://doi.org/10.1207/s15328023top2201_8
- Watulak, Sarah Lohnes. 2016. "Reflection in Action: Using Inquiry Groups to Explore Critical Digital Literacy with Pre-Service Teachers." *Educational Action Research* 24 (4): 503-18. <https://doi.org/10.1080/09650792.2015.1106957>
- Whitaker, Louise & Elizabeth Reimer. 2017. "Students' Conceptualisations of Critical Reflection." *Social Work Education* 36 (8): 946-58. <https://doi.org/10.1080/02615479.2017.1383377>

ARTICLE CITATION IN *THE CHICAGO MANUAL OF STYLE 16*

In-text Citation

Ikaningrum and Sarwanti (2021, 6)
..... (Ikaningrum and Sarwanti 2021, 6)

Reference List Entry

Ikaningrum, Rini Estiyowati and Sri Sarwanti. 2021. "Students' Digital Literacy in Online Reading Class: A Critical Reflection on English Language Learners". *Leksema: Jurnal Bahasa dan Sastra* 6 (1): 1-12. <https://doi.org/10.22515/ljbs.v6i1.2939>.

Copyright © 2021 *Leksema: Jurnal Bahasa dan Sastra*

Banyumas Proper Names: Structure and Cultural Reflection

DOI:10.22515/ljbs.v6i1.2441



GITA ANGGRIA RESTICKA

gita.resticka@unsoed.ac.id

ERWITA NURDIYANTO

erwita.nurdiyanto@unsoed.ac.id

SRI NANI HARI YANTI

sri.yanti@unsoed.ac.id

Indonesian Literature Department, Universitas Jenderal Soedirman
Purwokerto, Indonesia

submitted: 11/5/2020 revised: 14/2/2021 accepted: 5/4/2021 published: 30/4/2021 pages: 13-22

ABSTRACT

Proper name is a linguistic symbol that reflects people's perspectives and thoughts over something. This study aims to reveal current naming convention in Banyumas from linguistic perspective and to describe naming classification which covers list of proper names, their sociocultural background, the meanings, and the functions. This study used descriptive-qualitative method with snowball technique for the sampling. Banyumas proper names are dominated by the use of monomorphemic form. The languages used to give proper names come from local language, Bahasa Indonesia, as well as foreign languages. The naming structure covers first name, functioning as gender and birth order markers; middle name, containing ethnical or foreign element; and last name, containing family name. Naming reference mostly uses adjectives, famous figures' names, nature elements, flower names, puppet characters' names, and/or numbers and symbols. Prefix *su-* also characterizes some proper names in Banyumas. Cultural reflection from Banyumas proper names is that the proper names chosen by the name givers, mostly parents, resemble their hope and prayer for their children. Proper name as a part of culture and folklore becomes ethnical identity for the people themselves.

Keywords: proper name, Banyumas, culture

INTRODUCTION

Naming process is one of earliest phases of a human life. The study of proper name is called as onomastics or onomatology. Onomastics covers naming system and structure, naming reference, and naming function (Anderson 2007). Naming system refers to the stems or themes that forms the name; combined themes called dithematic, and the uncombined one is called monothematic. Naming structure consists of first name, middle name, and last name (Van Langendonck 2007). Naming system in this study is included in semantics field (Chaer 2007). Although proper name is strongly related with its reference, it is often arbitrary and conventional. Thus, naming process can be done by adopting certain reference, shifting the meaning from its reference, or making a new one. Regardless all of this processing, naming process itself, naturally, is a form of prayer from the parents, as the name givers, towards their children.

Proper name is a social label for every individual (Bahiyah 2016) that shows their characteristics and at the same time indirectly reflects the society where they live. Banyumas proper names do not only show self identities and reflect the society, but also show their kinship. This research describes how Banyumas people generate proper names for their children and what factors affecting it. The current trend shows that Banyumas people tend to use foreign languages, or at least combine it with local language; famous figures' names, and nature and floral element; as well as refer to certain important events. This condition implies the shift of naming convention in Banyumas from traditional into modern one.

Proper name is a sociolinguistic marker, since it is affected by social, cultural, religious, and linguistic factors. Proper name is also a conventional

label for social identification and communication (Widodo et al. 2010). Naming process is a psychological realization of the society to represent and brand themselves to the others (Widodo 2013). Naming process of each region has their own distinctive values and tradition, since it is affected by how the people see the sociocultural environment through the linguistic concept, especially in relation to the naming process.

In this modern time, some name processing still maintain the traditional value, but some also have adopted foreign elements in it, as in *Robert Wicaksono, Patricia Agustin, Thomas Haryanto, Mohammad Lanang Dwi Setiawan, and Bagus Dwidjosoemarto*. These examples show the distinctive features in naming process, like the family name, gender, and order of birth. It is in line with Irmayani (2015) 's research that in naming process, family name can be one of the consideration in generating a name, since it does not only show the identity, but also their rights and obligations within their family.

Besides used to address someone, as a label, proper name also represents the owner's image on the society (Kridalaksana 2005). From a linguistic perspective, proper name is a symbol which consists of signifier, the material aspect, and signified, the aspect of meaning. For example, in a boy name *Aditya* (sun), besides resembling a boy name, it also symbolizes the nature of the sun. Similarly, the name *Legiyah* resembles a female name from the gender marker *yah*, and it also shows the day she was born, that is *Legi*, name of a day in Javanese market days (*pasaran*). Wibowo (2001) also states that proper name, semantically, is related to *variable reference* and *constant reference*. In this case, proper name is related to symbolic meaning that is constructed by certain convention on certain culture. In order to get the desired name, naming process on a child have to undergo certain considerations in a hope that they will have a good life in the future. Naming process in Banyumas has experienced changes from time to time, and resulted in certain uses like to show kinship, order of birth, gender, and/or social status.

RESEARCH METHOD

This research aims to describe the classification of naming structure and meaning of Banyumas people, whether there are certain distinctive features or systems in name processing or not. The result of this research also describes the sociocultural point of views, roles, and meaning of Banyumas people in terms of naming convention–diachronically. Thus, the relation between the names and the meanings can be identified which eventually can reveal the identity of Banyumas people.

This qualitative research identifies naming system classification through analyzing linguistic units of Banyumas proper names, since every culture has their own way to utilize language for establishing their society. This study is included as etnolinguistic research which aims to reveal Banyumas people's perspectives through analyzing linguistic elements on their proper names. The data were collected by getting random proper names of Banyumas people with emphasis on the variety of naming structure patterns as well as the underlying factors behind it, so the data could be varied and representative.

The data collection was conducted through observation, in-depth interview, field note, and literature review. The sampling used was snowballing technique, in which the subjects were chosen purposively from small network which then grew into the bigger ones. In other words, the researcher decided the first subject, and then the first subject decided the second subject for the researcher, and the second subject decided the third one, and so on. The

researcher stopped when the data collected were enough and the answers given by the subjects became repetitively the same. The variety of data collection techniques used in this research were aimed to identify the sociocultural background that affected their proper names. The classification of the proper names are revealed through linguistic perspective. Meanwhile, the data analysis methods used in this research were identity method and distributional method. Data analysis was adjusted to the social context, since proper names are included as linguistic units which arise from the society itself. The result of the study is presented informally.

BANYUMAS PROPER NAMES

Naming Structure

Naming structure in Banyumas is varied, from using only mononym, which is now rarely to find, to the use of polynym, which is now more popular; like *Mutia Maharani*, *Muhammad Bambang Purnama*. This phenomena occurred due to acculturation, and it happened convergently and divergently. Convergent process results in new names, while divergent process results in modified names that are adapted to certain Indonesian cultures.

Nowadays, the exposure of internet and television affects the way Banyumas people give names to the children, which implies that they try to put modernity for their proper names. Some of them, semantically, also still use proper names with literal meaning, like *Bunga*, *Purnama*, and *Arif*; though some also use proper names which are not taken from neither Bahasa dictionary nor Javanese one, like *Jumirah* and *Wagiyem*. This naming structure diversity actually shows the variety and continuous change of sociocultural factors as well.

The naming patterns of Banyumas proper names can be recognized from, at least, three aspects, namely language source, name structure, and linguistic unit. The source of language mostly used for giving names to children in Banyumas are English, Japanese, Arabic, Sanskrit, Ancient Javanese, and few other languages. Meanwhile, the name structure may consist of up to three parts, i.e.: first, middle, and last name. The first name is usually used to mark the sex or birth order of the name owner whereas the middle and last name, each generally represents Banyumas cultural element and family name. About the linguistic unit that constructs the name, it can be just a single word with several syllables or comprises two words or more. The former is exemplified by typical names, such as *Dwi*, *Irma*, *Siswati*, *Rahmawati*, *Sugihastuti*, and *Kusumawardana*, whereas the latter is shown by *Doni Kurniawan*, *Santi Pujihastuti*, *Budi Permana Jati*, and *Dwi Trisna Indah Sari* names.

Proper names with foreign adaptation, in which the spelling is Indonesian-like, such as *Kristina*, *Akila*, *Zainudin* are written in foreign spellings into *Cristina*, *Aqela*, and *Zenedin*. This shows the current trend of name modification by substituting certain letters, like 'k' to 'c' in *Cristina*, 'k' to 'q' in *Aqela*, and 'ai' to 'e' in *Zenedin*. The change of spelling affects much on the variety of proper names. The same case also happens within Bahasa Indonesia itself which has undergone three spelling system changes, from Van Ophuijsen's, Soewandi's, enhanced to current General Reference of Indonesian Spelling. Proper names that remain using old spelling system are, for example, *Soemitro*, *Soetari Dardjowidjojo*. In the old system, phoneme /u/ was written 'oe', phoneme /dʒ/ was written 'dj', and phoneme /j/ was written 'j'.

Transliteration is also popular in Banyumas due to the exposure of internet and television. The higher the socioeconomic and educational background, the more interesting their proper names are; and usually they use ethnical

and/or Islamic proper names. In the case of using foreign names, usually the spelling is kept and the structure uses Javanese system instead. In other words, Banyumas people do not really concern on the structure whether it is accordingly to the corresponding foreign language or not, as long as the names are meaningful.

The followings are some references used by Banyumas parents in giving names to their children.

1. noun phrase: *Zahra Ulfa* (fragrant and soft flower), *Sabab Rizqi* (she with abundant sustenance)
2. noun: *Hidayah* (guidance)
3. adjective: *Sholeh*, *Sholehah* (pious man/woman)
4. gender marker: *Ratijan*, *Baridun*, *Saliman*, *Ngadimin*, *Warikam*, *Riskun* (male); *Saliyem*, *Juminten*, *Poniah*, *Setyaningrum*, *Darsih*, *Karsini* (female)
5. birth order: *Eka* (first), *Dwi* (second), *Tri* (third), *Ragil* (the youngest)
6. Javanese prefix *su-*: *Suroso*, *Sutarno*, *Suroyo*, *Sunardi*
7. ending with phoneme /ɔ/: *Wiyono*, *Haryono*, *Lasiyo*, *Siswoyo*
8. ethnical characteristic: *Teguh Triyono*, *Endang Sumarni*, *Agus Waluyo*, *Bambang Laksana*
9. remarkable time/event: *Mardika* (independence day); *Fitri Wulandari* (Eid al Fitr), *Wahyu Subhi* (fajr), *Lailatul Numah* (night), *Akbar Ramadhan* (Ramadhan) *Banjiriyah* (flood)
10. Javanese market day (*Pasaran*)/month: *Legiyah*, *Maniswati*, *Tugiyati* (Sabtu legi); *Parji* (bulan Sapar tanggal siji)
11. month and year: *Rahmad Januari* (January), *Eka Nawa Songo Songo* (1999)
12. famous figure's name: *Soekarno*, *Ahmad Gymnastiar*
13. last prophet's name: *Muhammad*, *Mochammad*, *Mukhammad*
14. prophets' names combination: *Muhammad Ilyas*, *Muhammad Zakaria*
15. prophets' names and character combination: *Muhammad Yunus Makarim*, *Muhammad Ilyas Azizi*
16. dua and hope: *Subagya* (happy), *Slamet* (safe), *Bejo* (lucky)
17. nature element: *Siti Nurmala Sari* (earth); *Tirto Ali* (water) *Agni Pratista* (fire), *Bayu Murdiyanto* (wind)
18. floral element: *Sekar Arum*, *Bunga Apriliani*, *Sukma Ayu*
19. *Wayang* (puppet) character's name: *Wisnu Afi*, *Bima Sakti Nugroho*, *Sinta Kumala Dewi*, *Srikandi*.

Each name has their own distinctive features in terms of meaning or the underlying background. Thus, proper name can be called as a 'label' attached specifically for every individual, even if some individuals have the same names. Proper name is denotative, since it refers to the corresponding individual not the characters (Sumarsono 2014). However, proper name can be connotative as well in certain conditions if the locutor and illocutor share the same understanding.

Proper name can have biased or even double meaning. Meanwhile names like *Muhammad* or *Sahetapi* does not contain any information and is not family name as well. In other words, proper name can identify but cannot signify. In this case, the emphasis is on the identification rather than on signification.

Every language and culture have their own grammar, and in Banyumas, it is frequently found the use of prefix *su-*, like in the names *Sutarjo* and

Sumiyati. The use of this grammatical feature is to differ proper name and noun. Based on criteria used to identify proper names, one dominant factor is the criterion functions as identification marker. Further, the fundamental difference between noun and proper name is in terms of function, in which noun is a meaningful unit, while proper name is an identification mark (Sumarsono 2014), that can be meaningful or not.

There is a reciprocal relationship between names and meanings, which means we can find the meaning of certain names—as if we take a look on a dictionary—or we can start with the meaning to find the name related to that meaning. Therefore, meanings behind the proper names can be analyzed from their cultural context or specific background of the name givers. Meanings behind proper names can symbolize the name givers' hope towards bountiful and successful life for their children as well as symbolize their ideology.

Naming system in Banyumas covers two ways to imbue meaning on the proper names. It can be morpheme to morpheme or word to word. Usually a mononym has a meaning on each morpheme, like *Supriedi.su* (good), *pria* (man), and *edi* (handsome), and if combined becomes 'a good and handsome man'. Meanwhile, if the name is polynym, the meaning is on the level of word rather on the morpheme, like *Akbar Munawir* which means 'great enlightener', since *Akbar* means 'great' and *Munawir* means 'enlightener'.

Current naming trend in Banyumas shows that they now tend to adopt, adapt, and combine foreign names into a lengthy name; instead of using simple naming system like what their ancestors did. Banyumas people now believe that the lengthier the name the more hope and/or ideology they can put onto their children. Every individual has their rights to get special and meaningful name from the name giver(s), since proper name plays a significant role for every individual in society.

Cultural Reflection on the Naming Convention

Koentjaraningrat (in Chaer & Agustina 2004) states that language is a part of culture, though actually those two correspond to each other and cannot be separated from human's life (in Chaer 2007). Culture roles as a system that governs human's interaction within society with language as the means to enable the interaction (Paryono 2003, Priyadi 2008). Each culture has their own identity that distinguishes one culture to the others (Liliwari 2014). Banyumas also has its own cultural identity, like *blakasuta*, *thokmelong* accent, and bluntness of speaking (Trianton 2016). Banyumas people are also open to change, which results in the diversity of proper names.

Proper name is an individual label that reflects their culture, language, and the society, since proper name itself is the product of people's ideology, system of thoughts, action, and interaction themselves (Chaer 2007). Proper name also reflects the name givers, mainly parents, hope over their children and perspective towards the world within its word choice, meaning, and naming structure. Furthermore, proper name can also reflect one's social status, religion, gender, ethnicity, and many others. According to Sudikan (in Sugiri 2003), name processing, which involves naming structure and imbuing meaning, is a part of culture and it can be further classified into certain convention. In relation to naming structure in Banyumas, it can be classified as follows.

Proper Name as Cultural Identity

In this globalization era, where acculturation is expected in many places on this world, including in Banyumas, trend in name processing experiences shifting from the use of mononym, one word, to the use of polynym, two or

more words, and from the use of local language to foreign one, whether it is adopted or adapted.

Name processing is also affected by folklore. Folklore itself is a tradition to pass down a legacy in the form of oral message, which usually contains historical and moral values, from generation to generation (Danandjaja 1994). In Banyumas, folklore affects the way they address someone, not directly on the proper names. It can be in the forms of vocatives and alias. In the former case, it is used to call someone with a sense of intimacy, for example the use of *thole* to address a boy, and *nduk* to address a girl. Besides giving a sense of intimacy, it also makes someone easier to call a boy or a girl even if they do not know their names. These vocatives usually are attached to someone since their childhood to adulthood. Meanwhile, in the latter case, it is usually called as *paraban*, that functions as a humour or to mock someone. The meaning behind the use of folklore as an underlying factor to address someone are as a form to show social status, belief, local wisdom, and hope.

Banyumas people's proper names are affected by the existing norms, traditional convention, myth, as well as Javanese culture and spirit. In other words, naming structure of Banyumas people is the manifestation of their interaction with the nature and the society, as well as their hope and prayer towards their children.

**Naming
Structure
Variation**

Every culture has their own naming convention, though almost all of them, at the end, just want to hope something good for their children through their proper names. In addition to hope and prayer, for Banyumas people, proper name also roles as cultural identity. Cultural identity refers to individual awareness as a member of a society and the cultural values that govern the society in order to achieve social acceptance. In other words, by analyzing Banyumas people's proper names, their cultural identity can be understood.

There are several segmentation in Banyumas people' proper names. The emergence of western names like *Thomas*, *Fransisca*, and *Bram* connote that the owners of the names are modern, smart, and prestigious. There are also names that reflect certain community like *Poniyem*, *Wage* that are identical to Abangan people. *Sastro*, *Ningrat*, *Kusuma* are names that implies nobleness. Javanese names like *Budi*, *Djoko*, *Retno* reflect that the name givers try to show their pride towards Javanese ethnicity. Meanwhile, names such as *Muhammad* and *Aminah* are identical to *santri* (muslim scholar). This segmentation happens since people tend to show off their way of thinking, ideology, and desire. Moreover, there is also an urge from them to compete each other in showing something dignified. This segmentation also signs that proper names in Banyumas have undergone several changes, mostly on how they want to leave ethnical names and embrace more modern names. It is proven that the use of ethnical names are getting rarer from time to time. This change is mostly affected by the exposure of internet and television.

**Proper
Names
Adopted
from Foreign
Language**

There are several languages that are used in proper names in Banyumas: *Jawa Kawi* (ancient Javanese), modern Javanese, Bahasa Indonesia, Arabic, Japanese, and other foreign languages. Mostly, the reason why Banyumas people use foreign language, either through adaptation or adoption, in their proper names is for the sake of prestige. The majority of Banyumas muslims have Arabic names, for example. In another case, some people even change their names after they conducted hajj. However, although they use foreign names

as their proper names, it does not necessarily mean they are grammatically correct.

In using foreign language, some Banyumas people do not only use one language, but they also mix and match two or more languages into one as long as the result has a good meaning. They even try to combine foreign languages with Javanese, since they still want to keep the sense of ethnicity in their proper names, for example *Siti Aisyah* and *Siti Anastasia*. Both the names have Javanese name *Siti*, but the former has Arabic name *Aisyah* and the latter has western name *Anastasia*.

Naming system in Banyumas also shows parents' desire to inherit Arabic names to their children whether combined with other languages or not since they want their children's names to sound nice and Islamic. Besides, they also want the names to be lengthy and uncommon, so other children cannot have the same name as theirs. For example, there are names that contain the God's names, or is called as *Asmaul Husna*, like the name *Al Malik Nuryanto*. Besides combining two languages, some of them also use pure Arabic in their proper names like the name *Arum Masyitoh*.

In general, factors that underline the use of foreign languages are that the parents want meaningful and modern proper names for their children, prestige of making good names, and a competition with the other parents. Moreover, it is not dubious that globalization, which makes everything borderless and connected, is the major factor that affects it. Internally, there are also some lacks within Banyumas people that foreign languages can dominate their naming system, such weak cultural foundation, no stricted norm to prevent, high social competitiveness, wide mobility, and easy-to-use technology. Thus, it causes the marginalization and the abandonment of using local names, though fortunately some people are still considerate about their culture and tradition by still using Javanese names or, at least, making combined names between local language with the foreign one.

Psychologically, nowadays, some young people are ashamed with their own names and feel more proud with modern names, so they try to change their own names following the current trend. For example, there is a woman whose name is *Ichi*, but when she left the village and moved to the town she changed her name into *Icha*. In some cases, they do not change how their names sound, rather they change the way their names are spelled like *Andrew*, *Michael*, *Misca*, and the others. This phenomenon is called as internationalization process, since many Banyumas people begin to leave their naming tradition. In line with these case, Sutanto (2002) states that the notion of 'international name' is one of global society characteristics and the reflection of people's perspectives towards modernity and globalization.

**Proper
Names as a
Sociocultural
Identity**

Name processing takes a lot of considerations towards its meaning, which makes people believe that name can determine someone's fate. Therefore, inappropriate names can bring bad luck to them. However, psychologically, name is pride which means good names can bring confidence to the owners. Proper name also functions as social identity to the owner by which people label them. In socio-cultural context within Javanese society, the way we address someone's proper names represents our politeness, since proper names can be addressed in some ways to imply mockery, salutation, complaint, intimacy, and the other intentions.

Proper Names as a Reference to Certain Event Proper name can be affected by the name giver’s background. The idea can come out from many references depending on the name giver, it can be referred from foreign language, family name, and/or certain important event. In the case for remarkable time/event, some parents as the name givers relate their children’s dates of birth to the event correspond to them; so it can be easier for them to commemorate the birth date. They try to make the commemoration of the birth date easier, since they want to always be grateful to the God for the children given to them. There is also a case where a child’s name is the same with her mother, since the name giver wants her to always remember her mother who had died in the struggle to give a birth.

Proper Names as a Part of Tradition Proper name contains linguistic and cultural elements. In terms of linguistic aspect, proper name is a linguistic unit in the form of a word or phrase which contains certain concept, while in terms of cultural aspect, it refers to the choice of those proper names themselves. The use of language in Banyumas affects the way they give proper names to their children and since language is a part of culture, any concept of name processing is bound by the culture. In other words, naming process reflects the culture itself in many ways like its belief, perspective, politeness, and the others.

In general, proper names in Banyumas have certain characteristics based on the parents’ social class and cultural orientation, for example if the parents are farmers, they will not give noble names to their children because they are afraid if this can bring misfortune to the their children instead. There is also a term *kabotan jeneng* (burdened by the name) which makes lower social people afraid to give noble names to their children because they believe this brings misfortune or unhealthy body to their children—even this can bring death to the children. However, if this actually happens, they can change their children names to cleanse this misfortune (Herusatoto 2008).

There is also a ritual in accordance to the process of giving name in Banyumas, it is called as *slametan* (celebrating safety). *Slametan* is a ritual of thanksgiving to the God and as a form of prayer for the children. There is also a tradition in Banyumas to give family name within the children names, it can be father’s name, grand father’s, grand grand father’s, and higher. This patronymic tradition hopefully can honor the family in every achievement the children will get in the future. In Banyumas, there are several variations in giving family name to the children as can be seen in *Table*.

Table: Patronymic Naming

Base	Parent Name	Child Name
Last name	Heri Pratomo	Anistya Wulandari Pratomo
First name	Bramayuda	Bram Nugraha
First syllable	Djohar	Jonathan
Last syllable	Darlim	Lim Kusnandar
Root	Sugito	Gito Waluyo

Proper Name Changes Related to the people’s belief, there is naming process in changing one’s name. In chosing the proper name, careful process is involved. It is carefully done as there are some reasons why someone changes his or her name and one of the reason is to create positive image. Another reason is that, sometimes, there is a mismatch between the name and its owner that may cause bad effects. For famous celebrities or artists, commercially, the meaning of

their name is not the main consideration. Instead, they choose more impressive proper names that will make them more famous than what they are before. The underlying reason why someone change his or her name is cultural selection, customs, convention, social contract, and myth. Name is a symbol for the owner. In Banyumas, one may have different names for his or her different phases of life. There is a unique tradition in giving one a name which is the changing from the real name into new name he or she gets after marriage. This name is known as *jeneng tuwa* (elderly name). Besides, the name embedding becomes the symbol of lineage.

After the marriage, in giving *jeneng tuwa*, there is also a certain tradition. This tradition, known as *slametan*, is similar to what the people do when they give their children names soon after they was born. In *slametan*, there are particular foods made which are *ketan* and *bubur merah putih*. The two particular foods are expected to symbolize the emotional bond and the unification of the bride's and groom's name so that one new name is given for them both. It does not mean that the bride and groom do not still use their birth name, *jeneng tuwa* like *Parno Waluyo*, *Ahmad Sukarto*, *Slamet Karyono* is just used to symbolize their new marriage status although some people feel more comfortable with their *jeneng tuwa* so that they do not use their birth names anymore. Some people still preserve this tradition so that it can be passed on over generations.

CONCLUSION Naming structure in Banyumas experiences changes from time to time. Naming structure patterns in Banyumas cover the use of noun phrase, adjective, noun, gender and birth order marker, important event reference, prefix *su-*, ending with phoneme /*ɔ*/, ethnical, nature, and floral elements; *wayang* character's name, *pasaran*, prophet's name, famous figure's name, as well as celestial element. Meanwhile, the notion of cultural reflection of Banyumas proper names covers name as a sociocultural identity, variety of proper name structures, foreign adaptation and adoption in proper names, proper names as reference to certain remarkable time/events, proper names as part of tradition, and the change of proper names.

-
- REFERENCES**
- Anderson, James M. 2007. *The Grammar of Names*. Oxford: Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199297412.001.0001>
- Bahiyah, Laila Nurul. 2016. *Struktur Nama Serapan dari Bahasa Arab pada Masyarakat Jawa di Kabupaten Rembang Jawa Tengah: Kajian Etnolinguistik* (Skripsi). Surabaya: Airlangga University. <http://repository.unair.ac.id/56092/>
- Chaer, Abdul. 2007. *Kajian Bahasa: Struktur Internal, Pemakaian, dan Pemelajaran*. Jakarta: Rineka Cipta
- Chaer, Abdul & Leonie Agustina. 2004. *Sosiolinguistik: Perkenalan Awal*. Jakarta: Rineka Cipta
- Danandjaja, James. 1994. *Folklor Indonesia: Ilmu Gosip, Dongeng, dan lain lain*. Jakarta: Grafiti Pers
- Herusatoto, Budiono. 2008. *Banyumas: Sejarah, Budaya, Bahasa, dan Watak*. Yogyakarta: LKiS Pelangi Aksara
- Irmayani. 2015. "Nama Marga Etnik Tionghoa sebagai Penanda Penetapan Keturunan dalam Sistem Keperabatan Etnik Tionghoa di Pontianak". *Metalingua: Jurnal Penelitian Bahasa* 13 (1): 29-37. <https://doi.org/10.26499/metalingua.v13i1.52>
- Kridalaksana, Harimurti. 2005. *Kamus Linguistik*. Jakarta: Gramedia Pustaka Utama
- Liliweri, Alo. 2014. *Pengantar Studi Kebudayaan*. Yogyakarta: Nusa Media
- Paryono, Yani. 2003. "Keunikan Bahasa Jawa Dialek Banyumas sebagai Cerminan Identitas Masyarakat Banyumas". *Kongres Bahasa Jawa V*. Surabaya. <https://ki->

- demang.com/kbj5/index.php/makalah-pengombyong/1203-21-keunikan-bahasa-jawa-dialek-banyumas-sebagai-cerminan-identitas-masyarakat-banyumas/
- Priyadi, Sugeng. 2008. "Orientasi Nilai Budaya Banyumas: Antara Masyarakat Tradisional dan Modern". *Humaniora* 20 (2): 158-167. <https://doi.org/10.22146/jh.933>
- Sugiri, Eddy. 2003. "Perspektif Budaya Perubahan Nama Diri bagi WNI Keturunan Tionghoa di Wilayah Pemerintah Kota Surabaya". *Bahasa dan Seni* 31 (1): 54-68
- Sumarsono. 2014. *Sosiolinguistik*. Yogyakarta: Pustaka Pelajar
- Sutanto, Irzanti. 2002. "Ganti Nama di Kalangan Keturunan Tionghoa Peraturan dan Kebebasan". *Wacana* 4(2):140-149. <https://doi.org/10.17510/wjhi.v4i2.332>
- Trianton, Teguh. 2016. *Bahasa sebagai Identitas dan Perlawanan Kultural Masyarakat Banyumas Pascakolonial* [Preprint]. INA-Rxiv. <https://doi.org/10.31227/osf.io/h8rsy>
- Van Langendonck, Willy. 2007. *Theory and Typology of Proper Names*. Berlin and New York: Mouton de Gruyter. <https://doi.org/10.1515/LING.2009.042>
- Wibowo, Ridha Mashudi. 2001. "Nama Diri Etnik Jawa". *Humaniora* 13 (1), 45-55. <https://doi.org/10.22146/jh.v13i1.710>
- Widodo, Sahid Teguh. 2013. "Konstruksi Nama Orang Jawa Studi Kasus Nama-nama Modern di Surakarta". *Humaniora* 25(1), 82-91. <https://doi.org/10.22146/jh.v25i1.1815>
- Widodo, Sahid Teguh, Nuraini Yussof & Hisham Dzakiria. 2010. "Nama Orang Jawa: Kepelbagaian Unsur dan Maknanya". *Sari: International Journal of the World and Civilisation* 28 (2): 259-277

ARTICLE CITATION IN *THE CHICAGO MANUAL OF STYLE 16*

In-text Citation

Resticka, Nurdiyanto, and Yanti (2021, 17)

..... (Resticka, Nurdiyanto, and Yanti 2021, 17)

Reference List Entry

Resticka, Gita Anggria, Erwita Nurdiyanto, and Sri Nani Hari Yanti. 2021. "Banyumas Proper Names: Structure and Cultural Reflection". *Leksema: Jurnal Bahasa dan Sastra* 6 (1): 13-22. <https://doi.org/10.22515/ljbs.v6i1.2441>.

Hot Coffee for the Guest: Gastro Criticism on Budi Darma's *Tamu*

DOI:10.22515/ljbs.v6i1.2736

DIPA NUGRAHA

dipa.nugraha@ums.ac.id

Indonesian Language and Literature Education Study Program
Universitas Muhammadiyah Surakarta
Surakarta, Indonesia



submitted: 2/9/2020 revised: 7/2/2021 accepted: 2/4/2021 published: 30/4/2021 pages: 23-31

ABSTRACT *Tamu* (Guest) is a short story written by one of the most influential writers in Indonesia, Budi Darma. It depicts *wedang kopi* (hot coffee) serving tradition to guests in Java. Gastro criticism is used to reveal the significance of hot coffee serving in the short story. Close reading method is used to read and analyze the text. From the analysis, the short story reveals not just a tradition in the 1940-1950s of Indonesia on coffee and hospitality but also the effect on a man of the absence of hot coffee in his house when there is a woman in the house. Manggolo, one of the main characters in the story, feels insecure in his own house because he does not get served hot coffee he expects from his daughter-in-law living under the same roof. Furthermore, this research suggests the possibility of combining gastro criticism and gender studies.

Keywords: gastro criticism, short story, coffee, Budi Darma

INTRODUCTION Indonesia has a long tradition of short stories published in newspapers. The history of short stories can even be drawn from the emergence of the print tradition at the end of the Dutch colonial period. In general, short stories published in leading newspapers in Indonesia according to Danerek (2013) are dominant with realism and factual. Although short stories published online have begun to appear, newspaper short stories, according to Danerek (2013), still hold literary hegemony in the short story. The presence of online short stories outside the publication of newspapers has not been able to shake up the position of short stories published on newspapers.

One of the senior Indonesian writers who has been actively writing short stories in Indonesian literary world for decades is Budi Darma. Unlike most of Indonesian short story writers, Budi Darma is well known for strange, surrealistic, and even absurdist stories (Hellwig & Klokke 1985). Starting with writing short stories for magazines in the 70s and then for newspapers, he has been writing short stories in various newspapers' literature section ever since. Some of Budi Darma's short stories are *Tamu* (Guest, 2019), *Lorong Gelap* (Dark Tunnel, 2018), *Tarom* (2017), *Bukan Mahasiswa Saya* (Not My Student, 2017), *Tukang Cukur* (The Barber, 2016), *Dua Penyanyi* (Two Singers, 2015), *Mata yang Indah* (Beautiful Eyes, 2001), *Derabat* (1999), *Gauhati* (1996), and *Kritikus Adinan* (Adinan Critic, 1974).

In most recently published short story entitled *Tamu*, Budi Darma writes a story of the character of Manggolo who likes to visit people's homes and really likes to serve coffee that is made just right. Every time he visits, Manggolo often gossips about other people's wives based on their ability to brew coffee. This short story is interesting and relevant to be studied with a gastrocritical approach. Gastro criticism is an approach in literary studies that highlights or discusses the significance and/or implications of the presence of food or drink in a text. In addition, this research article is expected to enrich the treasures of Indonesian literary research by applying gastro criticism since gastro criticism has not been widely discussed in the world of Indonesian literature.

THEORETICAL FRAMEWORK

The approach used in this research article is gastro criticism. There are several names that can be considered as explorers in gastro criticism in literature, but the pioneer who laid the foundation of gastro criticism in literary studies is Ronald Tobin. Tobin is a professor in French literary studies who introduced the term to a food perspective approach in literary studies with the name gastrocriticism (gastro criticism) in 2002 which was later accepted by several literary academics in various parts of the world (Klitzing 2019). Another term in this approach, namely cytocriticism (cytos, wheat), which was introduced by Beatrice Fink in 1987, received less acceptance due to the lack of acceptance of the discussion about food when it is associated with literary studies (Pires 2012, 63-64; cf. Ellis 2017, 32). According to Tobin (2002, 24) gastro criticism is a multidisciplinary approach that links gastronomy and literary criticism.

Within the paradigm of Tobin's gastro criticism, there is a cross-disciplinary approach that links gastronomy and literary criticism through extensive exploration that can involve various branches of science such as sociology, anthropology, history, medical, semiotics, psychoanalysis, and philosophy in exploring food from its various aspects (Ellis 2017, 32; Klitzing 2019, 16). Meanwhile, according to Amy Tigner and Alison Carruth, the gastrocritical approach is a combination of cultural history studies, close reading, as well as literature review and literary concepts in marrying literary studies and food studies in an effort to find the influence of food traditions with the birth of literary forms. It can be simplified that gastro criticism is a study of rhetoric, symbols, meanings, and social, political, historical or other contexts related to food in a text (Klitzing 2019, 16-17).

In his study of the work of the Irish poet, Seamus Heaney, Klitzing (2019) shows that: (1) the representation of food from the type, production, to the name of commonly consumed food that appears in a work can become marker of time or period and marker the status of character; (2) changes in the way of producing and enjoying food can indicate changes in the surrounding environment and social and economic changes that occur in society; (3) food can be a representation and marker of a person's identity and status, personal choice, identity that is characteristic. collective (nationality, certain social groups), to identities formed from production processes and professions related to food (planting, breeding, harvesting, cutting, processing); (4) the tradition of consuming certain foods and drinks can be a marker of family traditions, groups, certain communities that can often be related to and or influence habits; (5) the practice of eating (or drinking) together which places individuals collectively in bonds and social traditions can be an indication of the acceptance or exclusion of a person in a group; (6) food can be associated not only with hunger (need biological) and taste (personal choice of matching the tongue) but also with lust, desire, and greed; (7) the availability of food can also be a sign of a fulfilled person's life while the absence of food can be a marker and or trigger feelings of contempt for a person because he fails meet their basic needs.

Food also influences change and signifies the social conditions of society (Ellis 2017, 38-39). Knowledge of food, both its effect on the human body, how to produce it, how to process it, how food is arranged and served at the dining table, and how to consume it, can be a discussion on the relationship between food and social conditions in a particular society. Food can be associated with the habits of a community as a marker of tradition and social solidarity, markers of belonging, collective identity, and one's status in society.

Pires (2012, 63-64) believes that there is a link between food consumption behavior and social institutions as previously argued by Ronald Tobin in gastro criticism and Peter Farb in anthropology. Food is not only a marker of cultural and social identity. Furthermore, Pires (2012, 63) provides additional notes following the view of Bourdieu (1984, 190) that sometimes the taste and perception of the benefits of a food for the body by a person or group in a society, regardless of whether there is a scientific basis that supports it, depending on the idea about the status of class in society related to food and its benefits to the human body.

Talking about food is inseparable from the concept of inserting foreign objects into the human body that can provide certain sensations and effects to the body. Incorporating food is a state that makes you aware of the existence of self-conditions that can be unstable and change. Eating becomes a symbol of change (transformation) of the body both with regard to strength, purification, disease, healing, and survival so that eating becomes a marker of the fragility and dependence of human existence on something from outside the body (Kaplan 2012, 5; Ellis 2017, 36). Gastro criticism can also describe human gastronomic experiences that are associative with life experiences (joy, sorrow, challenge) and their role in building memories and perceptions about a place or city in a text. Food is also a theme that links a person to another in the context of certain relationships, such as work, love, spiritual, or even creative relationships to images of wandering and home as Biggs (2005) finds in Marilyn Hacker's poetry. This means that the discussion on food can relate to many aspects in human life.

RESEARCH METHOD

This research is a qualitative research. The object of the study of the text in this research is the short story by Budi Darma entitled *Tamu* (The Guest). This short story was published in the Sunday edition of the *Kompas* newspaper on August 25, 2019.

In gastro criticism, the close reading method or sometimes the term extensive close reading is commonly used (Klitzing 2019, 16-17; Ellis 2017; Delville 2012; Biggs 2005). Careful reading is the method of reading text in literary studies that is most widely used and used in several approaches (Smith 2016; Culler 2010). Apart from being the most widely used method in the literary criticism tradition, close reading is distinguished from casual reading without the tendency to reveal ideology, certain discourse constructs in the text, the linkage of parts or the whole text to a certain context, and/or the work of criticism of the text. Techniques for data collection and analysis in close reading focus on 'words, sentences, or paragraphs' (cf. Nugraha & Suyitno 2019, 607; Jänicke et al. 2015, 84) in the text relevant with gastro criticism.

RESULT AND DISCUSSION

Tamu presents a story told by the 'I' narrator about his neighbour and also his landlord, Manggolo. The narrator of this short story has a wife named Tini. Tini is good at brewing coffee. Manggolo, the subject of the narrator's story telling, is an old man who has a successful son named Suroto. Suroto is great at photo studio business which has resulted in him becoming the sole player in the business in a small town named K. Suroto has a strange habit of taking photos of people who have been burned to death. Some of his shots are posted on a bulletin board in the town square. Even though he is successful, Suroto in this short story does not yet have a home, he still lives at

Manggolo's house. Manggolo likes visiting people's homes as a guest and really likes to have coffee that is brewed just right from the host. He claims that he would die if he did not drink coffee at least twice a day. Every time Manggolo visit the narrator's house, Manggolo often gossips about other people's wives based on their ability to brew coffee. The habits of the Manggolo and Suroto in this short story are strange. *Tamu* confirms what is said by Tirta Suwondo and Harry Aveling about Budi Darma. Suwondo (2011, 110) concludes that Budi Darma's works are characterized by wild and nonsensical imagination. Aveling (2002, 99), on the other hand, states that the world presented by Budi Darma in his works is a world that is terrifying, very cruel, without humanity. *Tamu* closes with a comment from the narrator's wife, Tini, who is horrified, very cruel, and devoid of humanity. She hopes that Manggolo is burned to death in a locked house when he is striving for drinking coffee so much that later Suroto can take a photo of Manggolo's burnt corpse to be displayed in the town square.

At the beginning of the story, the narrator describes that he and his wife have just moved to the small town of K. They rent a house whose Manggolo is its landlord. The time setting for the story is in the middle of June, 1950. Then the story develops to the description of Suroto, the son of Manggolo, who has a habit of photographing burnt corpses. Some of his photos are displayed on a bulletin board in the town square of K. Afandi (2019) reads this short story as Budi Darma's attempt to allude to the Madiun Affair in Indonesian history through some of these clues within the short story: M city, 1950, a Chinese language school, and Suroto who likes taking picture of burnt corpses and display them in the town square. This interpretation is interesting. However, there are several differences between the Madiun Affair incident and the details in Budi Darma's *Tamu*.

Madiun Affair was a rebellion orchestrated by PKI (Indonesian Communist Party) in Madiun, a city in East Java. In September 1948, Munawar Musso led the establishment of the Indonesian Soviet Republic and proclaimed this republic as an independent state from the Republic of Indonesia. The perpetrators of the founding of the Soviet Republic of Indonesia carried out the kidnapping and massacre of kyai, government employees, and figures known as anti-communism (Susatyo 2008; Poeze 2011). The rebels were successfully crushed in less than a month by the Soekarno-Hatta government. Musso, while escaping undercover and escorted by only two of his confidants, was killed in Semanding Village, Sumoroto District, Ponorogo Regency, East Java on October 31, 1948. His body was photographed and then his photo was posted on a notice board to be identified by government officials summoned from Madiun who was considered to know Musso's face to ensure that the one who had been killed was really the leader of the Madiun Affair. This identification was important because not all members of the Indonesian army involved in the effort to fight the rebels knew Musso's true face.

There are three versions regarding the fate of Musso's body. The first version says that it was buried in an undisclosed place after Musso was killed (Dimjati 1951, 192). The second version states that Musso was shot in a public toilet in the Madiun area. His body was paraded to the town square of Madiun and deliberately used as a public spectacle in October 1948. The reason for the appearance of Musso's body in public was due to rumors circulating in the community doubting Musso's murder (Hakiem 2017). The third version states that Musso's body was photographed for further identification and then

deliberately displayed to the public before being burned in the Ponorogo town square. Musso's body was burned because there was circulating news regarding the black magic held by some of PKI members that the decision to burn Musso's body emerged to prevent the resurrection of Muso (Wirayudha 2015). Of the three versions, for example Budi Darma's inspiration in establishing the setting for the fictional story *Tamu*, some parts do not correspond to the story of Musso's body. The small town of K, which is the background of the story in the short story *Tamu*, and the city where Suroto likes to take pictures of burning corpses for later displaying the photos in the town square is different from the initials of the city of Ponorogo or Madiun. M city, which can be considered reminiscent of the initials of Madiun in the short story *Tamu*, is told as the town where Tini, my character's wife, comes from. In addition, Suroto's hobby is to photograph the bodies of fire victims to be displayed in the square, while the story of Musso's body in one of the three versions shows a chronology of a person's corpse first photographed for identification purposes which is then burned in the town square because there is fear wrapped in myths of black magic. Despite the differences between *Tamu* and the Madiun Affair, Budi Dharma might have been inspired by the story of Muso in Madiun Affair to write *Tamu* as Budi Dharma is known to write *Kritikus Adinan* from the real story of HB Jassin, one of Indonesian literary critics.

Regarding coffee, this short story relates the story of coffee in Javanese context to two things: husbands who love drinking coffee and wives who make the coffee. This means that this short story can be read through gastro criticism perspective and gender studies approach. In gender studies, gender construction displays the division of space in a house (the domestic sphere) and the constructs of gender relations and roles between husband and wife in marriage. The house is nothing but a construct filled with gender stereotypes that illustrate the ideal expectations between husband and wife (cf. Duppé 2004, 11-16; Nugraha, Suwondo & Suyitno 2020). In *Tamu*, coffee can be seen as vital in a household life.

Manggolo does not like his daughter-in-law, or Suroto's wife, because she keeps coffee in the locked cupboard so that Manggolo cannot enjoy coffee in his house. For some men like Manggolo, coffee is an important drink in life. It is so important that it makes Manggolo claim that he would die if he did not drink coffee at least twice a day. Although it sounds absurd as Manggolo can buy coffee to brew and enjoy at home, the tradition of enjoying hot coffee brewed and served by women at home defines a normal life. Manggolo is disappointed of his daughter-in-law because she does not do what women in the house supposedly do. In traditional Javanese society, coffee is served as *wedang* (hot drink) by wives to husbands who have just returned from traveling or served to guests (Balai Bahasa Jawa Tengah 2017, 175, 279; Wibowo 2013). The role of the wife in the tradition of providing coffee treats is very important.

Women at home are the subjects in charge of preparing and serving food or drinks through the term *masak* (cooking) in Javanese society (Nugraha, Suwondo & Suyitno 2020, 87-88). In the context of *Tamu*, the hot coffee is in the spotlight. Even if men in Java can enjoy hot coffee outside and are served by male sellers through the *wedangan* (drinking together) tradition (cf. Vera and Wihardi 2012, 62-63), women take on the role of hot coffee makers at home. This is the norm. This role of women in the house is taught from

generation to generation in Javanese society from mothers to their daughters (Gunansyah 2017, 104) and from mother-in-laws to their daughter-in-laws (Wibowo 2013). Therefore, when Manggolo finds out that his daughter-in-law has never brewed and served coffee for him, Manggolo comes to a conclusion that his daughter-in-law is an evil woman, and worthy of being called a devil. He even believes that his daughter-in-law wants to kick him out of the house or learn some ways to eradicate him.

Being served hot coffee at home for a Javanese man like Manggolo, who is shown as a traditional character in *Tamu* by wearing sarong, *beskap* (traditional Javense suit), and *blangkon* (traditional Javanese cap), is a normal life when there is a woman in the house. Manggolo feels nervous that he does not live a normal life. He thinks that Suroto's wife is disrespectful to him.

Hot coffee is no longer interpreted as just a body warming drink. The willingness of women in the house to make coffee for men is a sign of normality in a house. A house where women are willing to make coffee for men in the house is a house that makes a Javanese man like Manggolo calm. Manggolo's uneasiness in his own house can be seen from Manggolo's habit of visiting neighboring houses every day. He visits neighbors asking for coffee, not in order to fill leisure time as is the urban tradition carried out by the leisure class in cafes in order to meet the needs of building social life and increasing the image of a lifestyle (cf. Solikatun, Tri Kartono & Demartoto 2015; Said 2017). Coffee for Manggolo is a matter of a normal Javanese man's life.

When something that is considered normal is not found by someone, extreme conditions can occur, such as what happens to Manggolo. He becomes obsessed not only with the availability of the hot coffee drink at home but also with his mental judgement regarding women's ability to make good coffee. Manggolo's extreme level of associating hot coffee drink with women is found in the way he praises Tini, the narrator's wife and ridicules other wives in the neighborhood who are not good at making coffee.

"Your wife's hot coffee is the best, you know. She knows the right amount, how many spoons of coffee, how many spoons of sugar, the right cup size, and how long to boil the water. Markijan's wife, the neighbor over there, you know, it's a stupid. The cup is too big, the coffee is not strong enough. And Martono's wife, not far from Markijan's house, the water is definitely not hot enough anytime she makes hot coffee." (Darma 2019)

Manggolo does not stop at ridiculing the wives who are not good at making hot coffee, he also seems to underestimate husbands who ignore the importance of teaching or expecting their wives in making good hot coffee. Manggolo feels sorry that one of his neighbours, Martono, does not do anything knowing that his wife's hot coffee tastes so bad.

Manggolo's habit of enjoying hot coffee as a guest in the neighborhood is accompanied by his enjoying cigarettes served by the hosts. Manggolo, based on the narrator's story telling, always asks for coffee and cigarettes every time he visits his neighbor. In Java, coffee and cigarettes are not only commonly given to male guests but the combination of serving hot coffee and cigarettes also occurs when chatting with friends, staying up late, gathering at community events, after enjoying a meal, even during meetings related to religious activities (Setiawan & Yoandinas 2013; Fimbriani 2011). Not only that, there are even a health myth in Java that coffee can be a remedy for the bad

effects of smoking (Fimbriani 2011, 62-63). The hot coffee and cigarettes serving is something that was normal in the 1940-1950s. This leads to one part of gastro criticism that food and food-related habits such as meals and treats can be markers of habits that have occurred over time (cf. Klitzing 2019). However, this does not mean that Manggolo's habit of going around visiting people's homes in the neighborhood every day to get treats of hot coffee and cigarettes is normal.

The short story closes with the end of Manggolo's habit visiting the narrator's house. It starts with the disappointment of Tinito's failure in buying a land she aims to make for a duck farm. Wanting to open a duck farm is the main reason of the narrator and his wife, Tini, moving to the small town of K. They are deceived by a dodgy land broker who go missing with their money. Tini is so sad that she locks herself for days because of the incident. This means that no one is to make and serve hot coffee to any visiting guest. Manggolo is disappointed with the hot coffee he gets from the narrator's house. It tastes so bad. Manggolo is very disappointed that he makes promise not to visit again. Hearing Manggolo's promise, Tini unlocks herself from the room as she then bows and kisses the narrator's feet after Manggolo leaves their house.

What happens in the story represents real life situation. A guest in order to fill his spare time can repeatedly come to visit a house because he gets good treatment from the host. The stories told by the 'I' narrator about his life with his wife, Tini, and their experience of interacting with an annoying guest named Manggolo could just happen to anyone. Just because of great hot coffee, Manggolo has become a frequent visitor. From the perspective of the host, visiting guests who praise the treats given certainly makes the host proud. Especially in the case of Manggolo, although it is not featured in the story, the 'I' narrator is certainly proud to find that his wife Tini is better in making hot coffee than the other wives in the neighborhood according to Manggolo's saying. On the other hand, Tini who has the duty to brew and serve hot coffee to guests, feels the burden because of Manggolo's frequent visit. It is not surprising then that Tini feels grateful because the 'I' narrator, or her husband, fails to serve good hot coffee to Manggolo, so Manggolo promises not to visit again.

A close reading on *Tamu* shows that coffee is a drink for men served by women in the house. Women in the house are thus engaged in domestic activities tied to serving hot coffee to men in the house or male guests. According to the reading of the short story, the domestic role of women in the house related to hot coffee has a specific context. The context is Javanese society in the '50s. In this particular society and this specific time, coffee is served by women for men.

Coffee consumption is one of marks of masculinity as displayed in the short story. It has an association as a kind of energy drink for men or husbands who have just return home or as a stay awake and alert drink to male hosts and male guests in any conversation they have. Coffee consumption is a marker of masculinity because it is associative with the efforts to restrain sleepiness from men's activities (breadwinning activities) and enhancing work enthusiasm.

However, in the '90s there is a shift in the meaning of coffee consumption (Ambara 2014). In the '90s, coffee consumption is not exclusive to men. Women are no longer the exclusive subjects in the division of domestic roles

as coffee makers. Coffee consumption in the 1990s is not only an activity from enjoying drink made by women. Furthermore, technological developments and the expansion of the coffee market mean that coffee is now also served in the form of cold drinks or with ice.

Tamu, a short story set in the '50s, shows that coffee becomes a marker of the practice of dividing roles between men and women in domestic space. The findings of coffee associations with gender, domestic space, and traditions according to the Javanese context from the reading of *Tamu* can complement the stories about coffee as this is not found yet, for example, in *The Complete Book of Coffee* (Rolnick 1982). The findings are also expected to contribute to the application of gastro criticism in Indonesian literary studies.

CONCLUSION

Based on a close reading of Budi Darma's short story, *Tamu*, several things can be noted. First, the world of *Tamu* is a world of fiction, so suppose there is an assumption that Budi Darma uses a real incident in Madiun as a reference to some of the things he presents in his short story, this still does not shake the status of *Tamu* as a work of fiction. Second, *Tamu* puts coffee as a significant element in the development and course of the story based on the gastrocritical approach. Coffee as a treat for visiting guests and how to enjoy it together with cigarettes become markers of habits for a certain period of time in a society. Third, there is a link between the role of women in the domestic space in discussions regarding coffee and treats to guests. These findings show that gastro criticism and gender studies can be combined.

REFERENCES

- Afandi, Teguh. 2019. "Budi Darma Dan Tamu Menjengkelkannya." *Basabasi.Co*. <https://basabasi.co/budi-darma-dan-tamu-menjengkelkannya/>
- Ambara, Janice. 2014. "Penerimaan Pemirsa Perempuan Terhadap Pesan Gaya Hidup Dalam Iklan-Iklan Kopi Dengan Endorser Perempuan." *Jurnal E-Komunikasi* 2 (1): 1-11
- Aveling, Harry. 2002. *Rumah Sastra Indonesia*. Magelang: IndonesiaTera
- Balai Bahasa Jawa Tengah. 2017. *Kamus Bahasa Jawa Tegal-Indonesia*. Semarang: Balai Bahasa Jawa Tengah
- Biggs, Mary. 2005. "Bread and Brandy: Food and Drink in the Poetry of Marilyn Hacker." *Tulsa Studies in Women's Literature* 24 (1): 129-50
- Bourdieu, P. 1984. *Distinction: A Social Critique of the Judgement of Taste* (Trans. Richard Nice). Polity Short Introductions. Cambridge: Harvard University Press
- Culler, Jonathan. 2010. "The Closeness of Close Reading." *ADE Bulletin* 149: 20-25
- Danerek, Stefan. 2013. "Cerpen Koran." *Indonesia and the Malay World* 41 (121): 418-38
- Darma, Budi. 2019. "Tamu." *Kompas*, August 25
- Delville, Michel. 2012. *Food, Poetry, and the Aesthetics of Consumption: Eating the Avant-Garde*. New York & Oxfordshire: Routledge
- Dimijati, Muhammad. 1951. *Sedjarah Perjuangan Indonesia*. Jakarta: Penerbit Widjaja
- Duppé, Claudia. 2004. *Poetic (Re)Negotiations of Home in New Zealand Women's Poetry of the 20th Century*. Trier: Universität Trier
- Ellis, Catherine Rose. 2017. *Sex Work and Ingestion in Eighteenth-Century France*. Durham: School of Modern Languages and Cultures, Durham University. <http://etheses.dur.ac.uk/12629/>
- Fimbriani, Yovita Ika. 2011. *Keyakinan Dan Nilai Penting Rokok Bagi Lansia Di Turi, Sleman, Yogyakarta (Kajian Konteks Perkembangan Rokok Di Indonesia)*. Yogyakarta: Fakultas Psikologi, Universitas Sanata Dharma
- Gunansyah, Lovie Lenny. 2017. *Aku, Perempuan*. Yogyakarta: Stiletto Book
- Hakim, Lukman. 2017. "19 September 1948: Ikut Sukarno Hatta Atau PKI Muso!" *Republika*, September 18. <https://republika.co.id/berita/owgah4385/19-september-1948-ikut-sukarno-hatta-atau-pki-muso>
- Hellwig, Tineke & Marijke J Klokke. 1985. "Focalization and Theme: Their Interaction in Orang-Orang Bloomington." *Bijdragen Tot de Taal-, Land- En Volkenkunde* 141 (4). [Brill, KITLV, Royal Netherlands Institute of Southeast Asian and Caribbean Studies]:

- 423-40. <http://www.jstor.org/stable/27863699>
- Jänicke, Stefan, Greta Franzini, Muhammad Faisal Cheema & Gerik Scheuermann. 2015. "On Close and Distant Reading in Digital Humanities: A Survey and Future Challenges." In *EuroVis (STARs)*, 83-103
- Kaplan, David M. 2012. *Philosophy of Food*. Berkeley: University of California Press
- Klitzing, Anke. 2019. "My Palate Hung With Starlight: A Gastrocritical Reading of Seamus Heaney's Poetry." *East-West Cultural Passage* 19 (2). Berlin: Sciendo: 14-39. doi:<https://doi.org/10.2478/ewcp-2019-0010>
- Nugraha, Dipa, Suwondo & Suyitno. 2020. "Pembacaan Berperspektif Ekofeminisme Atas Sajak 'Isteri' Karya Darmanto Jatman." *Kandai* 16 (1): 77-95
- Nugraha, Dipa & Suyitno. 2019. "On the Beginning of Modern Indonesian Literature." *Humanities and Social Sciences Reviews* 7 (6): 604-16. doi:10.18510/hssr.2019.7691
- Pires, Maria José Pereira. 2012. "Dealing with Appetites: Angela Carter's Fiction." Lisbon: Departamento de Estudos Anglísticos, Universidade de Lisboa
- Poeze, HA. 2011. *Madiun 1948: PKI Bergerak*. (Trans: Hersri Setiawan). Jakarta: Yayasan Pustaka Obor Indonesia - KITLV-Jakarta
- Rolnick, H. 1982. *The Complete Book of Coffee*. Hongkong: Melitta
- Said, Irwanti. 2017. "Warung Kopi Dan Gaya Hidup Modern." *Jurnal Al-Khitabah* 3 (1): 33-47
- Setiawan, Sigit Budhi & Marlutfi Yoandinas. 2013. *Mereka Yang Melampaui Waktu*. Yogyakarta: Pustaka Sempu & INSISTPress
- Smith, Barbara Herrnstein. 2016. "What Was Close Reading?: A Century of Method in Literary Studies." *Minnesota Review* 87 (1). Durham: Duke University Press: 57-75
- Solikaturun, Drajat Tri Kartono & Argyo Demartoto. 2015. "Perilaku Konsumsi Kopi Sebagai Budaya Masyarakat Konsumsi: Studi Fenomenologi Pada Peminum Kopi di Kedai Kopi Kota Semarang." *Jurnal Analisa Sosiologi* 4 (1). Sebelas Maret University: 60-74
- Susaty, Rahmat. 2008. *Pemberontakan PKI-Musso Di Madiun: 18-30 September 1948*. Bekasi: Koperasi Ilmu Pengetahuan Sosial
- Suwondo, Tirta. 2011. "Gauhati Budi Darma: Senantiasa Gagal Mengenali Jatidiri." In *Membaca Sastra, Membaca Kehidupan*, 109-14. Yogyakarta: Hikayat Publishing
- Tobin, Ronald W. 2002. "What Is Gastrocriticism?" *Dix-Septième Siècle* 217 (4). Paris: PUF: 621-30. doi:10.3917/dss.024.0621
- Vera, Nawiroh & Doddy Wihardi. 2012. "'Jagongan Sebagai Bentuk Komunikasi Sosial Pada Masyarakat Solo Dan Manfaatnya Bagi Pembangunan Daerah." *Jurnal Ilmiah Komunikasi Makna* 2 (2): 40-46
- Wibowo, Brigitta Agni. 2013. "Relasi Kuasa Dalam Komunikasi Keluarga Poligami (Analisis Kualitatif Terhadap Keluarga Dengan Relasi Pernikahan Poligami Pada Masyarakat Muslim Di Kota Pekalongan)." Yogyakarta: Fakultas Ilmu Sosial dan Ilmu Politik, Universitas Atma Jaya. <http://e-journal.uajy.ac.id/284/5/4KOM03630.pdf>
- Wirayudha, Randy. 2015. "Madiun Affair Buyar, Mayat Musso Dipamerkan & Dibakar." *Okenews*, September 18. <https://nasional.okezone.com/read/2015/09/17/337/1216346/madiun-affair-buyar-mayat-musso-dipamerkan-dibakar>

ARTICLE CITATION IN *THE CHICAGO MANUAL OF STYLE 16*

In-text Citation

Nugraha (2021, 26)

..... (Nugraha 2021, 26)

Reference List Entry

Nugraha, Dipa. 2021. "Hot Coffee for the Guest: Gastro Criticism on Budi Darma's *Tamu*". *Leksema: Jurnal Bahasa dan Sastra* 6 (1): 23-31. <https://doi.org/10.22515/ljbs.v6i1.2736>.

Symbolic Patterns at George Floyd's Death Demonstrations: A Linguistic Landscape Study

DOI:10.22515/ljbs.v6i1.2660

BAHY CHEMY AYATUDDIN ASSRI

bahychemy@gmail.com

Interdisciplinary Islamic Studies Graduate Study Program

UIN Sunan Kalijaga

Yogyakarta, Indonesia



submitted: 5/8/2020 revised: 20/3/2021 accepted: 11/4/2021 published: 8/5/2021 pages: 33-46

ABSTRACT

This article was aimed at revealing the symbolic patterns behind the demonstrations on George Floyd's death in the United States. The death due to an abusive treatment of a police officer to the black person has resulted in public demonstrations across the country. Before the case, however, there have been numerous acts of racism to black people and it has been common in the United States. Some Americans still believe that white people is superior to black people. They resist the existence and development of black people's culture by violating and discriminating black people rights in any circumstances. A research result has shown that black people are likely prone to death than the white ones. To study the symbolic patterns of the demonstrations, the researcher used Charles Sanders Peirce's semiotic theory. Additionally, linguistic landscape approach was also employed since the analysis involved the use of language in public spaces as a marker of human interactions in society. The method for analysis was descriptive-qualitative whose the textual data were collected from different online news media. The result shows that there were two dominant symbolic patterns coming from the demonstrations, namely justice and satire patterns. The former demanded fair treatments to black people whereas the latter accused the police as the mastermind of all the violence and discrimination to black people.

Keywords: demonstration, black people, symbolic patterns, linguistic landscape

INTRODUCTION

In language studies, some of sociolinguists have turned their interests from oral language use to the language phenomena emerging at public spaces. This is because public spaces are the places where a lot of language users communicate one another. In a public space, language has the function to share information in the forms of symbols and signs (Gunawan 2018, 71).

Language plays an important role in the texts displayed at public spaces. The use of language cannot be separated from the social symptoms emerging in society. People who involve in the relations or social activities use language as an instrument for identifying the existence of their society. According to Blommaert & Maly (2014), language, in that sense, is the most immediate and direct identifier of people and the earliest sensitive indicator of a social change. A particular place may show a language behaviour that is different from other places do. This is due to the domination of a particular social group in social, politics, economy, or religious activities (Dany 2018, 173).

Signs or symbols existing in certain locations or cities are useful for spreading or declaring important information to people at public spaces. Chandler (2001) states that a sign may take a word, picture, sound, or animation as its object. However, this sign has no value on its own except when people interpret its meaning or add a meanings to it. Signs are also evidently used for demonstrations. Signs can be counted as semiotic elements since they indicate things that are different from what they look like. Signs for protesting at public spaces, for example, usually show objections or refusals toward official entities. These entities can be a law or government institution (Khaled 2017, 142).

Language presents a sign. The use of language at public spaces is affected by social and psychological situations in society under its circumstance. Therefore, through language, people intend to express their feelings which is then results in patterns and signs. This research was aimed at exploring symbolic patterns reflected by the demonstrators in the United States of America in sounding their feelings and aspirations after seeing the rise of racism cases that reached its peak by the death of George Floyd under the police arrest on May 25, 2020. In the country, there have been a lot of cases of racism. Some Americans tend to see white people as superior to black-skinned ones. The population of black people in the US is fewer than that of white people and based on research, black people are more potentially threaten from death compared to white people.

In the meantime, the world had just begun attacked by coronavirus (SARS Cov-2). The pandemic caused by this virus had broadly weakened all governmental sectors, particularly health and economics. Nevertheless, in such a situation, American people could not be silent to see the case of racism that involved police officers as what just happened to George Floyd, a black-skinned man. It was not the first case of racism in the country since there had been similar cases occurring frequently, from the case of salary gaps between white and black officers up to the death rate of black people which was always higher than that of the whites. The peak of these unfairness was the death of George Floyd on the hands of a policeman. It had triggered people to march on roads protesting American government that could not overcome the problems of racism. People were united to fight against racism by using boards written with messages addressed to American government, in particular, and world people, in general. They just wanted to uphold justice in their country where gaps between black and white remained wide.

LITERARY REVIEW

There are some previous studies which have similar topic with this research. One of them is the journal publication of Dabbour (2017) entitled *The Linguistic Landscape of Tahrir Square Protest Signs and Egyptian National Identity*. This research employed linguistic landscape approach along with critical discourse analysis. It was aimed at revealing the signs used by people in demonstration at Tahrir Square in 2011. The results showed that he signs in the demonstrations had created a self-identity and power for downfalling the regime. After the investigation of the signs through pictures, two distinctive and dominant patterns were found to have been used by the demonstrators, namely satire and belief.

The other research was conducted by Aboelezz (2014) whose results was published as a journal article entitled *The Geosemiotics of Tahrir Square: A Study of The Relationship Between Discourse and Space*. Using semiotic approach, this research studied six geographical and social contexts of the demonstration, comprising symbolic, central, spiritual, opposing, Arabic, and global spaces. It was based on the concept of discourse existence within time and space. Lefebvre (1991) stated that a space inhabited by one or more social groups can be seen as a message which has a function, form, and structure. However, it is not always expressed through language or verbal sign systems. The result of this research was verbal and nonverbal semiotics that appeared at Tahrir Square and contained power, freedom, and opposing messages wrapped in a distinctive language. Tahrir Square had a lot of complex function and meaning layers during and after the revolution. Therefore, it could be

considered as a physical, social, as well as symbolic space. It was a space full of memorized representation and abstraction.

The next research was conducted by Seloni & Sarfati (2017) and published into a journal article entitled *Linguistic Landscape of Gezi Park Protests in Turkey: A Discourse Analysis of Graffiti*. It was also a study of linguistic landscape from semiotic perspective. This study investigated two problems, i.e.: what index appeared on the graffiti written at Gezi Park and how the forms of countering narratives made by the demonstrators were. This result of this research shows that the indexes found at Gezi Park represented the ideologies of individuals or groups of graffiti makers. They also conformed to both national and international speech partners as well as social and political responses toward what happened there. The indexes shown by the graffiti were about the use of code switching as well as local and global pop cultures. Meanwhile, the forms of countering narratives made by the demonstrators were the use of political humors focusing on individual freedom restrictions and ideological border omissions.

In her journal article entitled *Reinventing The Linguistic Landscape of a National Protest*, Seals (2011) employed linguistic landscape approach with semiotic analysis as well. This qualitative research focused on investigating National Immigration Reformation at Washington Mall on March 21, 2020 with the total of 32 pictures and 3 videos as the data. From the analysis, it was found that individual or group identities were always changing, interacting, and supporting one another. From this, the senses of solidarity appeared and created power to uphold justice and return people's rights.

Another linguistic landscape study by using semiotic analysis was also conducted by Kasanga (2014) which was then published into a journal article entitled *The Linguistic Landscape: Mobile Signs, Code Choice, Symbolic Meaning, and Territoriality In The Discourse of Protest*. This research studied Arab Spring demonstrations which started from Tunisia and then expanded to Egypt in 2011. The researcher intended to investigate the signs, language choices, and symbolic meanings appearing in the moments of demonstrations. The findings showed that the signs came from language choices that was adjusted to both national and international audience. From these language choices, the symbolic meanings emerged, like the power for upholding justice. Through discourse, the signs revealed cultural and political meanings as well.

Unlike the former studies above, this research was intended to study the demonstrations after the death of George Floyd in the United States from the perspective of linguistic landscape which was integrated with semiotic theory of Charles Sanders Peirce. Each event of the demonstrations showed a different language use so that the symbols produced were also different. The demonstration was triggered by an immoral behaviour of a police officer which led to death of a black-skinned person named George Floyd. This research was intended to depict the United States situations in the meantime through photographs and pictures. The use of various theories and samples were expected to enrich the discussions resulted from this study.

THEORETICAL BACKGROUND

This research is a type of linguistic landscape study which is combined with semiotic theory of Peirce. Linguistic landscape studies language between space and place. Puzey (2016) states that linguistic landscape is an interdisciplinary study responding to the emergence of various language

issues that interact with other languages in public spaces. Even though, linguistic landscape is a new terminology in the studies of applied linguistics, this approach has been in synergy with other approaches such as sociolinguistics, multilingualism, language policy, cultural geography, semiotics, literature, education, and social psychology. From the language interactions in public spaces, the symbolic construction of a space and the use of language in expressing social and political relations can be traced (Fajar 2018, 40).

Linguistic landscape claims that the sign at certain place is a sort of illustrating text that can be read, portrayed, and studied either linguistically or culturally. The intended sign is a sign which is used in the purpose of disseminating messages to the public in the forms of information, directions, warnings, and so on. The main focus of linguistic landscape is to reveal the significant meaning of written language used in public domains. Linguistic landscape is a portrait of language situation at public domains about the patterns of language use, policy, attitude, and the consequences of language contact occurring in a long period of time (Eric 2018, 300).

Studies on linguistic landscape become very interesting when it has entered bilingual and multilingual contexts. Linguistic landscape can give information on sociolinguistic contexts and the use of different languages through language symbols expressed by individuals or groups. Studies on linguistic landscape are also interesting because they can give information on the differences between language policy, which often reflects on top-down signs like the official names of streets or buildings, and the impact of the policy toward individuals as what reflects on bottom-up signs, such as store names and street posters (Jasone 2006, 68).

According to Landry & Bourhis (1997), the language of traffic signs, billboards, street names, place names, and commercial store signs, and public signs on government's buildings are all integrated to form linguistic landscape of a certain place. Linguistic landscape has two main functions, namely informational and symbolic functions. Informational function is a sort of language on which the sign is displayed. The language is used for communication within private companies and government offices. Signs in linguistic landscape can mark the territory of a language and the dominant language which reflects that the language has the power in the territory. The signs that are created personally by individuals often feature more linguistic diversities than that are made by government due to the uniqueness and flexibility of their language structure. Meanwhile, symbolic function is a sort of condition in which language is presented as something that is more important than ethnic identities. The presence of a language in a group under linguistic landscape gives direct impacts to other groups significantly (Landry, 1997: 27).

Symbolic function refers to language policies, imperialization, marginalization, discrimination, along with the social factors that cause them all. These social factors are, among others, cultural relations, collective identities (ethnic, gender, social status), power relations (economy, politics, demography), and language status (official, unofficial) (Ardhian 2018, 176).

In addition, Landry & Bourhis (1997) states that linguistic landscape analysis can be divided into six categories, namely microlinguistic, language code type, language behaviour, psychological, sociopsychological, and sociological analyses. Microlinguistic analysis focuses on the use of phrase and clause linguistic units within the text whereas language code type analysis

studies the use of language codes both monolingual and bilingual, and language behaviour. On the other hand, language behaviour analysis attempts to reveal how individuals or groups behave with their languages. Next, psychological analysis covers the understanding of textual meaning, either lexical or cultural, and the attitude towards text that is how the psychological condition is when the text is being made or read. This analysis involves social relations, such as ethnic, social status, gender, and religion. Meanwhile, sociopsychological analysis gives illustrations on how individuals transfer their understanding to people, so that a social construction can be built up. Lastly, sociological analysis grounds itself on ethnolinguistic vitality. Ethnolinguistic vitality views how people are provided with political knowledge. If a text is produced by an economic or political power, it will affect on the viewed signs or symbols.

In brief, linguistic landscape studies languages in the environment of words and pictures. Above arguments are in line with the geosemiotic approach that emphasizes on the meanings of signs. The meaning of a sign is derived from how, when, and where the sign is located. In other words, the meaning of a sign depends on its social, politic, cultural, and geographical contexts. The interests on freedom and equality of rights are always sounded at any event of demonstration, so that social protest activities and languages are closely related one to the other. This proposition underlines the symbiotic relation between discourse, as a frame of social interaction that is produced by the agent amid the influence of social contexts, and how the social interaction is wrapped (Luanga 2014, 22).

Signs appearing in a protest is a form discourse, a medium for the protestants for publishing their intentions, expressing their feelings, or countering the legality of established authorities. Occasionally, signs are also used to express identities. From here, it can be concluded that discourse is a symbolic system and social institution functioned to build, position, regulate, and govern. Meaning cannot be understood independently but must be integrated with its surrounding since it brings certain messages from the protesting act (Luanga 2014, 23).

Under the scope of semiotic study, according to Pierce, there are three factors of sign system that have to be revealed, that is, the sign itself, the signed (object), and the new sign occurring in the soul of the receptor (interpretation). Between the sign and the signed, there is a representative relation. Both signs will present interpretation within the mind of the receptor. The result of this interpretation is a new sign presented by the sign receptor. Further, Pierce divides the signs into three forms namely *qualisigns* or feeling-based of signs, *sinsigns* or reality-based signs, and *legsigns* or common-sense-based signs (Alifatul 2019, 74).

Pierce subsequently adds that an object consists of three components, namely icon, index, and symbol. Icon is a relation between the sign its object due to resemblance. Meanwhile, index is a relation between the sign and its object representing cause and effect. Lastly, symbol is an arbitrar relation between the sign and its object based on social convention. The existence of icon and index is determined by the relation of their signs whereas symbol's existence relies on its arbitrary and conventional system (Vivi 2016, 5).

Semiotic analysis attempts to find out the meaning of a sign, including things hidden behind a sign. It is because the system of signs is naturally

contextual depending on the user and the creator of the sign. The use of sign is influenced by the social construction where the sign present (Murti 2013, 68). Semiotic analysis from Pierce was used in this research. *Figure 1* shows the application Pierce's trichotomy to the acts of protesting against racism in the United States from author's perspective.

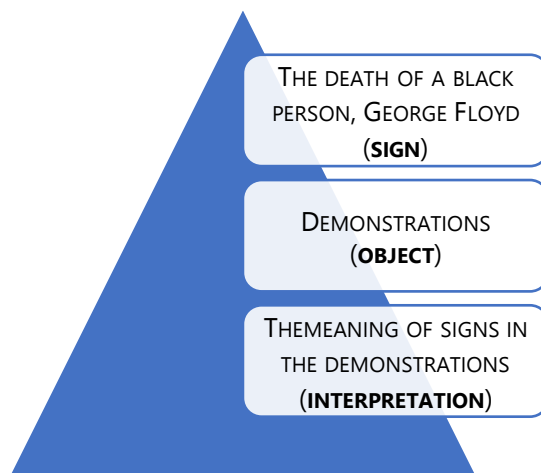


Figure 1: *Pierce's trichotomy on the acts of protesting against racism in the United States*

RESEARCH METHOD

This study employed descriptive-qualitative approach. It was started by collecting data in the forms of photographs related to the events of demonstrations in the United States due to the death of a black-skinned man George Floyd on May 25, 2020. In total, the researcher collected 30 sheets of photographs from different online media across the world, namely *Republika*, *Laist.com*, *al-Jazeera*, *The Guardian*, *The New York Times*, and *CNBC*. From these, 8 photographs were then selected as the research samples. The process of collecting these data was conducted from June to July 2020. The selected photographs were all that depicted what were really happening at that time in America related to the acts of protesting against police officers. These samples were selected based on the consideration that they were representatively conforming the purpose of the study so that they could lead to a valid conclusion drawing.

The primary data of this research were taken from six online media mentioned above whereas the secondary data gained from other research results with similar topic. In the forms of journal articles or seminar papers. These data were useful for comparing and contrasting between the previous studies and current research to find the gaps of research. The technique of sampling itself was multistage random sampling. In this case, the researcher verified and classified a number of photographs published on the online media based on their representation in describing the symbolic functions of the demonstrative actions.

In the process of analyzing the data, the 8 selected photographs were firstly classified into two main parts, each of which is 4 patterns of justice and 4 patterns of satire. Subsequently, all the photographs were analyzed from linguistic landscape perspective, including the present texts, language use (monolingual/bilingual/ multilingual), as well as symbolic and information function analyses. The next stage was the analysis by using Pierce's semiotic

theory. This semiotic analysis focused on the aspects of icon, index, and symbol. This research investigated the use of languages at public space. Therefore, it involved linguistic landscape as the one instruments of analysis. In the use of languages at public spaces, various signs commonly present, so the researcher decided to use Pierce's theory of semiotics to reveal the meanings of the signs.

SIGNS IN THE DEMONSTRATIVE ACTIONS

There were various patterns of signs shown by demonstrators in the acts of protesting George Floyd's death. To identify these patterns, as what have been described above, the researcher used the theory of semiotic analysis proposed by Charles Sanders Pierce as the followings.

Pattern of Justice

Justice pattern was employed by the demonstrators to speak up the importance of fairness. In people's minds, racism behaviours are considered unjust actions and violating human equality. Like what can be seen on *Figure 1* and *2*, the demonstrators imitated a prone position with both hands tied behind the body. This scene illustrates George Floyd's last position before he died from breathing difficulty due to a policeman's knee pressure on his body. In *Figure 1*, *Black Lives Matter* text looks written on a board that is laying on the ground. *Black Lives Matter* expression first appeared in 2013 after Alicia Garza was angry because George Zimmerman, a volunteer of society environmental supervisor was released from the case of murdering a black teenager named Trayvon Martin. She posted her sadness and complaint on her Facebook wall. Next, this post was shared by Patrisse Cullors and added with #BlackLivesMatter hashtag. Later, both of these uploads spread all over the world quickly. The hashtag was then always used when there was racism and unjust treatment toward black people in the United States. By a remarkable support from Opal Tometi, finally, *Black Lives Matter* expression turned into a movement focused on fighting against racism and struggling for justice toward Afro-American citizens in the United States (*Tirto* 2020).



Figure 1 (left) and Figure 2 (right): *Demonstrants are laying in prone positions with their hands tied behind their body in 8 minutes and 46 seconds to imitate George Floyd's position when a police officer was pressing his knee on Floyd's neck (Los Angeles, June 10, 2020).*

The purpose of people to play role the last scene of George Floyd's life was to tell the world how tragic his condition was and to defend the right of black people. Even though, Floyd had told the police officer that he could not breath easily, his neck was kept being pressed with both hands tied behind

until he was confirmed dead. This brutal treatment from a police officer to a black-skinned person was seen by people as an explicit act of racism which then triggered people anger and led them to drop on the roads with the same goal to uphold justice. Hot weather and Covid-19 threat could not prevent them from marching in streets since they had applied health protocols by, among others, wearing masks.

In *Figure 3*, on the other hands, a woman is seen lifting a board with the text *Black Skin is Not Probable Cause!*. The woman felt disappointed with the racism case that had just happened in the country. The number of racism cases in the United States was considered very significant and they were mostly conducted by unscrupulous police officers. It means that the police institution has been infiltrated by individuals who dislike the minority groups of US residents. Therefore, they tended to behave discriminatively. It resulted in a number of policies issued by the police that tended to marginalize black community. Killings happened everywhere but the actors were almost always free from suspect or accusation. The words chosen on the board symbolizes the feelings of the demonstrant at that time.

Most of the texts appeared in George Floyd's death demonstrations had black skin themes, like *Black Lives Matter*, the slogan commonly used for defending black people rights. The form language used was monolingual, that was English. In the photograph, it is told that black people were not the cause of the chaos. It was the unscrupulous white-skinned police officers who had made the lives of black people threatened. It was not just an apology from black people side. In the photograph, the black skinned woman is surrounded by white-skinned people who have the same purposes to stand for the human rights of the members of black community.



Figure 3: A black-skinned woman is lifting a board with 'Black Skin is Not Probable Cause!' text written on it (Los Angeles, May 27, 2020).

From semiotic perspective, the situation can be described as follows.

Icon : A black woman is displaying a board in a street.

Index : The discrimination toward black people who have been suspected as the cause of riots.

Symbol : Justice for black people. No more discrimination

Meanwhile, in *Figure 4*, a lot of people are seen marching on a road. Part of the access to the road is also being blocked by some demonstrators and a car. Right on the side of the car, two demonstrators, each of which has black and white-skin, are holding a board with 'Stop Killin' Black People' written on it. This emergence of this expression was triggered by the occurrence of

enormous cases of racism in the United States as the discrimination widely spread to many sectors. Therefore, people delivered satirical message to the government by the text in order that the authorities would consider all the policies which had discriminated black people. The reason why the acts of demonstration against racism developed across the country was because people had long been angry with the policemen's brutality which reached its peak by the death of a black man, George Floyd, due to the violence made by a police officer. Not only in the United States, the support for antiracism also came from all over the world. Even though the suspected had got a punishment, people remained unsatisfied since from the former cases of racism, the decisions made tended to ignore black people's interests. The words chosen for the text look very simple and depict psychological conditions of the demonstrators.

The narration employed in the text remains in touch with the black people's problems. The language used is monolingual English as well. The photograph tells us that there have been a lot of racism cases in the United States and the victims were mostly unarmed black people. The police tended to blow up any criminal cases that involve black people. The picture in *Figure 4* proves that black and white people can live together peacefully without any discrimination. It has a relation with the previous picture.

Icon : Two black men are holding a board on a road.

Index : Enormous racism cases with the killing of George Floyd, an unarmed black man, as the climax.

Symbol : The cause of chaos is not the black people but the discrimination applied to them.



Figure 4: The demonstrators gather on the spot where unarmed George Floyd was killed by a police officer. Two demonstrators are standing in the middle of the road with their hands holding a board written 'Stop Killin' Black People' (Minneapolis, May 26,2020).

Pattern of Satire

Aside from the justice pattern, the demonstrators also utilized a pattern of satire to tell the US Government, particularly police institution and its officers, not to behave like racists. Those antiracism demonstrations were actually peaceful acts. Nevertheless, there remained some individuals who were doing robbery as well as destroying state-owned assets in the meantime. As can be seen in *Figure 5* and *6* which show the actions of destroying and burning police cars. Those cars were sprayed with liquid paint to make a variety of writings, such as 'Kill Cops', ACAB, and 1312. The demonstrators feel very upset

and angry over policemen's brutalities. The policemen have frequently shown racism and discriminative actions toward black people. It leads to the rage of the demonstrators which results in the destruction of the police cars. There are at least two common slogans appearing in both pictures, i.e.: ACAB and 1312. ACAB is the abbreviation of All Cops Are Bastards whereas 1312 is the code of ACAB in numeric form (1: A, 3 : C, 2 : B). 'Bastard' is a swear word for showing anger. In the case, it sounded the demonstrators' expression on the policemen's unethical and extremely dirty deed by pressing a minority group.



Figure 5 (left) and Figure 6 (right): *The rage of demonstrators reaches its climax and they release it by destroying, scratching, and burning police cars.*

Different from the previous demonstration which was conducted under hot sun rays, in *Figure 7*, the demonstration is held at night. It means that the demonstrators know no time. They would return home only when there was a response from the government to uphold justice for the minority groups. In the picture, a woman is seen holding a microphone as she is shouting loudly. Next to her, another demonstrant is holding a board written *Jail All Racist Killer Cops!* This text came from the demonstrators' disappointment over the racism behaviours frequently shown by bad policemen. Instead of giving a good example to the society, policemen just created bad images in people's mind which could lead to the destruction of the police image in general. The text on board is also a deep satire to the police that they themselves were the masterminds of the increasing racism attitudes that, unfortunately, were neglected by the government. Racism is, indeed, a global disease and particularly growing high in the United States. Therefore, this country can be considered as an unfamiliar homeland for black people because many people here still believe and even uplift the white supremacy. In the United States, black society is a minority group that frequently undergoes injustice treatment by which the government's policies never stand on their side.

The narrative used here is different from the previous ones. At that time, the demonstrators used satirical texts related to racism and police officers. English remained to be the chosen language to sound their expressions. The picture reflects that racist policemen must be eradicated to the roots in order to prevent the growth and spread of racism and discrimination.

Icon : a woman is holding a megaphone and people next to her are lifting boards.

Index : many cases of black people killings.

Symbol : the racist policemen must be sentenced with maximum punishment.



Figure 7: A lot of demonstrators gather in front of a police office. A woman is holding a megaphone and shouting through it. Next to her, other demonstrators are holding a board written 'Jail All Racist Killer Cops!' (Minneapolis, May 29, 2020).

In Figure 8, a woman with a serious face is seen lifting a board with *End Police Terrorism* #BlackLivesMatter #ACAB text written on it. Again, Black Lives Matter and ACAB codes appear here. These two codes were always seen at any session of the demonstrations. Imperative sentence *End Police Terrorism* was such a heavy punch to the policemen as by the text they had been labeled as part of terrorism. There were a lot of calls addressed to the policemen, such as bastards, killers, racists, and terrorists. The text illustrates social and psychological condition of the demonstrators at the moment. The expression likely emerged from the demonstrators' minds who had been very annoyed with the policemen whose behaviours and deeds did not reflect their own characters at all. Their actions looked inhuman and showed no ethics. It symbolizes that most of American people did not respect to or even obey the police. People all over the world hate racism behaviour. Nearly all countries in this world have sounded their voices on equivalence, including the United States. Strangely, it is in America where racial behaviours are just growing high. Here, the suspects of racism were frequently out of punishment and government's policies tended to marginalize the minority groups as well. Therefore, the actors of racism were popularly nicknamed 'terrorists with governmental protection'.



Figure 8: A demonstrant is holding a board with *End Police Terrorism* #BlackLives Matter #ACAB text written on it (Fish Creek Park, May 31, 2020)

Here the texts used consistently reflect satire toward police officers. People nicknamed them 'terrorists with governmental protection' The language used was monolingual English and the picture explains that racism behaviours are part of terrorism so they have to be ended immediately.

Icon : a woman is holding a board

Index : the extensive racism behaviours and discrimination toward black people

Symbol : racism actors are terrorists

CONCLUSION

Based on the analysis and discussions above, there are two symbolic patterns found in the demonstrations of George's Floyd's death, namely pattern of justice and patterns of satire. In the former, the narratives that dominate were concerned with the rights of black people as expressed in the slogan #BlackLivesMatter. English was the chosen language for sounding the aspirations. The pattern of justice demanded the equality of rights between white and black people and removals of any practices of discrimination. All people, either black or white-skinned, gathered to struggle for black people's rights. In addition, the pattern of justice also symbolized the worth upholding and struggling human rights, including the rights of black people. The portraits appearing due to injustice treatments, such as discrimination, to black people had widely spread everywhere.

In the pattern of satire, the delivered texts contained contempts and deep satire which particularly were addressed to the police officers who had triggered people's anger into its climax. These texts were written in English language as well or, in other words, monolingual. The emergence of these satirical texts was basically caused by people's disappointment to the police officers who had frequently showns discriminative conducts toward black people. Swear words such as 'bastards' and 'terrorists' were repeatedly addressed to the immoral security agents who had just made people scared and discomfort. This pattern of satire symbolizes the police officers as the cause of chaos. Police officers who practiced racism and discrimination must soon be granted with maximum punishment since, in the past, the actors of racism cases were mostly free from any suspects from doing crimes. People's disappointment on the police misconducts toward black community has reached its climax in the tragic death of George Floyd due to police officer's violence.

CONCLUSION

- Aboelezz, Mariam. 2014. "The Geosemiotics of Tahrir Square: a Study of the Relationship Between Discourse and Space", *Journal of Language and Politics* 13 (4): 599-622
- Ardhian, Dany & Soemarlam. 2018. "Mengenal Kajian Lanskap Linguistik dan Upaya Penataannya dalam Ruang-ruang Publik di Indonesia," *Jurnal Akrab Juara* 3 (3): 170-181
- Aribowo, Eric Kunto, Arif Rahmat & Julianto Sri Nugroho. 2018. "Ancangan Analisis Bahasa di Ruang Publik: Studi Lanskap Linguistik Kota Surakarta dalam Mempertahankan Tiga Identitas". *Prosiding Seminar dan Lokakarya Pengutamaan Bahasa Negara, Lanskap Bahasa Ruang Publik: Dimensi Sejarah, Bahasa, dan Hukum*. Maryanto(ed.): 297-308. Jakarta: Badan Pengembangan Bahasa Kementerian Pendidikan dan Kebudayaan RI
- Banks, James A. 1973. *Teaching Ethnic Studies: Concepts and Strategies*. Washington, DC: National Council For The Social Studies
- Bobo, Lawrence D. 2017. "Racism in Trump's America: Reflections on Culture, Sociology, and the 2016 US Presidential Election". *The British Journal of Sociology* 68 (1): 85-104
- Cenoz, Jasone & Durk Gorter. 2006. "Linguistic Landscape and Minority Languages". *International Journal of Multilingualism* 3 (1): 67-80

- Chaney, Cassandra & Ray V Robertson. 2013. "Racism and Police Brutality in America", *Journal of African American Studies* 17 (4): 480-505
- Dabbour, Khaled. 2017. "The Linguistic Landscape of Tahrir Square Protest Signs and Egyptian National Identity". *Studies of Linguistics and Literature* 1 (2): 142-161
- Dewi, Dinda Silviana. 2020. "Kenapa Kematian George Floyd Picu Demo *Black Lives Matter* Mendunia". In <https://tirto.id/kenapa-kematian-george-floyd-picu-demo-black-lives-matter-mendunia-fD7C> (Accessed on July 17, 2020)
- Dewi, Murti Candra. 2013. "Representasi Pakaian Muslimah dalam Iklan (Analisis Semiotika Charles Sanders Peirce pada Iklan Kosmetik Wardah Di Tabloid Nova)". *Jurnal Komunikasi Profetik*, 6 (2): 63-82
- Dulitzky, Ariel E. 2005. "A Region In Denial: Racial Discrimination And Racism In Latin America", Anani Dzidzenyo & Suzanne Oboler (ed). *Neither Enemies Nor Friends: Latinos, Blacks, Afro-Latinos*. New York: Palgrave Macmillan
- Erikha, Fajar. 2018. "Konsep Lanskap Linguistik pada Papan Nama Jalan Kerajaan (Rajamarga): Studi Kasus Kota Yogyakarta". *Paradigma: Jurnal Kajian Budaya*, 8 (1): 38-52
- Kasanga, Luanga A. 2014. "The Linguistic Landscape: Mobile Signs, Code Choice, Symbolic Meaning and Territoriality In The Discourse of Protest". *International Journal of The Sociology of Language* (October): 19-44
- Landry, Rodrigue & Richard Y Bourhis. 1997. "Linguistic Landscape and Ethnolinguistic Vitality: An Empirical Study", *Journal of Language and Social Psychology*, 16 (1): 23-49
- Mu'arrof, Alifatul Qolbi. 2019. "Representasi Masyarakat Pesisir: Analisis Semiotika dalam Novel *Gadis Pesisir* Karya Nunuk Y. Kusmiana", *Prosiding Seminar Nasional Linguistik dan Sastra (Semantiks): Kajian Linguistik Pada Karya Sastra*: 71-78
- Ramalia, Vivi. 2016. "Makna Poster di Tanah Kami Nyawa Tak Semahal Tambang: Analisis Semiotika Charles Sanders Peirce Pada Poster Kasus Pembunuhan Salim Kancil". In <https://openlibrary.telkomuniversity.ac.id/pustaka/121866/makna-poster-di-tanah-kami-nyawa-tak-semahal-tambang-analisis-semiotika-charles-sanders-peirce-pada-poster-kasus-pembunuhan-salim-kancil.html> (Accessed on June 20, 2020)
- Roper, Willem. 2020. "Racial Inequality: Black Americans 2.5x More Likely Than Whites To Be Killed by Police". In <https://www.statista.com/chart/21872/map-of-police-violence-against-black-americans/>. (Accessed on July 13, 2020)
- Seals, Corinne A. 2011. "Reinventing The Linguistic Landscape of a National Protest". *Working Papers of The Linguistic Circle of The University of Victoria* 21 (1): 190-202
- Seloni, Lisy & Yusuf Sarfati. 2017. "Linguistic Landscape of Gezi Park Protests in Turkey: A Discourse Analysis of Graffiti". *Journal of Language and Politics* 16 (6): 1-27. In <https://tirto.id/> (Accessed on June 14, 2020)
- Utomo, Ardi Priyatno. 2020. "Kronologi Kematian George Floyd Setelah Ditindih Derek Chauvin". In <https://www.kompas.com/global/read/2020/06/04/214401970/kronologi-kematian-george-floyd-setelah-ditindih-derek-chauvin?page=all>. (Accessed on July 8, 2020)
- Vora, Erika & Jay A. Vora. 2002. "Undoing Racism in America: Help from a Black Church", *Journal of Black Studies*, 32 (4): 389-404
- Widiyanto, Gunawan. 2018. "Pemakaian Bahasa Indonesia dalam Lanskap Linguistik Di Bandara Internasional Soekarno-Hatta". Maryanto (ed.), *Prosiding Seminar dan Lokakarya Pengutamaan Bahasa Negara, Lanskap Bahasa Ruang Publik: Dimensi Sejarah, Bahasa, dan Hukum* : 71-83. Jakarta: Badan Pengembangan Bahasa Kementerian Pendidikan dan Kebudayaan RI
- Wiecek, William M. 2011. "Structural Racism and the Law in America Today: An Introduction". *Kentucky Law Journal* 100 (1): 1-22

ARTICLE CITATION IN *THE CHICAGO MANUAL OF STYLE 16*

In-text Citation

Assri (2021, 39)

..... (Assri 2021, 39)

Reference List Entry

Assri, Bahy Chemy Ayatuddin. 2021. "Symbolic Patterns at George Floyd's Death Demonstrations: A Linguistic Landscape Study". *Leksema: Jurnal Bahasa dan Sastra* 6 (1): 33-46. <https://doi.org/10.22515/ljbs.v6i1.2660>.

Copyright © 2021 *Leksema: Jurnal Bahasa dan Sastra*

Selling-and-Buying Transaction Patterns in a Traditional Market: A Generic Structure Potential Approach

DOI: 10.22515/ljbs.v6i1.3466



FAHMI REZA ALFANI
rezaalfanifahmi@gmail.com

SUKARNO
sukarno.sastra@unej.ac.id

AKHMAD HARYONO
aharyono.sastra@unej.ac.id

Linguistic Graduate Study Program, Universitas Jember
Jember, Indonesia

submitted: 7/3/2021 revised: 19/4/2021 accepted: 8/5/2021 published: 27/6/2021 pages: 47-59

ABSTRACT

This research aimed to investigate the patterns of selling-and-buying transactions in a traditional market. The data sources of this research were the the sellers and the buyers in beef, chicken, fruit, grocery, and vegetable shops of Pasar Waru, a traditional market, in Sidoarjo, Indonesia. The data were in the form of transactional conversations between the sellers and the buyers. Qualitative method was applied in this research by using the formula of generic structure potential theory proposed by Halliday & Hasan (1985) to describe the patterns of buying-and-selling transaction in the market. The result shows that generic structure elements in some shops at Pasar Waru comprises: greeting (G), sale initiation (SI), sale enquiry (SE), sale request (SR), sale compliance (SC), sale (S), purchase (P), purchase closure (PC), and finish (F). The grocery, beef, and chicken shop had a similar structure of $G \wedge SR \wedge SC \wedge S \wedge P \wedge PC$, whereas the fruit shop showed its actual structure $G \wedge SI \wedge SE \wedge SR \wedge SC \wedge S \wedge P \wedge PC$. Meanwhile, the vegetable shop had $G \wedge SI \wedge SR \wedge SC \wedge S \wedge P \wedge PC$ structure. As a whole, the five shops produced generic potential structure $[(G) \wedge] \{ [SR \wedge SC] \wedge S \wedge P \wedge PC$.

Keywords: communication, selling-and-buying transaction, generic structure potential

INTRODUCTION

In everyday life, humans cannot be separated from communication activities. It means that communication is one of elementary aspect of the relationships between human beings. From the perspective of communication, language is an instrument for expressing every thing humans want to convey. Language as a tool of communication between the members of society is manifested in the form of symbols of sounds produced by human's speech organs (Keraf 2004, 1). According to Chaer & Agustina (2010, 14), one function of language is as the tool for making communications or interactions. In other words, it is an instrument for conveying thoughts, ideas, concepts, and even feelings. From the statements above, it can be concluded that language is one kind of instruments or media that plays an important role for human survival.

Communication activities can take place in different social institutions, such as classrooms, workplaces, as well as traditional markets which is the place of social interactions between the sellers and the buyers. Traditional markets employ old system of transaction in which the seller and the buyer meet each other to exchange opinions on goods or services through a bargaining process. It is different from what happens in modern markets where sellers and buyers meet for the purpose of selling or buying goods or services only. It is because all the prices have already been tagged which makes bargaining activities are impossible. Thus, different from that of the traditional, there is no exchange of opinions between the sellers and the buyers in modern markets.

This research focused on studying the process of selling-and-buying transactions that occurred in a traditional market. In the transactional

process, the market functioned as the setting of the speech events. In more details, it is the place for the sellers and the buyers to meet each other and make transactions of either goods or services. In traditional markets, there are a lot of shops owned by certain individuals or groups to conduct selling-and-buying activities. Each shop tended to have its own transaction pattern of selling-and-buying activities and it is very interesting to study.

Text structure can be used to find out the buying-and-selling transaction pattern in a shop. According to Halliday & Hasan (1985, 59), a text structure pattern consists of obligatory elements, optional elements, obligatory sequences, optional sequences, and repetitive elements. The obligatory elements comprise a sale request (SR), sale compliance (SC), sale (S), purchase (P), and purchase closure (PC).

Ansary & Babaii (2005) states that the obligatory elements in the text of buying-and-selling transaction in a shop are the utterances that must be present within the text since they take a part in determining the genre of the text. A successful selling-and-buying transaction needs these obligatory elements. Meanwhile, optional elements are the utterances whose existence are not obligatory or sometimes not available in a transaction. Optional elements consist of greeting (G), sale initiation (SI), sale enquiry (SE), and finish (F).

On the other hand, obligatory sequence is a sequence whose element order cannot be exchanged or reversed. The elements in a sequence can be either obligatory or optional. An example of a obligatory sequence is the opening and closing greeting at the beginning and the end of a selling-and-buying transaction. Meanwhile, optional sequence is a sequence whose element order can be exchanged or reversed. These elements can be either obligatory or optional. The optional sequence is marked by a curving backward arrow such as a sale enquiry of optional elements which can appear anywhere as long as it does not precede the opening greeting and the sale initiation as well as does not follow sale, purchase, purchase closure, or finish.

The repetitive element is an element, either obligatory or optional, which appears more than once in a selling-and-buying transaction. For example, when there are two requests for goods from the buyer, the seller has to serve the buyer twice in turn. It is purposed to satisfy the buyer as well as to gain more profits from the repeating request.


According to Halliday and Hasan (1985, 64), as a unit, all those elements above build the structure of each selling-and-buying transaction or what is called the specific or actual structure. Then, the combination of all these actual structures configures the general pattern of selling-and-buying transaction structure named generic structure potential with the following formula:

$$[(G).(SI)^{\wedge}] [(SE)\{SR^{\wedge}SC^{\wedge}S^{\wedge}\}] P^{\wedge}PC] (^{\wedge}F)$$

The letters and the terms they symbolize are as follows:

G	: greeting	SR	: sale request	P	: purchase
SI	: sale initiation	SC	: sale compliance	PC	: purchase closure
SE	: sale inquiry	S	: sale	F	: finish

The round brackets () in the generic structure formula indicate the optional element whose utterance may or may not occur. Therefore, G, SI, SE, and F are optional elements whereas SR, SC, S, P, and PC are obligatory elements. The

point between the elements (.) means optionally more than one in a sequence. Curving backward arrow  indicates reiteration or repetition while the brackets with curving backward arrow or curly brackets { } indicates that the interaction of the elements within the square brackets [] is at the same level. It means that if sale request (SR) occurs twice, the sale compliance (SC) must happens twice as well. The caret ^ indicates the element order (Ansary & Babaii 2005, 276). Obligatory and optional elements are considered as fundamental elements in selling-and-buying transactions, while the existence of other elements depends on the positions and situations of both elements.

There have been a lot of studies applying generic structure potential approach. One of them was the research conducted by Hayati (2018). It was a generic structure analysis on the art of selling through writing on the video advertisements of online stores. This research found five general structure elements of online store advertisement videos, namely: opening, background, description service, persuasion, and closing. Each of these elements was used and distributed in various ways in order to successfully conveying the messages intended by the video advertisements. Aside from that, the art of selling through writing which was frequently used in the video advertisements was a persuasion to take an action.

The other research was conducted by Zhiying & Kyaw (2019) who tried to find the generic structure potential of newspaper textson *The Myanmar Times*. From the research, there were found four obligatory and two optional elements present in the texts. The former comprised heading (H), and contributing the writer's opinion (O) whereas the latter was made up of picture (P), caption (C), addressing the issue (AI), background information (BI), and discussing the issue raised (D). The sequence of the elements in the newspaper was $H^{\wedge}(P)^{\wedge}\{(BI)^*(AI)^*(D)\}^{\wedge}O$.

Next, Putranto et al. (2018) has studied the generic structure potential of *Rolling Stone* magazine cover. The results of their analysis indicated that generic structure potential of the cover was made up of two components, visual and verbal. The visual components consisted of lead, LoA, LoA complements, display, and emblem whereas the verbal components comprised announcement, enhancer, tag (missing), as well as call-and-visit information.

On the other hand, there was also previous research with markets as the setting of places as what was conducted by Wahyuni (2016). She compared the politeness strategies taken by the sellers and the buyers in traditional and modern markets. The result of this research showed that the process of interaction and communication between the buyers and seller involved several aspects, including to whom, where, about what, and in what situation the conversation was carried out. In general, the sellers used Javanese language to talk to the buyers in traditional markets as their politeness strategy. Therefore, the greetings they addressed to the buyers were commonly in Javanese. It showed that the sellers in traditional markets still adhered to Javanese culture. On the oter hand, in the modern markets, the sellers tended to use Indonesian language in communication with the buyers as their politeness strategy. It was merely caused by the position of Indonesian as the national language of their country.

Another study on a traditional market was conducted by Astuti (2014) who investigated the cooperative principles in selling-and-buying transaction at

PerumnasTlogosari traditional market. The findings of this research showed that the interactions between the sellers and buyers in the traditional market were both complying with and violating the cooperative principles of speech acts. Compliances with the cooperative principles aimed to convey messages clearly, and correctly, as well as to avoid misunderstandings. Meanwhile, violations against the cooperative principles commonly occurred in the utterances for promoting the qualities of the products, asking for information, making intimate relationships, and giving compliments.

On another occasion, Nurmiah (2014) studied the conversational implicature of selling-and-buying transactions in a traditional market of Palu. The result of this research indicated that the buyers and sellers often used implicature while doing transactions. The implicature could be in the forms of imperative, declarative, or interrogative sentences.

All the previous studies above discussed the language aspects used by sellers and buyers in doing transactions in traditional or modern markets. However, none of the studies specifically focused the patterns of transactions between the sellers and buyers in a traditional market. Therefore, this research aimed to figure out the patterns of selling-and-buying transactions by using generic structure potential approach.

RESEARCH METHOD

This research employed descriptive-qualitative method by conveying the result of analysis related to the language phenomenon being studied. According to Ary et al. (2013) qualitative research describes data in the form of utterances or pictures rather than numbers or statistics. In addition, Bodgan & Taylor (in Moleong 2014) states that qualitative approach is a research procedure that produces descriptive data in the form of written or spoken utterances from people and observable behavior. In line with the definitions, this research presented the data in the form of words or utterances.

The data were taken from Pasar Waru, a traditional market located in Waru District of Sidoarjo Regency. The objects of this study were the buyers and sellers who made transactions in the market. The data were the utterance in the selling-and-buying transactions which were spoken in Javanese. It is because nearly all the objects studied were Javanese native speakers. The techniques of collecting the data employed in this research were listening, involving, speaking, and note-taking as formulated by Sudaryanto (2015). Therefore, the researcher directly involved in the selling-and-buying transaction activities occurring in the market. The spoken data were then recorded and transcribed into written form in accordance with Haryono (2015) opinion on data collection procedure.

After gaining the data in the form of field notes, such as the variation of language patterns of selling-and-buying transactions from different shops as well as the characteristics of the language patterns used, the researcher selected the data conforming to the research problem, i.e: language pattern. Next, the notes were resumed and arranged systematically based on the shops being studied that comprised beef, chicken meat, fruit, vegetable, and grocery shops. It was purposed to give clarity of descriptions as well as easiness of data tracking as necessary.

The data compilation was then classified based on the specific pattern configured in each of the shops. The data of speech events were subsequently sorted based on the aspects that constructed the transaction patterns, namely obligatory, optional, and repetitive element as well as obligatory and optional

sequence. After the specific pattern of selling-and-buying transaction of each shop was completely found, the generic structure potential of selling-and-buying transaction pattern performed by the sellers and buyers in the market can finally be identified.

SELLING-AND-BUYING TRANSACTION PATTERNS

In a Beef Shop

The following is one of the conversational data from a beef shop. In the conversation, the obligatory, optional, sequential as well as repetitive elements are identified. After all these elements were found, the transaction pattern can then be formulated.

Table 1: Obligatory Elements of a Selling-and-Buying Transaction in a Beef Shop

Element	Utterance
Sale request	B: <i>Niki</i> . (This) [giving shopping notes to seller]
Sale compliance	S: <i>Oke</i> . (OK) [seller prepares the order from the buyer]
Sale	S: <i>Amit</i> . (Excuse me) [giving the buyer's order and the billing]
Purchase	B: <i>Niki</i> . (This) [handing over the money] S: <i>Niki susuke. Sepuluh ewu</i> . (Here's the change. ten thousand).
Purchase closure	S: <i>Suwun</i> . (Thank you) B: <i>Sami-sami, Dhe</i> . (You're welcome, Uncle)

Note: S - seller; B - buyer

Table 1 shows the utterances of obligatory elements in selling-and-buying transaction in a beef shop. Those five elements appear in the transaction because they are required to manage a selling-and-buying transaction. From the table, it is also indicated that the sale request is not always in the form of an utterance whose meaning is explicitly demanding goods or services. The function of demanding, however, can be taken by a shopping note listing the buyer's needs. The use of this note is purposed to simplify or shorten the process of verbal transaction, especially when the buyer is going to purchase a lot of goods.

The sale compliance in the utterance is constituted by the word *oke*. It is the seller's response toward the buyer's order of the goods she needs. Soon afterwards, the seller prepares to fulfill the order. *Oke* in this case is a code switching to English indicating that the speaker agrees with what his speaking partner intends.

Meanwhile, the act of sale in the transaction is demonstrated by the utterance *Amit* (excuse me). The context behind this expression is that the seller is handing over the goods ordered and giving back the shopping note along with the bills to the buyer. In Javanese tradition, the word *Amit* is commonly expressed when one is walking on and passing by in front of another person. However, in selling-and-buying transactions, especially of traditional markets, it is usually used when the seller is handing over goods to

the buyer. On the other hand, purchase act is indicated by the utterance *Niki* (this) and *Niki susuke. Sepuluh ewu* (Here's the change. Ten thousand).

Finally, the selling-and-buying transaction in the beef shop is closed by the utterance *Suwun* (thank you) and *Sami-sami, Dhe* (You're welcome, Uncle).

Table 2 shows the example of optional elements emerged in the selling-and-buying transaction in the same shop. However, the optional element that is present here is only greeting.

Table 2: Optional Elements of a Selling-and-Buying Transaction in a Beef Shop

Element	Utterance
Greeting	B: <i>Dhe.Pakdhe</i> . (Uncle)
Sale initiation	-
Sale enquiry	-
Finish	-

The greeting in the selling-and-buying transaction can be seen in the utterance *Dhe. Pakdhe* (Uncle) which was spoken by the buyer to the seller. In Javanese, *Pakdhe* is a call to the elder brother of our parents and nearly similar to 'uncle' in English. However, in the conversation, it does not mean that the one who was called 'uncle' was the actual uncle of the buyer because *Pakdhe* is also commonly used to greet an elderly man with no family relation. This greeting also indicates an intimate relation between the caller and the addressee. Thus, in the context of a selling-and-buying activity, this greeting is deliberately used by the buyer for building or maintaining a close relationship with the seller along with an additional purpose of gaining a fair or cheaper price from the seller.

After the obligatory and optional elements were completely identified, it would be easier to recognize the other elements in the transaction, such as obligatory sequence which is initiated by greeting. As the first element in the transaction, it is then followed by sale request, sale compliance, sale, purchase and ended by purchase closure. Optional sequence and repetition were not found in the selling-and-buying transaction in the beef shop. Therefore, the specific pattern or structure of selling-and-buying transactions in the beef shop can be formulated as follows:

$$G^{\wedge}SR^{\wedge}SC^{\wedge}S^{\wedge}P^{\wedge}PC$$

(The caret [^] indicates the obligatory and optional elements).

In a Chicken Meat Shop

The followings are the data of a selling-and-buying transaction in a chicken meat shop. From the conversation, it can be found the obligatory, optional, sequential, and repetitive elements.

Table 2 provided the example of utterances representing the obligatory elements of a selling-and-buying transaction in a chicken meat shop. The five obligatory elements are required for conducting a successful transactions. Sale request appears in the utterance *Rempela atine, Pak. Sedasa* (The chicken's gizzards, Sir. Ten, please). The uniqueness of this transaction is that the buyer definitely states the price of the goods she is ordering. It can be assumed that the butcher provides a flexible service for chicken meat order. Such a service is believed to be able to give more comforts to the buyers since they could estimate their shopping budget.

Table 3: Obligatory Elements of a Selling-and -Buying Transaction in a Chicken Meat Shop

Elements	Utterance
Sale request	B: <i>Rempela atine, Pak. Sedasa.</i> (The chicken's gizzards, Sir. Ten, please)
Sale compliance	S: <i>Nggih. Napa malih mbak?</i> (Alright. anything else, Miss?) B: <i>Pun, Pak.</i> (Enough, Sir)
Sale	S: <i>Amit.</i> (<i>Excuse me</i>) [handing over the ordered goods]
Purchase	B: <i>Sedasa, nggih?</i> (Ten, isn't it?) [handing over the money]
Purchase closure	S: <i>Suwun, Mbak.</i> (Thank you, Miss) B: <i>Sami-sami.</i> (You're welcome)

Meanwhile, sale compliance occurs when the seller responds to the buyer's order immediately by preparing the amount of the chicken meat equivalent to the price mentioned by the buyer. In addition, the seller also asks whether the buyer needs other things or not. By this question, it seems that the seller reminds the buyer of another thing she wants to buy. However, it can also be seen as a strategy to persuade the buyer to purchase another product he sells.

Next, the sale activity is marked by the utterance *Amit* (Excuse me) which is expressed when the seller is handing over the order to the buyer right before the buyer gives money for the payment in turn. The last element, purchase closure, occurs when the seller speaks *Suwun, Mbak.* (Thank you, Miss) which is then replied by the buyer with *Sami-sami.* (You're welcome). This pair of utterance is a standard expression for thanking in Javanese.

Table 4 shows the only optional element found in the selling-and-buying transaction in the chicken meat shop, that is greeting.

Table 4: Optional Element of a Selling-and-Buying Transaction In a Chicken Meat Shop

Element	Utterance
Greeting	S: <i>Wong Ayu. Ayame, Wong Ayu.</i> (Pretty girl. The chicken, please, Pretty girl.)
Sale initiation	-
Sale enquiry	-
Finish	-

The complete form of the greeting above is *Wong Ayu. Ayame, Wong Ayu* (Pretty girl. The chicken, please. Pretty girl). This utterance is spoken by the seller to draw the attention of passing-by buyers in case they would stop and purchase the goods he offers. As it is spoken loudly, the buyers will know that he is selling chicken meat.

As the obligatory and optional elements have been found, the obligatory sequence can then be identified. The first position was taken by the greeting which is then followed by sale request, sale compliance, sale, purchase, and

purchase closure orderly. Optional sequence and repetition were not found in the case of selling-and-buying transaction in the chicken meat shop. After all the existing elements in werefound, the specific pattern of selling-and-buying transactions in a chicken meat shop can be formulated as follows:

$$G \wedge SR \wedge SC \wedge S \wedge P \wedge PC$$

In a Fruit Shop The following was one of the selling-and-buying transaction data taken from a fruit shop. In the conversation, the presence of obligatory, optional, sequential, and repetitive elements can all be identified.

Table 5: Obligatory Elements of a Selling-and-Buying Transaction in a Fruit Shop

Element	Utterance
Sale request	B: <i>Jeruk kalih apel setunggal kiloan, Bu.</i> (One-kilos of oranges and apples, Ma'am)
Sale compliance	S: <i>Enggih. Sampeyan icipi, Wong Ayu. Lak legi</i> (Alright. You can taste it first, Pretty Girl. It must be sweet) B: [Taste the orange] <i>Enggih, Bu. Legi. Apele sampeyan pundhutna sing apik, Bu</i> (Yes, Ma'am. It's sweet. The apples, please, pick the good ones for me, Ma'am)
Sale	B: <i>Pinten bu?</i> (How much, Ma'am?)
Purchase	B: <i>Amit niki.</i> (Excuse me, this one) [hands over the money]
Purchase closure	S: <i>Suwun.</i> (Thank you) B: <i>Nggih.</i> (Alright)

Table 5 presents all the obligatory elements appear in a selling-and-buying transaction in a fruit shop. The transaction pattern here looks different from that of other shops. It occurs when the buyer is checking the taste of the fruit as recommended by the seller. This is a common service from all fruit sellers by which the buyers are allowed to taste the fruit first before they decide to purchase it. It is purposed to convince the buyers on the qualities of the fruit. Such kind of service cannot be not found in the other shops Therefore, fruit shops can be said as having special characteristics in providing services to their customers.

Table 6 shows the optional sequence of the selling-and-buying transaction in the fruit shop. The optional elements appear here including greeting, sale initiation, and sale enquiry.

The greeting of the selling-and-buying transaction in the fruit shop is nearly similar to that of other shops. Here, the seller calls the prospective buyers by greeting them. The greeting conveyed by the seller is aimed to draw the buyer attention to stop by the shop and purchase the fruits displayed. This greeting is usually spoken in a louder voice. Subsequently, the sale initiation in a fruit shop is constituted by the seller's question on the fruit needed by the buyer. Meanwhile, the sale enquiry is in the form of a question from the buyer about the fruit she is interested in. In this case, the buyer asks where the fruit came from and how much its price along with holding an orange and an

apple. This question comes from the buyer’s curiosity on both kinds of fruit. The seller then answers the question by telling the origin of the fruit.

Table 6: Optional Elements of a Sale Transaction in a Fruit Shop

Element	Utterance
Greeting	S: <i>Wong Ayu, kene lho.</i> (Pretty Girl. Come here)
Sale initiation	S: <i>Golek napa, Wong Ayu?</i> (What are you looking for, Pretty Girl?)
Sale enquiry	B: <i>Jeruk pundi niki, Ning? Apel malang ta iki?</i> (From where these oranges? Are these Malangese apples?) S: <i>Jeruk Banyuwangi, Wong Ayu. Malang asli iku.</i> (Banyuwangian oranges, Pretty Girl. Those areoriginally Malangese)
Finish	-

From the analysis, the obligatory sequence can be determined. It begins with greeting and then is followed by sale initiation, sale enquiry, sale request, sale compliance, sale, purchase, and purchase closure. Meanwhile, the optional sequence and repetition do not appear in the transaction. Thus the specific pattern of selling-and-buying transaction in a fruit store can be formulated as follow:

G^A^S^I^A^S^E^A^S^R^A^S^C^A^S^A^P^A^P^C

In a Vegetable Shop

Vegetable shop was one of the five shops investigated. Here, three selling-and-buying transactions occurred. From the conversation between seller and buyer, the obligatory, optional, sequential, and repetitive elements in the transaction were found.

Table 7: Obligatory Elements of a Selling-and-Buying Transaction In a Vegetable Shop

Element	Utterance
Sale request	B: <i>Tumbas lombok nem ewu, tomate kaleh ewu, kemangine setunggal ewu, timune setunggal ewu.</i> (I’d like to buy chillies six thousands, the tomatoes two thousands, the basil one thousand, and the cucumbers one thousand)
Sale compliance	S: <i>Nggih. Sekedap nggih.</i> (Alright.Wait a minute)
Sale	B: <i>Pinten, Ning?</i> (How much, Miss?) S: <i>Sedasa</i> (Ten)
Purchase	B: <i>Amiin. Niki Ning.</i> (Amen. Here it is, Miss)
Purchase closure	B: <i>Matur suwun lho, Ning.</i> (Thank you, Miss)

Table 7 shows all the obligatory elements appearing in a selling-and-buying transaction in a vegetable shop. In the transaction, the element that is different from that of other shops is the sale request. Here, the buyer is ordering goods by additionally mentioning the price of each. The sellers then provides the amount of goods ordered in accordance with the prices

mentioned by the buyer. The process of measuring the goods requires a special expertise of the seller and it must conform with the nominal stated by the buyer for the sake of customer satisfaction.

Meanwhile, *Table 8* contains the optional elements of a selling-and-buying transaction in the vegetable shop. The optional elements here are greeting and sale initiation.

Table 8: Optional Elements of a Sale Transaction at a Vegetable Shop

Element	Utterance
Greeting	B: <i>Ning</i> . (Miss)
Sale initiation	S: <i>Tambah ayu sampeyan, Mbak, lak gae kudung ngene iki</i> (You look more beautiful, Miss, when wearing a veil like this) B: <i>Masak, sih, Ning?</i> (Really, Miss?) S: <i>Kandhani, kok.</i> (I've told you)
Sale enquiry	-
Finish	-

Ning is a common greeting in Javanese. It is usually used to address the elderly and show intimacy to someone. Therefore, in the conversation, this greeting is used by the buyer in order to build or maintain a close relationship.

The other optional element in the table is the sale initiation which is specifically addressed to a previously known buyer. The utterance *Tambah ayu sampeyan, Mbak, lak gae kudung ngene iki* (You look more beautiful, Miss, when wearing a veil like this) implies that the seller gives a compliment towards buyer's new appearance to be compared with the previous one. It indicates that the seller has already known the buyer before the meeting. The utterance is also purposed for maintaining a harmonious and comfortable relationship with the customer as well as attracting her to return shopping there.

In conclusion, the obligatory sequence in the selling-and-buying transaction in the vegetable shop comprises greeting, sale initiation, sale request, sale compliance, sale, purchase, and purchase close whereas optional sequence and repetition cannot be found. Therefore, the specific pattern or structure of selling-and-buying transaction in a vegetable shop can be formulated as follow:

$$G \wedge SI \wedge SR \wedge SC \wedge S \wedge P \wedge PC$$

In a Grocery Shop

The following is one of the conversational data from a grocery shop. In the conversation below, the obligatory, optional, sequential, and repetitive elements can be identified.

Table 9 presents all the obligatory element of selling-and-buying-transaction in a grocery shop. The difference between the transaction in the grocery shop and that of others lies in the sale request for mixed goods. The utterance of *brambang bawang sedasa* (ten onions and garlics) indicates that this shop accepts the request for mixed goods. Here, the buyer may order different goods for only a single price. This service cannot be not found in other shops. Meanwhile, the similarity between the transaction in the grocery

shop and the others can be seen in the mention of price by the buyer and the response of the seller to prepare the order confirmed. It can be said that the grocery shop has its own characteristics in terms of service.

Table 9: Obligatory Elements of a Selling-and-buying Transaction In a Grocery Shop

Element	Utterance
Sale request	B: <i>Ning, pala tiga, Ning, kecap Sedap setunggal, mpon-mpon kalih, brambang bawang sedasa</i> (Miss, three nutmegs, Miss, one <i>Sedap</i> soy sauce, two <i>empon-empons</i> , ten onions and garlics)
Sale compliance	S: <i>Nggih, napa maneh?</i> (Alright. Anything else?) B: <i>Pun. Niku mawon.</i> (That's all)
Sale	B: <i>Pinten ning?</i> (How much, Ning?) S: <i>Telu pitu.</i> (Three seven)
Purchase	B: <i>Niki, Ning.</i> (<i>Here is it, Miss</i>) [handing over the money]
Purchase closure	B: <i>Matur suwun, Ning.</i> (Thank you, Miss)

Table 10 shows the presence of optional element in the selling-and-buying transaction in the grocery shop. The only optional element visible here is greeting.

Table 10: Optional Elements of a Selling-and-Buying Transaction in a Grocery Shop

Elements	Utterance
Greeting	S: <i>Mbak.</i> (Miss)
Sale initiation	-
Sale enquiry	-
Finish	-

The greeting is shown in the utterance *Mbak* (Miss) spoken by the seller to buyer. In Javanese, *Mbak* means elder sister. However, it does not mean that the buyer is actually the older sister of the seller because the greeting is commonly also used to address any elderly woman for the sake of politeness. In a selling-and-buying context, this familiar greeting is used by the seller to build or maintain a close relationship with the buyers so that they would return to shop there.

In conclusion, the obligatory sequence in the selling-and-buying transaction in a grocery comprises greeting, sale request, sale compliance, sale, purchase, and purchase close. On the other hand, the optional sequence and repetition do not appear in the transaction. Therefore, the specific pattern of selling-and-buying transaction in the grocery shop can be formulated as follows:

G[^]SR[^]SC[^]S[^]P[^]PC

Common Pattern

From the analysis of the conversations between the sellers and the buyers in different shops above, the common pattern, or generic structure potential of selling-and-buying transactions at Pasar Waru can be formulated as follow:

$$[(G.\wedge) \{SR\wedge C\}\wedge S\wedge] P\wedge PC$$

The generic pattern is the most often pattern that occurs in the selling-and-buying transactions at Pasar Waru. The results of this research indicates that in all the five shops investigated, the obligatory elements can be found within their selling-and-buying transactions. It is in line with Halliday & Hasan (1985)'s argument that the obligatory elements cannot be separated from any selling-and-buying transaction. The sellers and buyers at Pasar Waru often use optional elements such as greeting in at the beginning of their transaction activities. Thus, greeting plays an important role in a selling-and-buying transactions as what was stated by Astuti (2018). As an optional element, greeting does not have a particular purpose in the transaction but it is merely for building or maintaining a close relationship between the seller and the buyer. In certain shops, the kinds of optional elements in the transactions may differ since greeting is only used conditionally depending on the intention of the seller or the buyer.

CONCLUSION

This research applied the generic structure potential proposed by Halliday & Hasan (1985). This pattern was used to find out the selling-and-buying transaction pattern at Pasar Waru, a traditional market in Sidoarjo, Indonesia. There were five shops involved as the research locations for collecting the data, i.e.: beef, chicken eat, fruit, vegetable, and grocery shops.

The result showed that all the five shops had the same specific pattern, that was $G\wedge SI\wedge SC\wedge S\wedge P\wedge PC$. The fruit shop had the specific pattern $G\wedge SI\wedge SE\wedge SR\wedge SC\wedge S\wedge P\wedge PC$ whereas that of vegetable shop was $G\wedge SI\wedge SR\wedge SC\wedge S\wedge P\wedge PC$. The specific pattern means that the obligatory elements were always used in the selling-and-buying transactions at Pasar Waru since it was the condition for the transactions to be successful. The identified optional elements of the transactions were greeting (G), sale initiation of (SI), and sale enquiry (SE).

The five shop produced a common pattern called generic structure potential $[(G.\wedge) \{SR\wedge C\}\wedge S\wedge] P\wedge PC$. The repetitive elements were not found in this research. Greeting, as an optional element, was always found in any selling-and-buying transactions. This element was frequently used since the shops were located in a traditional market which was not only a place for making selling-and-buying transactions but also for building a close relationship between the sellers and the buyers.

REFERENCES

- Ansary, Hasan & Esmat Babaii. 2005. "The Generic Integrity of Newspaper Editorials: A Systemic Functional Perspective". *RELC Journal* 36 (3): 271-295
- Ary, Donald, Lucy Cheser Jacobs, Christine Sorensen & Ashgar Razavieh. 2013. *Introduction to Research in Education*. 9th Edition. Wadsworth: Cengage Learning
- Astuti, Sri Puji. 2014. "Prinsip Kerjasama dalam Wacana Jual Beli di Pasar Tradisional Perumnas Tlogosari Semarang". *Jurnal Humanika*, 20 (2), 67-73
- Astuti, Sri Puji. 2018. "Tegur Sapa Penjual dan Pembeli di Pasar Tradisional Surya Kusuma Semarang". *Nusa*, 13 (1): 147-155
- Chaer, Abdul & Leony Agustina. 2010. *Sosiolinguistik Perkenalan Awal*. Jakarta: Rineka Cipta
- Halliday, MAK & Ruqaiya Hasan. 1985. *Language, Context And Text: Aspects of Language In A Social-Semiotic Perspective*. Victoria: Deakin University
- Haryono, Akhmad. 2015. *Etnografi Komunikasi: Konsep, Metode, dan Contoh Penelitian Pola Komunikasi*. Jember: UPT Penerbitan UNEJ

- Hayati, Cut Ansi Faradiba. 2018. "The Analysis of Generic Structures and Copy Elements in Online Shop Video Advertisements". *Passage*, 6 (3): 37-56
- Kyaw, Ae Mon & Xin Zhiying. 2019. "Exploring Generic Structure Potential of Selected Editorials in *The Myanmar Times*". *Language Literacy: Journal of Linguistics, Literature and Language Teaching* 13 (2): 139-149
- Keraf, Gorys. 2004. *Komposisi: Sebuah Pengantar Kemahiran Bahasa*. Flores: Nusa Indah
- Moleong, Lexy J. 2014. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya
- Nurmiah. 2014. "Implikatur Percakapan dalam Transaksi Jual Beli di Pasar Tradisional di Kota Palu". *Multilingual* 13 (2):196-207
- Putranto, Kristiawan Dwi, Sigit Ricahyono & Rosita Ambarwati. 2018. "Generic Structure Potential of *Rolling Stone Magazine* Cover February 9th, 2006 Edition: Critical Multimodal Discourse Analysis". *English Teaching Journal: A Journal of English Literature, Linguistics, and Education* 6 (1): 25-31
- Sudaryanto. 2015. *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Kebudayaan secara Linguistik*. Yogyakarta: Duta Wacana University Press
- Wahyuni, Latifah Dwi & Nisa Afifah. 2014. "Perbandingan Kesantunan di Pasar Tradisional dan Pasar Modern". *Prosiding Prasasti*: 78-83. Surakarta: Pascasarjana Universitas Negeri Sebelas Maret

ARTICLE CITATION IN *THE CHICAGO MANUAL OF STYLE 16*

In-text Citation

Alfani, Sukarno, and Haryono (2021, 52)
..... (Alfani, Sukarno, and Haryono 2021, 26)

Reference List Entry

Alfani, Fahmi Reza, Sukarno, and Akhmad Haryono. 2021. "Selling and Buying Transaction Patterns in a Traditional Market: A Generic Structure Potential Approach". *Leksema: Jurnal Bahasa dan Sastra* 6 (1): 47-59. <https://doi.org/10.22515/ljbs.v6i1.3466>.

The Translation of Fixed Expressions from French to Indonesian in *Madame Bovary* Novel

DOI:10.22515/ljbs.v6i1.2760



MUBAROK DILMA FASA

mubarok.dilma.f@mail.ugm.ac.id

SAJARWA

sajarwa@ugm.ac.id

French Literature Study Program, Universitas Gadjah Mada
Yogyakarta, Indonesia

submitted: 15/9/2020 revised: 20/4/2021 accepted: 9/5/2021 published: 30/6/2021 pages: 61-76

ABSTRACT

A fixed expression is a combination of words that has a stylistic value. The meaning of a fixed expression should be understood from the whole parts and cannot be identified from each of the constituent separately. This study aimed to identify the techniques used to translate French fixed expressions to Indonesian language based on the theory of translation techniques proposed by Molina and Albir (2004). It applied descriptive-qualitative method focusing on equivalence in translation. The data collection was carried out by finding the metaphorical suites of words in Gustave Flaubert's *Madame Bovary* novel and their equivalents in its Indonesian version *Nyonya Bovary*. The results showed that, in total, there are three different techniques used by the translator in translating the fixed expressions in the novel. Out of 73 fixed expressions, 61 were translated by modulation, 8 by discursive creation and only 4 by transposition. This article is expected to give contribution to the studies of translation in general and translation of fixed expressions from French to Indonesian, in particular.

Keywords: translation, fixed expression, translation techniques, *Madame Bovary*

INTRODUCTION

In French, there are many kinds of expressions. One of them is known as fixed expression. Fixed expression is a series of words making up a lexical unit similar to other standard forms. However, fixed expressions are different from other lexical units in the notion that they have stylistic values. These lexical units can be in the forms of phrases (*syntagme*) or sentences. Fixed expressions are easy to find in French because they are common in a variety of language uses from everyday communication to literary works.

One challenge in studying fixed expressions is that most of the meaning of these lexical units cannot be understood from their constituents. Therefore, in the translation process of a fixed expression, the translator cannot rely on the meaning of its constituents. He/she must be able to distinguish a fixed expression from other phrases or sentences. Such a competence can certainly be obtained by having adequate knowledge of French in general, and the characteristics of the expressions in particular.

Translation can be defined as language mediation from one culture to another (Baker 2018, 8). This is because the difference in culture is likely inherent with the difference in language use. By translation, one can make other people understand a text coming from another culture by presenting it in the language that they understand. The text resulted is called 'equivalent', an element that is expected to be as similar as the source text (Baker 2018, 16). Equivalent at the word level is a unit in the target language that conveys the same meaning with the referred word in the source language (Baker 2018, 10). Besides at the word level, there are also other elements of equivalence related to phrases, structure, pragmatic, and other linguistic elements (Baker 2018, 5). Therefore, equivalent can be interpreted as a unit in the target language which refers to another unit in the source language whatever its semantic unit is.

In other words, an equivalent does not have to be in the same semantic unit as the element in the source language is (Baker 2018, 11). Thus, a word can be translated in the form of a phrase and vice versa.

After being able to identify the phrase in a text, translators then determine the technique to be used to translate the text into the target language. Translation techniques are tactics used by translators to translate a lexical unit that cannot be translated based on its constituent elements (Hariyanto 2003, 67).

According to Molina & Albir (2004, 509-511), there are 18 translation techniques, namely adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalent, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition, and, variation. For instance, if we translate the expression *être hors de ses gonds* based on its constituents, the equivalent will be 'outside the hinges'. In fact, the expression means 'out of control'.

Based on the explanation, research on the translation of phrases from French into Indonesian is interesting to conduct. To date, there is only one study of French phrase translation into Indonesian, that is a paper entitled *French Idioms and Their Indonesian Translation*. This paper was written by Sajarwa (2016) and published in the proceeding of *Isu-Isu Mutakhir dalam Kajian Bahasa, Sastra, and Budaya* (Current Issues in Language, Literature, and Culture Studies) in 2016.

The paper analyzed the translation of the French standard form of Amin Maalouf's novel *Le Rocher de Tanios* into Indonesian. The translation technique used was the theory of Vinay and Darbelnet. The results showed that in translating the standard form, there were three techniques used i.e.: modulation, established equivalent, and transposition. A standard form of language is a linguistic unit which includes grammatical and stylistic phrases. Therefore, new research is needed to exclusively examine expressions that have stylistic values.

The difference between grammatical and stylistic expressions lies in their characteristics. Grammatical expressions are neutral, whereas expressions with stylistic values convey meanings indirectly (Schapira 1999, 19-20). Stylistics is closely related to the style of language. Stylistics can be defined as linguistics regarding the use of language in literary works (Sugianto 2016, 82).

The example of stylistic expression can be observed in this sentence: *On pouvait parler de lui aux Trois Frères, à la Barbe d'or ou au Grand Sauvage ; tous ces messieurs le **connaissaient comme leur poche** !* (Flaubert 1961, 96-97). *Connaître* means *pouvoir identifier quelqu'un, quelque chose, les reconnaître ou avoir appris leur nom, ce qu'il sont, qui ils sont* means *mengenal* (to know). According to Larousse (2021), a French dictionary, *Comme* is a particle used in a comparison that can be translated into *seperti* (like/as) in Indonesian language. Meanwhile, *leur* is a possessive adjective for third person plural. *Poche* itself means *petit sac de toile prolongeant, à l'intérieur d'un vêtement, une fente pratiquée dans celui-ci* or *saku* (pocket). In literal meaning, the expression means *mengenal seperti saku sendiri* (to know like our own pocket).

Nevertheless, the expression has an actual meaning of *très bien connaître* *mengenal dengan sangat baik* (knowing very well) (Rey & Chantreau 1993, 637). There is a metaphorical style of language in which a person who knows

another person well is portrayed as someone who knows his own pocket. It is because, in French, pocket is something private and reliable. Therefore, this phrase can be used to indirectly express that someone knows someone else well, whereas to say the same meaning directly, the phrase *connaître très bien* can be used instead.

Meanwhile, a grammatical phrase example can be observed in the sentence: *L'affaire aurait pu suivre son cours si la gestion de la transaction n'avait pas été confiée, pour éviter tout risque de préemption et bénéficier d'un régime fiscal plus favorable, à la Safer* (Blandin 2021). According to Larousse (2021), this expression means *se développer comme prévu* or *berjalan seperti yang direncanakan* (going as planned). *Suivre son cours* has inseparable constituents but neutral in nature. This phrase is a direct way to express the idea of 'going as planned' in French.

In addition, there was also a study on the translation of the standard form of language like the thesis entitled *Kesepadanan Penerjemahan Idiom dalam Teks Moon Embracing the Sun (The Equivalence of Idiomatic Translation in the Text of Moon Embracing the Sun)* written by You Jin (2015). This thesis discusses translation from Korean to English. The objective of this study was to analyze the idiomatic translation techniques of Korean drama series subtitles. The translation technique theories chosen were that of Mona Baker (2018). Apart from the translation techniques, Jin (2015) also analyzed idioms based on Im Ji Ryong's theory. The results of this study indicated that the paraphrasing was the most frequent technique used for the translation. However, some other techniques were also applicable, such as established equivalents and reduction.

Madame Bovary is one of the most popular French literary works. This novel was written by Gustave Flaubert in 1857. One of the studies regarding the translation of this novel into Indonesian was an undergraduate thesis entitled *Perbandingan Ideologi Penerjemahan antara Dua Terjemahan Novel Madame Bovary (The Comparison of Ideological Translation between Two Madame Bovary Translated Novel)* written by Ffilia Envi Rahmawati in 2016. This thesis discusses the comparison of the translation methods of two translated novels of *Madame Bovary*, namely *Nyonya Bovary* that was translated by Winarsih Arifin and *Madame Bovary*, translated by Santi Hendrawati. The translation methods applied by Winarsih Arifin were word-for-word, literal, faithful to the source text, and semantic translation; while the methods used by Santi Hendrawati were adaptation, free, idiomatic, and communicative translation (Rahmawati 2016).

The question underlying this research is what the translation techniques used by the translator in translating French fixed expressions in *Madame Bovary* novel into Indonesian are. By identifying these techniques, this research is expected to result a theoretical contribution to the development of French text translation into Indonesian.

RESEARCH METHOD

The method of analysis applied in this research was translation equivalence method. The material objects were Gustave Flaubert's *Madame Bovary* novel and its Indonesian version *Nyonya Bovary* which was translated by Winarsih Arifin. The original *Madame Bovary* was selected because it has numerous fixed expressions in the text. In addition, it was one of the French iconic novels so that the translation was assumed to be of high quality. Meanwhile, the translated version, *Nyonya Bovary* was selected after the researcher took into

account the other works of the translator. In the translation field, Winarsih Arifin participated in the translation of a book entitled *Histoires courtes d'Indonésie*. She is also the author of *Dictionnaire Français-Indonésien*.

This research was conducted in three phases. The first phase was determining the definition of translation, equivalence, translation techniques, and expressions. The researcher also examined the types of translation techniques. After that, the data were collected from the research materials.

The data were obtained by searching for any combination of two or more words that had a potential to be an expression. There were two characteristics of expressions, namely a word combination whose constituents form a meaning that has no correlation with the context and a word combination that has unusual syntactic structure. These units were then verified by using *Dictionnaire des Locutions et des Expressions* as the reference. The verifying data from the dictionary were then listed along with their definitions.

The second phase included data analysis with contrastive analysis. This analysis was carried out by comparing two or more languages to look for similarities and differences of these languages (Prasetyani 2012, 1). Therefore, in this study, the phrases were compared with their equivalents and analyzed for their differences in terms of meaning and grammatical categories.

Lastly, the data were classified based on translation techniques. To analyze the translation techniques, Abdul Chaer's *Kamus Ungkapan Bahasa Indonesia (Dictionary of Indonesian Phrases)* was used. The use of this dictionary was important to determine whether an equivalent is a result of established equivalent technique or not.

TRANSLATION TECHNIQUES OF FIXED EXPRESSIONS IN *MADAME BOVARY*

From the two versions of novels, the original *Madame Bovary* and the translated version *Nyonya Bovary*, it was found that there are three translation techniques used for translating the fixed expressions from French to Indonesian. Those three techniques are modulation, transposition, and discursive creation. The total data of translation by modulation are 61, whereas the ones by discursive creation and transposition are 8 and 4 respectively. Overall, there are 73 data analyzed as seen in *Table 1*.

Table 1: Translation Techniques Applied to the Fixed Expressions

Technique	Number	Percentage
Modulation	61	83.5%
Discursive creation	8	11%
Transposition	4	5.5%
Total	73	100%

Modulation

The first technique is to translate a text from a different point of view. This technique is known as modulation (Molina & Albir 2004). By this technique, a text is translated into a word whose lexical meaning is different but refers to what is meant by the source text (ST).

Modulation can be divided into three categories, namely metaphorical modulation, metonymic modulation, and grammatical modulation (Chuquet & Paillard 1987, 26-35). The first example is the typical question asking about the job of the speech partner: *Quefaites-vous dans la vie?* In Indonesian, to ask the same question, it will be *Apa pekerjaan Anda?* (What's your job?). There is a modulation in the translation because if *Quefaites-vous dans la vie?* is

translated literally, the result will be *Apa yang Anda kerjakan di kehidupan?* (What do you do in life?).

In more specific, the translation perceives metonymic modulation. Metonymic modulation is a process of translation by using terms that are parts of something (Chuquet & Paillard 1987, 31). In life, humans do various activities and working is only a part of the activities.

Modulation is also required in the translation of the expression *Merde pour ton examen!*. If it is translated literally, the result will be *Tahi untuk ujian mu!* (Shit for your exam!). In fact, this expression is commonly spoken when someone hopes for the success of his/her speech partner. Therefore, another word is needed to instead of *tahi* (shit) here, like *semoga berhasil* (good luck) or *semoga sukses* (be successful). In this example, grammatical modulation is identified because of the existence of negation. Grammatical modulation is a perspective shift by changing the grammar, such as creating negation or changing the sentence structure from interrogative to declarative (Chuquet & Paillard 1987, 33-35). *Tahi* (shit) is a word with a negative sense whereas *berhasil* (success) has a positive meaning.

In translating fixed expressions in the novel, the translator frequently used modulation. The examples can be seen in *Table 2*

Table 2: Translation of Fixed Expressions by Modulation

Expression	Literal Translation	Translation in the Novel
<i>pauvrediable</i>	<i>iblis yang malang</i> (a poor demon)	<i>anak sialan yang mengibakan</i> (a poor pitiful kid)
<i>courir après</i>	<i>mengejar</i> (run after)	<i>mengganggu-ganggu</i> (keep bothering)
<i>sèchecomme un cotret</i>	<i>kurus seperti satu ikat kayu bakar</i> (skinny like a bunch of firewood)	<i>badannya sekurus papan</i> (her body as thin as a board)
<i>tendre son oreille</i>	<i>mencondongkan daun telinga</i> (incline one's earlobe)	<i>menyimak</i> (listen thoroughly)

Pauvre diable is one of expressions in the novel which was translated by using modulation technique.

(1) ... *et le professeur, parvenu à saisir le nom de Charles Bovary, se l'étant fait dicter, épeler et relire, commanda tout de suite au **pauvre diable** d'aller'asseoir sur le banc de paresse ...* (Flaubert 1961, 5)

... *dan guru yang pada akhirnya dapat menangkap nama Charles Bovary, karena anak baru itu diharuskannya mendikte namanya, mengeja dan membacanya kembali, segera menyuruh **anak sialan yang mengibakan** itu duduk di bangku tempat hukuman murid malas ...* (Arifin, 2016, 6)

(... and the teacher, who had managed to grasp the name of Charles Bovary, as that new student was required to dictate, spell and reread the name, immediately ordered the **poor pitiful kid** to sit down on the bench where lazy students got punished ...)

According to *Dictionnaire des Expressions et des Locutions*, *pauvre diable* means *homme malheureux* or *manusia yang malang* (poor human) in Indonesian language (Rey & Chantreau 1993, 275). In literal translation, according to *Larousse* (2021), *pauvre* means *qui inspire quelquepitié* or *yang menimbulkan rasa kasihan* (which generates mercy) or *malang* (poor). Meanwhile, *diable* means *l'esprit du mal, le démon, iblis* (demon) (Larousse). In literal translation, *pauvre diable* means *iblis yang malang* (a poor demon). The followings are the literal meanings of each constituent in the structure.

<i>pauvre</i>	<i>diable</i>
malang	iblis
(poor)	(demon)

There is no demonic character in the context of the story. *Pauvre diable* here refers to the character of Charles Bovary, a new student in the class. He made several mistakes such as carrying a hat during class and not pronouncing his name properly. He was laughed and yelled at by other children as well as received punishment from the teacher for those mistakes.

In this translation, there is an application of metaphorical modulation translation technique. Metaphorical modulation is a perspective shift by changing the figures of speech, by either creating or eliminating the figures of speech (Chuquet & Paillard 1987, 26-28). *Pauvre diable* consists of a metaphorical language style in which a human being is referred to as a demon. However, in the target language, the metaphor is not found. In Indonesian, there is no expression representing a similar meaning. The most identical Indonesian expression for *pauvre diable* is *lebai malang* which means 'a person who always gets bad luck' (*Kamus Besar Bahasa Indonesia (KBBI) Online* 2020).

The next expression that is also translated with modulation is *sèche comme un cotret*.

(2) *Quoiqu'elle fût laide, sèche comme un cotret, et bourgeonnée comme un printemps...*(11)

Meskipun rupanya buruk, mukanya berbisul-bisul dan badannya sekurus papan, ... (14)

(Although his face was ugly, his face was ulcerated and **his body was as thin as a board**, ...)

Sèche comme un cotret means *très maigre* or *kurus sekali* (very thin) (Rey & Chantreau 1993, 222). According to *Larousse* (2021), in literal translation, *sèche* (the feminine form of *sec*) means *qui est maigre, décharné* or *kurus* (thin). *Comme* is a particle used in a comparison which can be translated into *seperti* (*like*) in Indonesian. *Un* is a singular auxiliary word. *Cotret* means *fagot de bûchettes à brûler* or *kumpulan kayu bakar yang diikat* (a bundle of firewood). If it is translated literally, *sèche comme un cotret* means *kurus seperti satu ikat kayu bakar* (thin like a bundle of firewood). The followings are the literal meanings of each constituent in the structure

<i>sèche</i>	<i>comme</i>	<i>un</i>	<i>cotret</i>
<i>kurus</i>	<i>seperti</i>		<i>satu ikat kayu bakar</i>
(thin)	(like)		(a bundle of firewood)

In this case, the translation technique of metaphorical modulation is used because there is a change in perspective from the parable of a thin person with a bunch of firewood to a parable of a thin person with a board. This

indicates that, for Indonesian speakers, a very thin person is more suitable to be described as a board rather than as a bundle of firewood.

In Indonesian, a person who is very skinny is also said to be look like a *lidi* (the bone of a coconut leaf) as in the following sentence: *Tentunya kamu tidak mau kan terlihat lebih kurus seperti lidi di hadapan cewek?* (You surely don't want to look thinner like a *lidi* in front of girls, right?) (Iskandar 2018). Another example is the following short story excerpt: *Lelaki bertubuh kurus serupa batang lidi itu berkacak pinggang* (The man with a thin body like a bar of *lidi* has his hands on hips) (Muttaqin 2019).

The last expression translated using modulation is *tendre son oreille*.

(3) *Mais la maîtresse d'auberge ne l'écoutait plus; elle **tendait son oreille** à un roulement éloigné.* (73)

*Tetapi pemilik penginapan tidak lagi mendengarkan kata-katanya. Ia **menyimak** bunyi roda di kejauhan.* (108)

(But the hostess no longer listened to his words; she **listened thoroughly** to a distant rolling)

Tendre son oreille means *faire attention* or *menyimak* (pay attention) in Indonesian (Rey & Chantreau 1993, 567-568). According to *Larousse* (2021), *tendre* is a verb and it means *présenter une partie du corps à quelqu'un* (to incline the body). *Son* is a possessive adjective, whereas *oreille* means *organe pair de l'audition et de l'équilibration* or *daun telinga* (earlobe). *Tendre son oreille* as a whole means *mencondongkan daun telinga* (incline the earlobe). The followings are the literal meanings of each constituent in the structure.

<i>tendre</i>	<i>son</i>	<i>oreille</i>
<i>mencondongkan</i>	-	<i>daun telinga</i>
(incline)	(one's)	(earlobe)

The translation technique used here is metaphorical modulation because there is a change in the perspective of the metaphor *tendre son oreille* to *menyimak* (paid attention) which has no metaphorical sense at all. Generally, it is only animals such as cats or dogs that commonly incline their earlobe to listen to a sound thoroughly. However, in French, humans can also be described as such when they are listening seriously to something.

If the translator wants to give a stylistic value to the target text, he/she can choose the expression *memasang telinga* (put ears) which means *mendengarkan baik-baik* (listen thoroughly) (KBB Online 2020). This phrase certainly cannot be interpreted literally because ears are a part of the body that cannot be put on or off. This phrase is frequently used both in verbal and writing form. An example is the following quote from a folklore text: *la mencoba **memasang telinga** kembali, kalau-kalau burung itu berbunyi dan bersuara lagi* (He tried to put his ears back, just in case the bird would sound and sing again) (Lewar 2021).

Transposition

The second technique invented is transposition. This technique is to translate an element by changing its grammatical category (Molina & Albir 2004, 511). There are five grammatical categories in total, namely noun, verb, adjective, adverb, and number.

An example of transposition is the phrase *le taux mondial de mortalité maternelle* which in Indonesian is translated into *angka kematian ibu di dunia* (the number of mother's deaths in the world). A change in the grammatical

category can be observed in the adjective *mondial* which is translated to the adverb *di dunia* (in the world).

Another example is the sentence *J'ai faillir me faire renverser par un cycliste* which in Indonesian is translated into *Saya hampir ditabrak pengendara sepeda* (I almost got hit by a cyclist). It can be observed that the verb *faillir* is translated into the adverb *hampir* (almost).

This technique is commonly used because not all of the concepts in Indonesian can be included in the grammatical category of French. Another reason why translators rely on this technique is to make the target text more natural. Transposition is also frequently used in the translation of journal article abstracts. A study on the translation of abstracts from English to Indonesian shows that 75.90% of texts investigated underwent transposition technique (Fitria 2018, 155).

Aside from commonly used for neutral phrases such as exemplified above, transposition is also applicable in the translation of standard French forms. It is in line with Sajarwa's (2016) research on the Indonesian translation of French idioms in which one out of the three techniques used was transposition. The translation of expressions as part of standard forms cannot be detached from transposition technique. Here are some of the examples.

Table 3: Translation of Fixed Expressions by Transposition

Phrases	Literal Translation	Translation in the Novel
<i>se donner du cœur au ventre</i>	<i>memberikan jantung ke perut sendiri</i> (give the heart to your own stomach)	<i>semangatnya</i> (his encouragement)
<i>collier de misère</i>	kalung penderitaan (necklace of suffocation)	seperti dikekang penderitaan! (like being tied by suffocation!)
<i>sous les drapeaux</i>	<i>di bawah bendera-bendera</i> (under the flags)	<i>membela panji</i> (to defend the flag)
<i>au hasard de la fourchette</i>	<i>dengan bergantung pada garpu</i> (by hanging on the fork)	<i>makan seadanya</i> (to eat what is available)

As illustrated in Table 3, the phrase *se donner du cœur au ventre* is translated through transposition.

(4) *Il avait à ses côtés, sur une chaise, une grande carafe d'eau-de-vie, dont il se versait de temps à autre pour se donner du cœur au ventre ...* (14)

Di sampingnya, di atas kursi, ada karaf besar berisi brendi yang sekali-sekali diminum untuk semangatnya ... (19)

(By his side, on a chair, there was a large carafe containing brandy by which he occasionally drunk for his encouragement ...)

Se donner du cœur au ventre is the pronoun form of the expression *donner du cœur au ventre à quelqu'un* which means *lui redonner de la force d'âme, du courage* (Rey dan Chantreau 1993, 190). Therefore, this expression

can be translated into *menyemangati diri sendiri* (to give self-encouragement).

According to Larousse (2021) *se donner* is a pronoun verb which means *s'accorder quelque chose*, that is *memberikan ke diri sendiri* (to give ourselves ...), whereas *du* is a partitive article. Then, *cœur* means *organe musculaire creux, qui constitue l'élément moteur central de la circulation du sang* or *jantung* (heart). Meanwhile, *au* is the result of a combination between preposition *à* and article *le* which can be translated into 'to'. Lastly, *ventre* means *grande cavité qui contient le tube digestif; région du corps où est située cette cavité* or *perut* (stomach). Thus, if it is translated word-for-word, this expression means *memberikan jantung ke perut sendiri* (to give the heart to his own stomach). The followings are the literal meanings of each constituent in the structure.

<i>se</i>	<i>donner</i>	<i>du</i>	<i>cœur</i>	<i>au</i>	<i>ventre</i>
<i>sendiri</i>	<i>memberikan</i>		<i>jantung</i>	<i>ke</i>	<i>perut</i>
his own	give		heart	to	stomach

In the sentence, the character being discussed refers to a man named Mr. Rouault. He broke his leg which caused him unable to walk and had to stay in bed. As a result, he drank alcoholic beverages to keep himself lively amid the situation.

The expression *se donner du cœur au ventre* is translated into *semangatnya* (his encouragement). The translation technique used in this case is transposition because there is a change in the grammatical category from a verbal phrase *se donner du cœur au ventre* into a noun phrase *semangatnya*. If that phrase were translated into *memberikan semangat pada diri sendiri* (to give encouragement to himself), the target text would be less natural, even though it would still be understandable. A more natural alternative is by translating it into *menyemangati diri sendiri* (to encourage himself).

To give a distinctive feature to the target text, the expression above can optionally be translated into *membakar semangatnya* (to burn his passion). The word *membakar* (burn) here give a certain feature since it contains a metaphorical meaning 'to awaken'. *Membakar semangat* is a common expression in Indonesian language. It can be proved from this excerpt: *Para nakes menggaungkan jargon 'Pantang Pulang Sebelum Corona Tumbang' untuk membakar semangat mereka* (The health workers echo the jargon 'Never Go Home Before Corona Ends' to burn their passion) (Wisnuwardani 2021). Actually, there is no object burnt by the health workers. The sentence means that they have decided not to give up in carrying out their hard works by shouting out the jargon.

Another expression translated with transposition technique is *sous les drapeaux*.

(5) *Que serait-ce donc, s'il t'avait fallu servir, aller combattre **sous les drapeaux**?* (163-164)

*Lalu bagaimana kalau kau harus masuk tentara, harus berperang **membela panji**?* (241)

(What would it be like, if you had had to serve, go and fight **under the flags**?)

Sous les drapeaux means *dans l'armée, à titre d'appelé* or sebagai tentara (as a soldier) in Indonesian (Rey dan Chantreau 1993, 294). According to

Larousse (2021), *sous* is a preposition indicating the position of something or someone in a lower place. Meanwhile, *les* is the plural article for a definite noun. *Drapeaux* (the plural form of *drapeau*) means *pièce d'étoffe attachée à une hampe, servant autrefois d'enseigne militaire et devenue, depuis le xix^e s., l'emblème d'une nation, dont elle porte les couleurs* or *bendera* (flag). Therefore, in literal translation, the expression means *di bawah bendera-bendera* (under the flags). The followings are the literal meanings of each constituent in the structure.

<i>sous</i>	<i>les</i>	<i>drapeaux</i>
<i>di bawah</i>		<i>bendera-bendera</i>
under		flags

However, the expression is translated into *membela panji* (to defend the flag of symbol). The translation technique used here is transposition because there is a change in the grammatical category from an adverbial phrase *sous les drapeaux* (*di bawah bendera-bendera/under the flags*) into a verbal phrase *membela panji* (to defend the flag of symbol). *Panji* is a kind of flag, but it is not precisely similar to the country flag which is a symbol of state defense. This translation certainly conveys the message in the source text and is also natural because it is a common expression in Indonesian.

Membela panji is not only used in the context of wars, but also in matches or competition circumstances as seen in the sentence: *Kedua orangtuanya, dari Ricky Mulyono dan Jenny Siswono, membela panji Indonesia lewat media olahraga* (Both of his parents, Ricky Mulyono and Jenny Siswono, defended the Indonesian flag of symbol through sports) (Muliya 2019).

The equivalent *sebagai tentara* (as a soldier) is likely more direct translation, but it does not have similar sense to the source text. Therefore, the translator prefer choosing the phrase *membela panji* to give some feature in the target text.

The next fixed expression translated by transposition is *au hasard de la fourchette*.

(6) *Je vis tantôt d'une manière, tantôt d'une autre, en philosophe, au hasard de la fourchette.* (171)

Kadang-kadang saya hidup begini, kadang-kadang dengan cara lain, seperti seorang filsuf, makan seadanya. (251)

(Sometimes I live like this, sometimes by another way, like a philosopher, **to eat simply**)

Au hasard de la fourchette means *simplement, sans grands préparatifs* or *secara sederhana, tanpa persiapan* (simply, without much preparation) (Rey & Chantreau 1993, 428).

According to *Larousse* (2021), *au hasard de* means *en fonction des circonstances imprévues* means *dengan bergantung pada (sesuatu yang tidak menentu)* in Indonesian, or 'to depend on (something indefinite)'. *La* is a feminine singular article for a specific noun whereas *fourchette* means *ustensile de table dont le manche se termine par des dents, et qui sert à prendre la nourriture* or *garpu* in Indonesian. Literally, *au hasard de la fourchette* means *dengan bergantung pada garpu* (to depend on the fork).

The utterance was spoken by Canivet, a surgeon character in the novel. He was comparing himself to Homais, a pharmacist. Canivet said that he had

strong physical and mental endurance because he had various lifestyles and there was no planning, while Homais had a timid characterization because his life was only spent in his kitchen. So, it could be seen that the character was not talking about forks or cutlery.

In the novel, the expression *au hasard de la fourchette* is translated to *makan seadanya*. The translation technique used here is transposition because of the change in the grammatical category from the adverbial phrase *au hasard de la fourchette* to verb phrase *makan seadanya* (to eat simply). In Indonesian, people generally say *hidup bagai air mengalir* (to live like flowing water) to refer to a life that is lived simply, without any plan for the future. The translator did not choose this phrase because, to some extent, the equivalent *makan seadanya* still has a relation with the message in the source text. People who do not have a plan tend to do everything in a simple way, including eating. The reason why the translator chose the word *makan* (eat) is likely influenced by the literal meaning of the phrase.

Discursive Creation

The last technique identified is discursive creation. A text can be translated with the elements that are out of context or whose semantic relations are far from the source text (Molina & Albir 2004, 510). Nevertheless, this technique is not applicable to any context. In translating formal or technical texts, such as legal documents or scientific articles, for example, this technique must be avoided because it may lead to misinterpretation.

Discursive creation technique is frequently found in the translation of film titles. An example is the 2015 American film *Southpaw* that was translated into *La Rage au Ventre* or *une rage violente* or *kemarahan yang meledak-ledak* (violent rage) (Larousse 2021). Besides film titles, discursive creation is an essential technique for translating film subtitles (Istiqomah, Erawati & Suparno 2019, 2). In *Nyonya Bovary*, there are eight phrases translated by discursive creation technique.

Table 4: Translation of Fixed Expressions by Discursive Creation

Expression	Literal Translation	Translation in the Novel
<i>en bourgeois</i>	<i>pakaian orang borjuis</i> (the bourgeoisie's clothes)	<i>seperti orang kota</i> (like urban people)
<i>avoir les dents longues</i>	<i>memiliki gigi-gigi yang panjang</i> (having long teeth)	rakus (greedy)
<i>a mots couverts</i>	<i>dengan kata-kata tersembunyi</i> (by hidden words)	<i>dalam ucapan-ucapan yang tidak berterus terang</i> (in obscure utterances)
<i>plût à Dieu que</i>	<i>semoga Tuhan senang bahwa ...</i> (hopefully, God is pleased that ...)	<i>sekiranya Tuhan ...</i> (May God ...)

Avoir les dents longues is one of fixed expressions translated by discourse creation as follow.

(7) *Et puis la veuve était maigre; elle avait les dents longues ...* (18)

Lagipula si janda itu kurus. la rakus ... (25)

(Moreover, the widow is skinny; she is **greedy**)

According to *Larousse* (2021), *avoir* is a verb means *posséder* or *memiliki* (possess/own) in Indonesian. *Les* is a plural article for a specific noun whereas *dents* (the plural noun of *dent*) means *organe dur, blanchâtre, implanté sur le bord des mâchoires de la plupart des vertébrés* or *gigi* (teeth). Then, *longues* (the plural feminine form of the adjective 'long') means *dont la dimension d'une extrémité à l'autre est grande* or *panjang* (long). Based on each of the constituents, *avoir les dents longues* means *memiliki gigi-gigi yang panjang* (having long teeth).

On the other hand, *avoir les dents longues* metaphorically means *très ambitieux* or *avoir faim* (Rey & Chantreau 1993, 266). However, in this context, the conformed meaning is *très ambitieux* or *sangat ambisius* (very ambitious). In the target text, the phrase is translated into *rakus* (greedy).

The words 'ambitious' and 'greedy' do have a far semantic relation. 'Ambitious' means eager to get something, while 'greedy' means wanting to get more than usual or what is required. The connotations of the two words are also different. 'Greedy' is pejorative, while 'ambitious' may have a positive or negative connotation, even though it is commonly categorized as something positive.

Regarding the context, the character that is said to be ambitious is Héloïse, the first wife of Charles Bovary. Héloïse is a wealthy entrepreneur. Charles—as her husband—loves another character, Emma Bovary, more than Héloïse. In Charles' perspective, Héloïse is a woman who is too skinny and *avoir les dents longues*. There are two possible reasons for the translator to choose *rakus* as the equivalent. First, the translator deliberately chooses this attribute to describe Héloïse, because after all, being ambitious in this context is something negative. The second is related to the way to understand an expression. Similar to vocabulary, many expressions are polysemic.

The example is the French expression *avoir les boules* which means (*memiliki bola-bola*) 'to have balls' in literal translation. However, it conveys two idiomatic meanings namely *takut* (afraid) and *depresi* (depressed). Another example is the phrase *faire un pas de côté* which means *melangkah serong* (to step aside) literally as defined in *Larousse* (2021). Depending on the geographical location, this phrase has two different idiomatic meanings, that is *melepaskan jabatan* (to give up a position) in Belgian French and *melihat (sesuatu) dengan perspektif yang berbeda untuk meraih suatu tujuan* (to see [something] from a different perspective to achieve a goal' in French French (*Faire un pas de côté...*).

One of the factors leading to polysemy is the differences of the era or periods of time. French language has undergone an evolution that resulted in many changes. Furthermore, the territory of France as a country covers a large area and its language is spoken in many other countries. It seems that the meaning of *avoir les dents longues* that was understood by the translator is only *rakus* (greedy).

The expression *à mots couverts* is also translated with discursive creation technique.

(8) ... *et il alla se joindre dans un coin à quatre ou cinq autres des invités qui, ayant eu par hasard plusieurs fois de suite à table les bas morceaux des*

viandes, trouvaient aussi qu'on les avait mal reçus, chuchotaient sur le compte de leur hôte et souhaitaient sa ruine à mots couverts. (28)

Lalu ia duduk saja di pojok bersama empat-lima tamu lain yang karena kebetulan saja waktu makan beberapa kali berturut-turut kebagian potongan daging yang kurang enak, juga berpendapat bahwa sambutan terhadap mereka kurang baik. Mereka berbisik-bisik menggunjingkan tuan rumah, dan mengharapkan kebangkrutannya **dalam ucapan-ucapan yang tidak berterus terang.** (40)

(... and he went to join in a corner with four or five other guests, who coincidentally in several times had pieces of meat which tasted bad, said that they had been badly welcomed. They whispered about the host and wished for their going bankrupt **in obscure utterances**)

A mots couverts means *entermesvoilés* or *secara tersirat* (in veiled terms) (Rey & Chantreau 1993, 529). In the target language, the expression is translated into *dalam ucapan-ucapan yang tidak berterus terang* (in obscure utterances).

According to *Larousse* (2021), *a* is a preposition which indicates a way of doing something in this context. *Mots* (the plural form of *mot*) means *élément de la langue composé d'un ou de plusieurs phonèmes, susceptible d'une transcription écrite individualisée* or *kata* (word). Meanwhile, *couvert* is the passive form of the verb *couvrir* which means *cacher quelque chose à la connaissance de quelqu'un, le dissimuler* or *bersembunyi* (hide) so that *couvert* means *tersembunyi* (hidden). In literal translation, the expression means *dengan kata-kata tersembunyi* (with hidden words). Therefore, literal translation is not the technique used in this case.

In this translation, discursive creation is used because *tersirat* (implied) is the synonym of *implisit* (implicit) that is a meaning contained in a discourse which is not openly expressed. Meanwhile, *berterus terang* (being forthright) means *jujur* (being honest). As what can be seen, the source text focuses on how a message is conveyed, while the target text focuses on what is the message conveyed.

The expression *plût à Dieu que* is also translated with discursive creation technique.

(9) **Plût à Dieu que** *nos agriculteurs fussent des chimistes, ou que du moins ils écoutassent davantage les conseils de la science!* (125)

Sekiranya Tuhan memperkenalkan petani kita menjadi seperti ahli kimia, atau sekurang-kurangnya mau lebih banyak mendengarkan nasihat ilmu pengetahuan! (184-185)

(May God allow our farmers to be like chemists, or at least that they listened more to the advice of science!)

Plût à Dieu means *formule de souhait*, or in Indonesian, *ungkapan keinginan* (expression of desire) (Rey & Chantreau 1993, 281). *Plût* comes from the verb *plaire* which is conjugated in the past subjunctive mode which means *convenir aux goûts de quelqu'un, lui être agréable, lui faire plaisir* atau *sesuai dengan selera seseorang* (suit someone's tastes) or *menyenangkan seseorang* (make someone happy) (*Larousse* 2021). In French, the subjunctive mode is used to express things like doubt, desire, obligation, etc. In this context, the subjunctive mode expresses desire. *A* is the preposition following *plaire* because the verb is indirect. *Dieu* means *dans les religions monothéistes, être suprême, transcendant, unique et universel créateur et auteur de toutes*

choses or, simply, *Tuhan* (God) in Indonesian (Larousse 2021). In literal translation, the expression means *semoga Tuhan senang* (hopefully, God is pleased), so the translation technique used is certainly not literal translation.

The equivalent of 'may God' is not an expression of desire either, but is a supposition. According to *KBBI*, the word *sekiranya* (the Indonesian equivalent of 'may' in the context) means 'if' (Badan Pengembangan Bahasa dan Perbukuan 2016). In Indonesian, the expression of desire can be stated by using the word 'hope' or 'hopefully'. In French, however, a wish can be expressed in various terms based on the degree of beliefs whether the desired thing will come true or not.

For example, the verb *espérer* is generally used when someone believes that something will happen. Meanwhile, the verb 'souhaiter' is used when someone is not sure about that. In the text, the character Homais expresses his desire on the farmers to be like chemists who are based their lives on science. This is such a wish that is unclear, particularly on what time it is achieved.

The translator does not translate the word *plût* with *semoga* (hopefully) because it has a broader sense, that is expressing any kinds of desire, either with or without conviction. Thus, using 'hopefully' as the equivalent of *plût* is not accurate. Meanwhile, regarding the word *sekiranya* (may), even though it is a presupposition, it expresses something desired but without optimism.

CONCLUSION

In the translation of the novel *Madame Bovary* from French into Indonesian, fixed expressions are translated by using modulation, transposition, and discursive creation techniques. Based on research, modulation and transposition are the techniques frequently found in the translation of standard French into Indonesian. Although fixed expressions are a part of the standard forms, these lexical units are not always translated using transposition modulation, or even discursive creation.

The first technique found in the novel translation is modulation. This technique is mostly used by the translator for translating fixed expressions in *Madame Bovary* novel. By this technique, the translator can eliminate the metaphors in the target text or, contrastively, use other metaphors to translate the source text into Indonesian. Modulation proves that to make descriptions, French and Indonesian speakers have their own parables that are different from one another.

The second technique found is transposition. With this technique, it can be seen that to give features to the target text, the translator does not have to search for the same lexical unit in Indonesian. Instead, he/she can change the grammatical categories or use metaphorical terms as one of the constituents of the equivalent of the translated expressions.

The last technique used is discursive creation. This research shows that discursive creation technique is suitable for translating expressions whose the common equivalents in Indonesian are less accurate. On the other hand, some expressions have more than just a single idiomatic meaning. Hence, the identification of an equivalent of an expression as the result of a discursive creation technique remains debatable.

REFERENCES

- Arifin, Winarsih (Trans). 2016. *Seri Sastra Dunia: Nyonya Bovary*. Jakarta: Kepustakaan Populer Gramedia
- Badan Pengembangan Bahasa dan Perbukuan. 2016. *Pencarian-KBBI Daring*. <https://kbbi.kemdikbud.go.id/>

- Baker, Mona. 2018. *In Other Words: A Coursebook on Translation*. Abingdon: Routledge
- Blandin, Nicolas. 2021. "À Saint-Émilion, la Cession d'un Vignoble Suscite les Aigreur." *Ouest-France.fr*. 4 April 2021. <https://www.ouest-france.fr/economie/a-saint-emilion-la-cession-d-un-vignoble-suscite-les-aigreur-59694236-953d-11eb-86f2-205af1d9b1c1>
- Chuquet, Hélène & Michel Paillard. 1987. *Approche Linguistique des Problèmes de Traduction Anglais-Français*. Paris: Editions Ophrys
- "Faire un pas de côté..." 2021. *Le Soir*. <https://www.lesoir.be/art/1202755/article/debats/chroniques/vous-avez-ces-mots/2016-05-06/faire-un-pas-cote> (Accessed Maret 31, 2021)
- Flaubert, Gustave. 1961. *Madame Bovary: Mœurs de Province*. Paris: Garnier Frères
- Hariyanto, Sugeng & Zuchridin Suryawinata. 2003. *Translation Bahasan Teori & Penuntun Praktis Menerjemah*. Yogyakarta: Kanisius
- Iskandar, Badri. 2018. "5 Hal yang Harus Dihindari Cowok Kurus Ketika Berbusana, Sudah Tahu?" *IDN Times*. 7 Juli 2018. <https://www.idntimes.com/men/style/badri33/hal-hindari-cowok-kurus-berbusana-c1c2>
- Istiqomah, Lilik, Medy Erawati & Sonya Suparno. 2019. "Discursive Creation Technique of English to Indonesian Subtitle in *Harry Potter: The Chamber of Secrets* Movie." *Lingual: Journal of Language and Culture* 7 (1): 1-4 <https://doi.org/10.24843/LJLC.2019.v07.i01.p01>.
- Jin, You. 2015. "The Equivalence of Idiom Translation in the Subtitles of *Moon Embracing the Sun*". Yogyakarta: Universitas Gadjah Mada. http://etd.repository.ugm.ac.id/home/detail_pencarian/78627
- Kamus Besar Bahasa Indonesia (KBBI) Online." <https://kbbi.web.id/pasang-4>. (Accessed April 2, 2021)
- Larousse. 2021. <https://www.larousse.fr/dictionnaires/francais>. (Accessed April 2, 2021)
- Lewar, Pieter Sanga. 2021. "Burung Tekukur yang Ajaib." *Kompasiana*. 5 Januari <https://www.kompasiana.com/pietersangalewar1026/5ff3d2d1d541df62b66c0762/burung-tekukur-yang-ajaib>
- Molina, Lucía & Amparo Hurtado Albir. 2004. "Translation Techniques Revisited: A Dynamic and Functionalist Approach." *Meta* 47 (4): 498–512. <https://doi.org/10.7202/008033ar>
- Muliya, Deni. 2019. "Agnéz Mo Darah Keluarga Atlet Indonesia." *Kompas.tv*. 26 November. <https://www.kompas.tv/article/59608/agnez-mo-darah-keluarga-atlet-indonesia>
- Muttaqin, Zainul. 2019. "Bir Pletok." *JawaPos.com*. 22 September. <https://www.jawapos.com/minggu/cerpen/22/09/2019/bir-pletok/>
- Nur Fitria, Tira. 2018. "Translation Technique of English Abstract Translation In *Journal Edunomika* in 2018". *Elite Journal* 5 (2): 145-60. <https://doi.org/10.24252/elite.v5i2a4>
- Prasetyani, Nuning Yudhi. 2012. "Analisis Kontrastif dalam Penerjemahan *Sightseeing*". *Diglossia: Jurnal Kajian Ilmiah Kebahasaan Dan Kesusastraan* 4 (1): 1-11. <https://doi.org/10.26594/diglossia.v4i1.225>
- Rahmawati, Fifi Envi. 2016. "Perbandingan Ideologi Penerjemahan antara Dua Terjemahan Novel *Madame Bovary*." Yogyakarta: Universitas Gadjah Mada. <http://etd.repository.ugm.ac.id/penelitian/detail/104552>
- Rey, Alain & Sophie Chantreau. 1993. *Dictionnaire des Expressions et Locutions*. Paris: Dictionnaires Le Robert
- Sajarwa. 2016. "French Idioms and Their Indonesian Translation". Dalam *Isu-Isu Mutakhir dalam Kajian Bahasa, Sastra, dan Budaya*: 132-48. Yogyakarta: Interlude.
- Schapira, Charlotte. 1999. *Les Stéréotypes en Français: Proverbes et Autres Formules*. Paris: Editions Ophrys

ARTICLE CITATION IN *THE CHICAGO MANUAL OF STYLE 16*

In-text Citation

Fasa and Sajarwa (2021, 67)

..... (Fasa and Sajarwa 2021, 67)

Reference List Entry

Fasa, Mubarok Dilma and Sajarwa. 2021. "Translation of Fixed Expressions in *Madame Bovary* Novel from French to Indonesian". *Leksema: Jurnal Bahasa dan Sastra* 6 (1): 61-75. <https://doi.org/10.22515/ljbs.v6i1.2760>.

Copyright © 2021 *Leksema: Jurnal Bahasa dan Sastra*

Conditional Sentences in Japanese and English: A Contrastive Study

DOI: 10.22515/ljbs.v6i1.3420



DIANA KARTIKA

dianakartika@bunghatta.ac.id

IRMA

irmajapang@gmail.com

Japanese Literature Study Program, Universitas Bung Hatta
Padang, Indonesia

submitted: 17/2/2021 revised: 11/5/2021 accepted: 11/7/2021 published: 18/7/2021 pages: 77-89

ABSTRACT

This research explores the differences in presupposition patterns in terms of conditions and usage similarities between Japanese and English. This paper uses comparative analysis, and the results show that there are some similarities and differences between Japanese and English conditional sentences. First, conditional clauses exist in both conditional Japanese and English sentences and these clauses have two parts: the 'if-clause' as the situation and the 'main-clause' as the result. Second, conditional sentences in both languages have similarities in that they express the possibilities and suppositions of the speakers. Third, conditional sentences in Japanese comprise と (-to), ば (-ba), なら (-nara), and たら (-tara) sentences. Fourth, there are three types of conditional sentences in English, namely the conditional that is true in the present/future tense, untrue in the present/future tense, and untrue in the past tense. Fifth, the conditional sentence in Japanese using -to, -ba, -tara, and -nara can all be used inherently in the predicate of the clause.

Keywords: English, Japanese, conditional sentence, contrastive analysis

INTRODUCTION

Language is a unique feature of humans, differing one from another yet with similarities. Standard Japanese and English, for example, are different but alike. Momani & Alteher (2015) explain that Semitic and German languages originally differed from one another but they share at least generally some linguistic features at all levels: phonological, morphological, syntactic, semantic, and pragmatics. These fields are known as contrastive. This paper aims to explore how Japanese conditional forms differ from each other, and how these affect Indonesian students who majored in Japanese literature and who must understand and compare forms of conditional sentences in Japanese and English. Therefore, this researcher took conditional sentences in Japanese and found the similarities and contrasts with conditional sentences in English. The researcher chose the conditional sentence as research material because observations show that when the learning process in *bunpo* (grammar in English), students still find it difficult to understand the various forms of conditional phrases. Students are hesitant to distinguish the types of conditional sentences whether in Japanese or in English because the two languages have different patterns in the writing the conditional sentence form.

Sutedi & Susi (2016) said that Japanese conditional sentences (*jouken hyougen*) is considered to be one of the most difficult topics (specially in grammar/*bunpou*) for someone learning Japanese, including foreigners learning the language such as those in Indonesia. One of the reasons why the use of Japanese prescription patterns is quite difficult because it is difficult to distinguish the use of each pattern which is almost similar in terms of conditions, even the frequent exchanges of functions. In English, you normally can use the pair of words 'if-then' for almost all conditional sentences (e.g. *If* something happens, *then* another thing happens.). As Abbas (2012) wrote, a conditional clause is a type of adverbial phrase. The event described in the

main clause depends on the condition described in the conditional clause (e.g.: If it rains, we will get wet.). In Japanese, however, you need to change to a different conditional form depending on the situation.

Japanese conditional forms include と (-*to*), ば (-*ba*), なら (-*nara*), and たら (-*tara*) sentences. Although they are different, they all translate to 'if' in English. Conditionals are occasionally examined within the area of tenses or under modals. They are not a simple part of grammar for students to master even though 'if' is the most overt conditional marker.

Many researchers have noted this obstacle in second language acquisition. Moreover, Bloom et al. (1980) and O'Grady (1997) investigated the acquisition of the 'if-conditional' and indicated the slow process of acquiring the 'if-clause'. Al Rdaat (2017) said conditionals are thought to be difficult for non-native speakers because their acquisition actually is complicated. The significant issues pertaining to conditional sentences involve four angles: forms, meanings, time-tense linkages, and simplified interpretations (Covitt 1976). Although the challenges and problems of conditionals come from the interactions of meaning (temporal and hypothetical situations) and form (verb form), it is very important to discuss their relationships and how they consistently arise in conditional sentences (Al Rdaat 2017).

The conditional sentence is a kind of compound sentence that has an important role in both Japanese and English. In accordance with the target of the research problem, the similarities and differences between the two languages will be analyzed. Moreover, the two languages are not cognate. So, there will be differences in their grammatical systems. The two languages will be compared using a contrastive analysis. This paper consists of an introduction and some other sections, namely the methodology and discussion, and conclusions. This paper will present conditional sentences in English, conditional sentences in Japanese, a comparison of conditional sentences in Japanese and English, and finally some conclusions.

This contrastive analysis will explore the similarities and differences between the two languages. In the light of such a comparison, the linguistic problems of the Indonesia speakers learning Japanese and English may be solved. In other words, through this comparison, lecturers will be more acquainted with the structures of the two languages in question and the areas of difficulties at the level of conditional sentences. The focus on this analysis is confined to conditional sentence in both languages. The output of this paper, however, should be of practical use for lecturers and learners of English and Japanese as a second language. It also should be helpful in the preparation of the textbooks to resolve the difficulties learners face at the level of conditional sentence and to resolve the problem of mother tongue interference.

METHODOLOGY The data of this research were analyzed and described through the contrastive analysis method, which will make it easier for students to differentiate formulas of a conditional sentence from these two languages. The concept of contrastive analysis was first introduced by Charles Fries in (1952) and fully described by Robert Lado (1957). According to Charles Fries (1945) and Robert Lado (1957), the mistakes made by students in using presupposition patterns are caused by differences grammar between the first language (mother tongue) and the second language (foreign language). Meanwhile, the ease of learning a second language is due to the fact that the similarities between the elements that exist in both language. Salim (2013) said the contrastive analysis is a systematic branch of applied linguistics that deals with the linguistic

description of the structure of two or more languages. Such descriptive comparison serves to show how languages differ in their sound systems, grammatical structures, and vocabularies. This type of analysis can be used in teaching language to point out the areas where the similarities and contrasts between the two languages are present. In the contrastive analysis, we study the structures of two languages from different families (i.e. the source language and the target language) to determine the points where they differ. These differences are the chief source of difficulties in learning a second language.

CONDITIONAL SENTENCES IN ENGLISH

In English language, conditional sentences are used to show that the action in the main clauses (without 'if') can take place only when a certain condition (in the clause with 'if') is fulfilled, for example, 'If I study hard, I will pass the examination'. Basically, a conditional sentence has two parts: 'if-clause' and 'main clause' as in the following.

If we burn paper, it becomes ash.

In the sentence above, 'If we burn paper' is the if-clause and 'it becomes ash' is the main clause (*Belajar Grammar 2020*).

A conditional clause is a type of adverbial phrase. The event described in the main clause depends on the condition described in the conditional clause (Martinet & Thomson 1986). The examples can be seen below.

If it rains, we will get wet.

'If it rains' is the conditional clause, and 'we will get wet' is the main clause.

The door opens if you press this button.

'The door opens' is the main clause, and 'if you press this button' is the conditional clause.

Verb Tenses in Conditional Sentences

We can employ different verb forms in English conditional sentences. According to their tenses, conditional sentences can be classified into various types based on the degrees of possibility implied by each conditional.

Indicating true/untrue events in the present/future

In conditional sentences, different verb tenses may indicate true or untrue events in the present or future time. The followings are various verb tenses used in conditional sentences that imply different meanings.

When the meaning of if-clause is true in the present/future time, the verb form in if-clause is present simple, whereas the one in result clause can be either present simple or simple future as the following examples.

If I *have* enough time, I *write* to my parents every week.

If I *have* enough time tomorrow, I *will write* to my parents.

Both sentences means that when the speaker (I) is in a true condition of having adequate time, he/she really writes to his/her parents.

On the other hand, when if-clause represents an untrue event in the present/future, the verb form in the clause will be in past simple. It is different from the one in result clause whose verbal structure is 'would+simple form'. The example can be seen below.

If I *had* enough time now, I *would write* to my parents.

The sentence indicates the reality that the speaker currently does not have enough time. Therefore, he/she actually does not write to his/her parents.

The third one is when the if-clause shows something untrue in the past. In this type of conditional sentence, the verb form in the clause must be in past

perfect tense, whereas the verbal structure in result clause will be 'would have+past participle'. It can be exemplified as follow.

If I *had had* enough time, I *would have written* to my parents yesterday.

The truth is that the speaker did not have enough time sometime in the past, so he/she did not write to his/her parents the day before.

Indicating true events in the present/future

The followings are some examples of conditional sentences indicating true events in the present or future time.

If I *don't eat* breakfast, I always *get hungry* during class.

In the sentence above, present simple 'get' is used in the result clause to express a habitual activity or situation. Meanwhile, in the following conditional, either the present simple or future simple can be used in the result clause to express an established or predictable fact.

Water *freezes* if the temperature goes below 32°F/0°C.

Water *will freeze* if the temperature goes below 32°F/0°C.

On the other hand, future simple tense is used in the result clause when the sentence concerns a particular activity or situation in the future, such in the sentences below.

If I *don't eat* breakfast tomorrow morning, I *will get hungry* during class.

If *the weather is nice* tomorrow, we *will go* on a picnic.

In this type of conditional, however, the present simple, and not the future simple, is used in the if-clause.

Indicating untrue event (contrary to reality) in the present/future

A conditional sentence in English may reflect an untrue situation in the present or future which is contrary to the reality as the following examples.

If I *taught* this class, I *wouldn't give* tests.

If they *were* here right now, he *would help* us.

If I *were* you, I *would accept* their invitation.

In each of the sentences above, the reality is in contrast with the one in the if-clause. It means that the speaker does not teach the class, they are not there at the moment, and the speaker is actually not his/her speech partner.

In this type of conditional sentences 'were' and 'are' used for both singular and plural subjects. However 'was' (with 'I', 'he', 'she', 'it') sometimes is used in a very informal speech but generally, is not considered grammatically acceptable.

Indicating untrue event (contrary to reality) in the past

Aside in the present or future, the untrue situation contrary to the reality indicated by a conditional sentence can be in past tense. The examples can be observed below.

If you *had told* me about the problem, I *would have helped* you.

(In truth, he/she did not tell about the problem and the speaker did not help him/her)

If they *had studied*, they would *have passed* the exam.

(In truth, they did not study and have failed the exam)

If I *hadn't slipped* on the ice, I *wouldn't have broken* my arm.

(In truth, the speaker slipped on the ice and broke his/her arm)

In speech form, the auxiliary verbs are almost always contracted as in 'If *you'd* told me, I *would've* helped you', or, *I'd've* helped you.

**The Use of
Progressive
Verbs**

Even in conditional sentences, progressive verb forms are sometimes used, particularly, in ongoing situations when the events are still happening at the time the utterance spoken. Here some comparison between the true situations and their conditional forms (T: true, C: conditional).

T : It *is raining* right now, so I *will not go* for a walk.

C : If it *were not raining* right now, I *would go* for a walk

T : I *am not living* in Chile. I *am not working* at a bank.

C : If I *were living* in Chile, I *would be working* at a bank.

T : It *was raining* yesterday afternoon, so I *did not go* for a walk.

C : If *it had not been raining*, I *would have gone* for a week.

T : I *was not living* in Chile last year. I *was not working* at a bank.

C : If I *had been living* in Chile last year, I *would have been working* at a bank.

**The Use of
Two Different
Times**

Occasionally, the time in the if-clause and time in the result clause of a conditional sentence are different. One clause may be in present tense and the other is in the past. Past and present times are mixed in the following examples.

T : I did not eat breakfast *several hours ago* (past), so I am hungry *now* (present).

C : If I had eaten breakfast *several hours ago*, I would not be hungry *now*.

T : He *is* not a good student (present). He did not study for the test *yesterday* (past).

C : If he *were* a good student, he would have studied for the test *yesterday*.

**The Use of
Could,
Might, and
Should**

Modals verbs such as 'could', 'might', and 'should' are often used in certain types of conditional sentences which imply various meanings as exemplified below.

If I were a bird, I *could fly* home.

If I *could sing* as well as you, I would join the opera.

If I'd had enough money, I *could have gone* to Florida for vocation.

Modal *could* basically means *be able* in past form. Therefore, in the sentences above, 'could fly' means 'would be able to fly', 'could sing' means 'were able to sing' and 'could have gone' means 'would have been able to go' respectively.

Meanwhile, in the following examples, the modal 'might' equals to the expression with 'may be ...'

If I don't get a scholarship, I *might get* a job instead of going to graduate school next fall.

If you were a better student, you *might get* better grades.

If you had told me about your problem, I *might have been* able to help you.

Therefore, 'might get' in the first sentence above can be substituted with 'maybe ... will get', almost similar to the one in the second sentence which is equal to 'maybe ... would get'. Meanwhile, 'might have been' construction in the third sentence is parallel to 'maybe ... would have been'.

On the other hand, modal 'should' in conditional sentences indicates high uncertainty or doubt about what will happen in the future. The examples can be seen below.

If John *should call*, tell him I'll be back around five.

If there *should be* another world war, the continued existence of the human race would be in jeopardy.

In the first example, the verb 'should call' indicates a little more uncertainty or doubt than John will call. Similarly, in the second example the phrase 'should be' has less certainty or shows more doubtful of the occurrence of another world war rather than if the auxiliary verb 'were' is used in the sentence.

Conditionals without 'if'

The word 'if' can sometimes be omitted from the structure of conditional sentences by inverting the position of the subject and the auxiliary verb as the following examples.

Were I you, I wouldn't do that.
Had I known, I would have told you.
Should anyone call, please take a message.

The three sentences above are the structural variants of 'If I were you ...', 'If I had known ...', and 'If anyone should call ...' respectively. Therefore, the meanings of both forms remain the same.

CONDITIONAL SENTENCES IN JAPANESE

In English, it is common to use the pair of words 'if-then' for almost all conditional sentences that means 'If something happens, then something else happens.' In Japanese, however, it is often necessary to change to different conditional forms depending on the situation. These Japanese conditional forms include と (-to), ば (-ba), なら (-nara), and たら (-tara) sentences. They are different to each other but all can be translated into 'if' in English.

Conditionals Sentences-to

The conditional -to is used to declare a definite supposition if something else happens. To make such a sentence, と (-to) should be added after a verb, adjective-i, or negative form word. だ (-da) must also be added to the noun and adjective-na. The examples can be seen below.

Takusan taberuto futuru yo.
 (If you eat a lot more, you will be fat)
Sensei dato kitto toshiue nanjanai desu ka.
 (If he is a teacher, certainly older?)

The followings are examples of how to convert the verb form into the -to form (verb+ to).

<i>kau</i>	<i>kauto</i>	If (subject) buy
<i>matsu</i>	<i>matsuto</i>	If (subject) wait
<i>hanasu</i>	<i>hanasuto</i>	If (subject) talk
<i>taberu</i>	<i>taberuto</i>	If (subject) eat
<i>miru</i>	<i>miruto</i>	If (subject) see
<i>suru</i>	<i>suruto</i>	If (subject) done

The conditional -to is rarely used in a negative form and if the '~ と' pattern is used, the sentences in the main clause cannot be in the form of commands, past tenses, wishes and others.

Conditional Sentences-ba

The conditional sentences -ba are used to indicate actions, conditions, or circumstances that will occur or become reality when the conditions are met. The formula of use is to change the suffix of the verb from u to e and then to add ba. The followings are some examples of the change.

<i>au</i>	<i>aeba</i>	If (subject) met
<i>iu</i>	<i>ieba</i>	If (subject) talk
<i>kau</i>	<i>kaeba</i>	If (subject) buy
<i>matsu</i>	<i>mateba</i>	If (subject) wait

furu fureba If (subject) rain

For the adjective-*i* as well as the negative form of the verb and adjective, the verb ending is changed from *u* to *wana* and then *kereba* is added. Following are examples of this change for a negative conditional form.

au awanakereba If (subject) not met
kau kawanakereba If (subject) not buy
motsu motanakereba If (subject) not have
iku ikanakereba If (subject) not go

Here are some examples of sentences that use the conditional *-ba*.

Kimi ga gakkou ni ikeba watashi mo iku.

(If you go to school, I also go.)

Heya ga kurakereba denki o tsukete kudasai.

(If the room is dark, please turn on the lights.)

Conditional Sentences *-tara*

Particle *-tara* is used for conditional sentences in the case something will occur when a certain condition is met. It is almost the same with supposing except that the if-clause is more focused on the presupposition while the main clause is more focused on the result. The examples can be seen below.

Hima dattara asobi ni iku yo.

(If I have free time, I will go play)

Gakusei dattara, gakusei waribiki de kaemasu.

(If you are a student, you can buy it with student discount)

Conditional Sentences *-nara*

Conditional form ended with *-nara* functions more as the presupposition of suggestion or notification. Its formation is quite simple by adding suffix *-nara* that indicates a more polite expression.

kau kaunara If (subject) buy
motsu motsunara If (subject) have
iku ikunara If (subject) go
hanasu hanasunara If (subject) talk
taberu taberunara If (subject) eat
miru mirunara If (subject) see

This conditional form in the past is *-tanara* that means 'If it has'. To use this form, the verb ending must be changed from *u* to *ta+nara*. The following are some examples.

kau kattanara If (has) bought
motsu mottanara If (has) had
iku ittanara If (has) gone
hanasu hanashitanara If (has) spoken
taberu tabelanara If (has) eaten
miru mitanara If (has) seen

The applications of the type of conditionals can be observed below.

Sukinaraba suki da to iou.

(If you like, say like)

Hanayanara asoko ni arimasu.

(If the florist is there)

THE COMPARISON OF CONDITIONAL SENTENCES IN JAPANESE AND ENGLISH

Table 1 show some characteristics of conditional sentences in Japanese. From the examples, we can see how the conditional works in the language. In Japanese, conditional sentences are expressed using four forms of verbs that

are dictionary-form verbs to which changes are made, namely: adding *-to* for the present tense (*V-to*), adding *-ba* for the future tense (*V-ba*), changing the verb to past tense *-ta* and adding *-ra* (*V-tara*), and the adding *-nara* for the present tense (*V-nara*). Each of these forms have its own characteristics.

Table 1: Conditional Sentences in Japanese

Sentence	Time	Meaning	Formula
<i>Kimi ga gakkou ni ikeba</i> <i>watashi mo iku.</i> (if you go to school, I will go too)	Future	A condition or circumstance that will occur or become a reality	Change the verb ending with <i>u</i> to <i>e</i> and then add <i>-ba</i>
<i>le ni kaettara, nimotsu ga todokimashita.</i> (If I got home, my luggage arrived)	Future	Used for the condition that will occur but focuses more on the if-clause	Change the verb into past tense and then add <i>-ra</i>
<i>Eigo wo hanashite irunara,</i> <i>Tanaka san ni wakaranai</i> <i>deshou.</i> (If you speaking in english, Mr. Tanaka will not understanding it)	Present	Gives more of a function to the if-clause of suggestion or notification	Add <i>-nara</i>
<i>Kono botan wo osuto, kippu ga demasu.</i> (If you press this button, you will get a ticket)	Present	Used to declare a definite supposition if something else happens	Add <i>-to</i> after the verb or adjective ending for an <i>-i</i> or negative form.

In the first example, the conditional sentence in Japanese uses the particle *-ba* to tell of a condition or circumstance that will occur or become a reality in the future. The conditional form uses the if-clause as an action and the result clause as an action. To make it a conditional sentence, you change the verb ending with a *u* to an *e* and then add *-ba*. This Japanese conditional form is the same as the first conditional form in English (Al Rdaat 2017). This conditional is used to express the very likely and real possibility, either in the present or in the future, of a specific situation occurring. The modals 'can', 'may', and 'should' can be used in this type (Declerck & Reed, 2001). But the differences between its use in Japanese and English 'if-clause' is a condition and the result clause is an action. In Japanese, the conditional sentence is formed only when the particle after the verb ending with *u* becomes an *e* followed by *-ba*. In English, the conditional is formed using the formula of (If + present simple tense + present simple tense).

In the second example, the use of the particle *-tara* also means that something is likely to happen in the future but is more focused on the if-clause. This is almost the same as the zero conditional in English, where the conditional is used to make statements about the real world and often refers to general truths such as scientific facts. Another similarity is that these forms explain both the if-clause and the result clause as conditions. The differences are that in the Japanese conditional sentence, one only adds the particle *-ra* to the end of the verb after the verb is changed to past tense. In English, the

conditional is formed using the formula (If + present simple tense + present future tense).

In the third example, particle *-nara* is used in the if-clause to emphasize a suggestion or notification, while in the fourth example of the Japanese conditional form, the use of the particle *-to* indicates a declaration of a definite supposition if something else happens. These two types of Japanese conditional sentences have no parallel to the use of conditional sentences in English. In English, there is a form of conditional sentence that describes an impossibility in the future or in the past, created by combining either the past simple tense and future tense or the past perfect tense and future perfect tense, respectively.

The characteristics of Japanese conditional sentences above can be compared and contrasted with that of English as seen in *Table 2* to see their similarities and differences. Basically, in English, there are four types of conditional sentences, namely zero conditional, first conditional, second conditional, and third conditional.

Table 2: Conditional Sentences in English

Sentence	Time	Meaning	Formula
<i>If you mix red and blue , you get purple.</i>	Present	Used to make statements about the real world and often refers to general truths, such as scientific facts	Combine 'if' and the present simple tense, plus the present simple tense (zero conditional)
<i>If I have enough money, I will go to Japan</i>	Future	Used when something most likely can be fulfilled/happen	Combine 'if' and the present simple tense plus 'will' plus the base verb (first conditional)
<i>If I were you, I would not do something like that.</i>	Future	Used to describe an impossibility in the future	Combine 'if' and the past simple tense plus "would" and base verb (second conditional)
<i>If you had remembered to invite me, I would have attended your party.</i>	Past	Used to describe an impossibility in the past	Combine 'if' and the past perfect tense plus 'would have' and the past participle (third conditional).

To sum up, conditional sentences in both Japanese and English are made up of two clauses, namely an if-clause and a result clause. The former acts as the subordinate clause or protasis that represents a condition or apodosis, whereas the latter is a proposition (Teschner & Evans, 2007; Fintel 2009 in Al Rdaat 2017). The essential point of conditional sentences is that the action in the result clause can happen if the specific situation in the if-clause is fulfilled. English conditionals predominantly convey the logical meaning 'if p, then q'

and implement different expressions, for instance, reasoning and imagining correlations (Traugott et al. 1986).

In Japanese, conditional sentences are marked with the particles *-to*, *-ba*, *-nara*, or *-tara* at the end of the verbs. On the other hand, English uses a formula to make the conditional sentence based on the types of conditionals, namely zero, first, second, and third.

The Prototypes of Conditional Sentences in Japanese and English

Table 3 shows the basic forms of conditional sentences in Japanese and English. As revealed, many of the conditional sentences can replace another in both Japanese and English. Based on Nakagawa (2005), conditional sentences can be divided into three prototypes: causal, temporal, and hypothetical.

Table 3: The Prototypes of Conditional Sentences in Japanese and English

Characteristic	Type of Conditionals	
	Japanese	English
Causal	<i>-ba, -to</i>	zero, first
Temporal	<i>-tara, -to</i>	first
Hypothetical	<i>-ba, -to, -tara, -nara</i>	zero, first, second

Causal conditionals

The causal conditional is one in which the speaker believes that the second clause (C2) is a fact and that whenever it occurs, the first clause (C1) would occur repeatedly, as shown below.

Haru ga kureru to (C1), hana ga saku (C2).

(If spring comes the flowers will bloom)

If you heat ice (C1), it melts (C2).

(Nakagawa, 2005).

In the sentence *Haru ga kureru to, hana ga saku* above, the particle used is *-to*. This indicates that the result of the if-clause is a fact. This is the same with the next sentences in English, 'If spring comes, the flowers will bloom' which uses the formula of the simple present or future tense to indicate a fact.

Based on Nakagawa (2005), in Japanese, both *-ba* and *-to* can be used to denote causal meaning. These two particles, however, have different nuances as explained by Matsushita (in Nakagawa, 2005). Particle *-ba* expresses the causal meaning of C2 and C1 on logical reasoning. In the Japanese expression, the speaker focuses on the actual causal relation of C2 and C1 rather than the time, whereas the one in English uses the present simple tense which has the meaning of cause and effect.

Temporal conditionals

Temporal conditional means that at the moment of utterance, the speaker believes that C2 is true or C1 will be realized, as shown in the following example.

Eki ni tsuitara (C1), denwa o shite kudasai (C2).

(If you arrive at the station, please call me)

If you study hard every day (C1), you will pass the exam easily (C2).

(Nakagawa, 2005)

Nakagawa (2005) states that in Japanese, particle *-tara* has been treated as a conditional expression that shows a high degree of subjectivity. However, Akatsuka (in Nakagawa, 2005) cites that *tara* also expresses a temporal meaning. The sentence *Eki ni tsuitara, denwa o shite kudasai* above is temporal in meaning. Here, the speaker believes that the occurrence c2 will be

realized in the near future. In English conditional 'If you study hard every day, you will pass the exam easily', the speaker believes that S2 will be realized.

Hypothetical conditionals

Nakagawa (2005) states that hypothetical condition means the speaker knows that it is possible for C2 to be realized or, inversely, he/she knows that it is impossible that it would be realized. The following examples are from Nakagawa (2005).

Jikan ga attara (C1), sentorea kuukoo e kengaku ni ikitai desu ne (C2).
(If I have time [C1], I would like to go to see Centrair Airport [C2])

In the sentence *Jikan ga attara, sentorea kuukoo e kengaku ni ikitai desu ne*, the speaker knows that C2 is impossible to be realized. Unreal conditionals are also divided into two major types, namely counterfactual and hypothetical (Yule 1998; Cowan 2008; Wu 2012). The result of the hypothetical (as opposed to factual) construction consists of conditional verb forms that contain the word 'would' (or might, could, should) and the basic form of a verb or previously with 'have' past participle. *Table 4* presents how to construct a conditional sentence in Japanese.

Table 4: The Constructions of Conditional Sentences in Japanese

Particle	C1	C2	Meaning
-to	Action	Condition	Used to declare a definite supposition if something else happens.
-ba	Action	Action	Used to express a condition or circumstance that will occur/become a reality
-nara	Action	Condition	More a function of the if-clause for a suggestion or notification
-tara	Condition	Condition	Used for the conditional that will occur but more focused on the if-clause

As a comparison, the constructions of conditional sentences in English can be observed in *Table 5*.

Table 5: The Constructions of Conditional Sentences in English

Structure	C1	C2	Meaning
if+present simple+ present simple (zero conditional)	Condition	Condition	Used to make statements about the real world and often refers to general truths
if+present simple+will+ base verb (first conditional)	Condition	Action	Most likely can be fulfilled/happen
if+past simple+would+ base verb (second conditional)	Condition	Condition	Impossible to happen in the future
if+past perfect tense+ would have+past participle (third conditional)	Condition	Action	Impossible to happen in the past

In the conditional pattern, action is defined as an action taken as the cause of a condition or as a result of a condition, whereas conditions are conditions that arise after an action is performed or can be the cause of an action.

CONCLUSIONS

Based on the descriptions above, it can be concluded that the similarities and differences of conditional sentences in Japanese and English are as follows:

1. Both conditional Japanese and English have conditional clauses with two parts: the if-clause as a situation and the main clause as the result.
2. The similarities between conditional sentences in Japanese and English are that the sentence expresses a possibility, conjecture, or personal opinion of the speaker.
3. Conditional sentences in Japanese have forms including と (-*to*), ば (-*ba*), なら (-*nara*) and たら (-*tara*) sentences.
4. Conditional sentences in English have three types, namely: the condition that is true in the present or future; the condition that is not true in the present or future; and the condition that is not true in the past.
5. The conditional sentence form in Japanese of と (-*to*), ば (-*ba*), たら (-*tara*), and なら (-*nara*) can all be used in the predicative position of the clause.

REFERENCES

- Abbas, Mustafa Abbas. 2012. "Conditional Sentences in English and Kurdish: A Contrastive Study". *Al-Fatih Journal* 50
- Ali, Asem Shehadeh. 2013. "The Verbal System of Malay and Arabic: Contrastive Analysis". *International Journal of Business and Social Science* 4 (1)
- Ali, Faidlal Rahman. 2009. *English Grammar*. Yogyakarta: Pustaka Widyatama
- Al Rdaat, Sadam Haza'. 2017. "An Analysis of Use Conditional by Arab Students of English". *Advances in Language and Literary Studies* 8 (2)
- Azar, Betty Schramper. 1993. *Understanding and Using English Grammar*. London: Prentice-Hall, Inc.
- Alim, Burhanuddin. 2014. *Ayo Belajar Bahasa Jepang*. Yogyakarta: Graha Ilmu
- Chaer, Abdul. 2006. *Tata Bahasa Praktis Bahasa Indonesia*. Bandung: Rineka Cipta
- Dovaise, Majid Saedi. 2011. "A Phonological Contrastive Analysis of Kurdish and English". *International Journal of English Linguistics* 1 (2)
- Kurniawan, Alvian. 2014. *Panduan Lengkap Tata Bahasa Jepang*. Yogyakarta: Penerbit Sketsa
- Mayumi, Kudoo. 1990. *Kotaba No Kagaku Gendai Ni Hongo No Judoobun*. Tokyo: Mugishoboo
- Momani, Mowafaq Mohamad & Abeer Muneer Altaher. 2015. "A Contrastive Analysis of English and Arabic from a Syntactical Perspective". *International Journal of English Literature and Culture*. 3(11): 280-284
- Nakagawa, Saowaree. 2005. "The Logical Constraction of Conditional Sentence and The Function of Conditional Expression: A Contrastive Study Japanese and Thai". *15th Meeting of The Southeast Asian Linguistic Society*
- Puspitasari, Rianny. 2014. *Ungkapan Pengandaian ~と; ~ば; ~たら; ~なら dalam Bahasa Jepang dan Padanannya dalam Bahasa Indonesia*. (S2 Thesis). Bandung: Universitas Pendidikan Indonesia.
- Salim, Jamal Azmi. 2013. "A Contrastive Study of English-Arabic Noun Morphology". *International Journal of English Linguistics* 3 (3)
- Saputra, Aditya R & Bayu S Wipriyanto. 2015. *Jago Kuasai Bahasa Jepang*. Yogyakarta: Pustaka Baru
- Soeparno. 2004. *Dasar-dasar Linguistik Bahasa Jepang (Nihongo Gaku no Kiso)*. Bandung: Humaniora
- Soeparno. 2007. *Nihongo no Bunpou: Tata Bahasa Jepang Tingkat Dasar*. Bandung: Humaniora
- Sudjianto & Ahmad Dahidi. 2007. *Pengantar Linguistik Bahasa Jepang*. Bekasi Timur: Kesaint Black

- Sutedi, Dedi & Susi Widiyanti. 2016. "Kalimat Pengandaian Bahasa Jepang: Kajian Sintaktis dan Semantik". *Jurnal Pendidikan Bahasa dan Sastra*, 16 (1): 23-32
- Tarigan, Henry Guntur. 2009. *Pengajaran Analisis Kontrasif Bahasa*. Bandung: Angkasa
- Tjhin, Thian Shiang. 2016. *Fokus Percakapan Bahasa Jepang*. Jakarta. Gakushudo
- Yamaguchi, Seiko Fujii. 1989. "Concessive Conditionals in Japanese: A Pragmatic Analysis of the S1- TEMO S2 Construction". *Proceedings of the Fifteenth Annual Meeting of the Berkeley Linguistics Society (1989)*: 291-302
- Zarei, Laela. 2014. "Classification of Adjectives in Terms of English and Persian Contrastive Analysis". *International Journal of Language Learning and Applied Linguistics World (IJLLALW)* 7 (3): 300-313

ARTICLE CITATION IN *THE CHICAGO MANUAL OF STYLE 16*

In-text Citation

Kartika and Irma (2021, 82)

..... (Kartika and Irma 2021, 82)

Reference List Entry

Kartika, Diana and Irma. 2021. "Conditional Sentences in Japanese and English: A Contrastive Study". *Leksema: Jurnal Bahasa dan Sastra* 6 (1): 77-89. <https://doi.org/10.22515/ljbs.v6i1.3420>.

Improving Critical Reading Ability, Learning Autonomy, and Learning Participation through Kahoot! Application

DOI: 10.22515/ljbs.v6i1.3477



YUSTI ARINI

arinivirgo29@gmail.com

IKA SULISTYARINI

sulistyarini.ika@gmail.com

English Education Study Program IAIN Surakarta
Surakarta, Indonesia

submitted: 11/3/2021 revised: 9/7/2021 accepted: 13/7/2021 published: 18/7/2021 pages: 91-100

ABSTRACT

This research is aimed at finding out whether the use of *Kahoot!* application can increase the students' critical reading ability, learning autonomy, and their learning participation in critical reading learning process. This research was conducted at the English Education Program Study of IAIN Surakarta involving 36 students as the research subjects. This classroom action research consisted of 2 cycles; 5 meetings for each cycle, with 1 pre-test and 2 post-tests. Based on the research results, it can be found out that the mean of pre-test scores is 25.56, the mean of post-test 1 is 44.39, and the mean of post-test 2 is 66.17. It means that the use of *Kahoot!* application can increase the students' critical reading ability. The results of the questionnaire consisting of 9 indicators show that the use of the application can increase the students' learning autonomy as well. Furthermore, the results from observation prove that the students' learning participation increased during the learning process when *Kahoot!* application was applied. The students also assumed that the use of the application had increased their learning participation.

Keywords: *Kahoot!* application, critical reading ability, learning autonomy, learning participation

INTRODUCTION

Krashen states that reading is receptive skill that is very essential in the development of the learner's intellectuality and capability. Reading is also critical to any educational initiative, and is part of the functional literacy that defines the intellectual faculties of an individual. Therefore, reading is key to literacy development through empowering readers with new vocabularies (of a particular language) based on their spelling system (Mulumba 2016). From the explanation, it can be clarified that reading is a core skill to other forms of literacy such as critical literacy and social literacy including in EFL learning process.

In education, reading improves a sense of intellectualism and academic readiness among learners. At English Education Study Program of IAIN Surakarta, Reading becomes a subject that is taught from the first semester up to third semester. *Critical Reading* is one of pre-requisite subjects taught at the second semester. Based on the classroom observation, several problems arose in the teaching-learning process of *Critical Reading* subject related to linguistic and non-linguistic factors. This is evident by the low scores of students' semester exam results in the previous Reading class, with the average score lower than 70 for the range of scores from 0 to 100. Problems related to linguistic factors include, among others, the minimum number of vocabulary, lack of initial knowledge on reading theories, poor grammatical mastery, and lack of reading skill mastery. Meanwhile, problems related to non-linguistic factors include, among others, lack of motivation, lack of active involvement in the learning process, and relatively low learning independence. From the aspect of the lecturer, there are sometimes problems in creating a pleasant and dynamic classroom atmosphere. Due to this reason, it is important for lecturers to implement appropriate and fun techniques or

media. It is in line with what Lopez in Coronado, Maria, and Miyashiro (2019) says that the causes of the low levels of reading comprehension are diverse: poor vocabulary, scarce previous knowledge, development of cognitive skills involved, lack of motivation, lack of knowledge, and/or lack of mastery of comprehension strategies and metacognitive strategies.

With the development of IT, reading learning can be made more lively and enjoyable by using a variety of media, including online media. One of the web/online-based learning platforms is *Kahoot!* application. *Kahoot!* is one of the well-known game-based learning platform that is very user friendly for both educators and learners. This game-based application is an innovation of Johan Brand, Jamie Brooker, and Morten Versvik in collaboration with the Norwegian University of Technology & Science. It is especially designed and aimed to develop and/or to review the learners' knowledge and to assess in the form of light quiz in a fun way. Currently, *Kahoot!* consists of four kinds of form: Quiz, Jumble, Survey, and Discussion that can be used favorably according to needs and interests. *Kahoot!* also provides free application that makes it more versatile for educators and learners alike (Sabandar, Supit & Suryana 2018).

Another factor that also influences the process of teaching learning on critical reading is students' learning autonomy. Autonomous learning or learning independence of students in learning is something that is very essential for students. Lan (2018) states that autonomous learners learn more effectively and efficiently because they tend to frequently reflect on their own learning process and, as a result, they take control of their own learning. Based on the perception of learner ownership, autonomous learners are more responsible and independent. Thus, while managing their own learning, they try to always keep their learning motivation high. They are usually proactive and are willing to take risks during the learning process .

Furthermore, an independent and motivated learner is also expected to actively participate in the teaching learning process. Participation in the classroom is defined as contribution to discussion and in-class group activities (Susak 2016). However, students in the classroom can be actively involved in different way; according to their preference. Teacher in the classroom, including in the reading class, should be able to recognize the students' involvement. It is also becoming a task for teacher to always keep the students involved in the teaching learning process by implementing appropriate techniques, media, or strategies.

Problems in this study include whether to use the *Kahoot!* application integrated with *Critical Reading* subject can improve the students' critical reading skills and their learning autonomy, as well as the level of students' learning participation at English Education Study Program of IAIN Surakarta. The problems are very crucial to investigate in order that the lecturer can find an appropriate strategy to improve several aspects mentioned above, especially by implementing *Kahoot!* application. By implementing this game-based application, lecturer is also expected to be able to evaluate the students' ability in an effective and efficient way because this kind of application can give feedback in a few minutes.

LITERARY REVIEWS

Many studies have been conducted related to the implementation of *Kahoot!* application in teaching learning process, including in reading class. Omar (2017) conducted a research on *Kahoot!* implementation for teaching reading in an EFL classroom. The findings present students' perspective on the

effectiveness of assessment by using Kahoot! towards their good feedback practice. By assessing the application, it contributes towards understanding the strength and weaknesses on the usage of technology assessment in classroom activities. Chotimah & Rafi (2018) conducted an experimental research and analyzed the results by using ANCOVA. The results show that the significance value is 0.02. It means that implementing *Kahoot!* influence the students' reading skills. Chiang (2020) tried to implement *Kahoot!* application on several groups of Chinese students. The results show that students' have positive attitude toward *Kahoot!* implementation in reading class. Furthermore, Plump & La Rosa (2017) also conducted a study about students' perception concerning the use of *Kahoot!* application. The students' responses and their experiences using the application in graduate and undergraduate classrooms indicate that they welcomed the use of this platform. The real-time feedback provides opportunities for teachers in various disciplines to tailor their instruction based on students' understanding on quizzes. The surveys also allow for anonymous classroom participation, which further engages all students. Meanwhile, Zarei & Gahremani (2010) conducted a research on the relationship between learning autonomy and reading comprehension ability among the higher school students. Results of the correlation procedure indicated that there was a positive relationship between learners' autonomy and the reading comprehension ability although the one-way ANOVA results showed that the differences among the scores of low, mid and high autonomy-level students on the reading comprehension test were not statistically significant.

Compared to those previous studies, our study is also concerned about implementing *Kahoot!* application in the process of teaching learning, especially in English Language Teaching focused on critical reading. One previous research results explain about the correlation between learning autonomy and reading comprehension ability. The findings also show similar findings to our research results where the implementation of Kahoot! can improve the students' skill as well as their engagement in the classroom activities. Learning autonomy also has a correlation with reading ability. However, our research has several differences in that we try to conduct a Classroom Action Research to solve the students' reading problems. Our research also tries to investigate the implementation of *Kahoot!* on students' learning autonomy as well as their participation in the classroom activities. Meanwhile, none of the previous studies tries to integrate several variables in one research. Therefore, it can be said that our research is more complete compared to those previous research.

UNDERLYING THEORIES

Grabe in Alyousef (2006) describes reading as an "...active process of comprehending [where] students need to be taught strategies to read more efficiently (e. g., skim ahead to fill in the context guess from context, define expectations, make inferences about the text, etc". Meanwhile, Harris & Hodges (in Moore 2016) define comprehension as "the construction of meaning of a written or spoken communication through a reciprocal, holistic interchange of ideas between the interpreter and the message in a particular communicative context." Reading comprehension is a fundamental skill for a learner to understand what is being read. In order to improve one's capability, comprehension skills must be developed and refined over time. In brief, it is important to learn how to apply a variety of comprehension strategies based on the types of texts being read (Moore 2016).

There are several types of reading, one of which is critical reading. Flynn and Taglieber (2000) states that critical reading involves "an interactive process using several levels of thought simultaneously", for example, analysis—the clarification of information by examining the component parts; synthesis—the combining of relevant parts into a coherent entity; and evaluation—which involves establishing standards and then judging ideas against the standards to verify their logic. Critical reading, however, according to Duncan is a more active way of reading. Furthermore, critical reading is much more complex than reading since critical reading is not just a process of interpreting the message of the text, but it also analyzes and evaluates the text (Moore 2016).

Leicester University describes critical reading as the activities of examining the evidence or arguments presented; checking out any influences on the evidence or arguments; checking out the limitations of study design or focus; examining the interpretations made; and deciding to what extent the reader is prepared to accept the authors' arguments, opinions, or conclusions (Moore 2016). Regarding this, it is essential to teach critical reading strategies in order to develop critical reading. Salisbury University's presents seven strategies in critical reading namely previewing, contextualizing, questioning, outlining and summarizing, reflecting on challenges to your beliefs and values, evaluating, as well as comparing and contrasting (Suacillo et al. 2016). In conclusion, several skills in critical reading should become the focus in teaching learning process by implementing any strategies in order to develop learners' capabilities as a whole.

Recently, learning process in all areas, including in reading, is highly influenced by independence in learning or learning autonomy. One of the recognized areas of gap in the literature on reading comprehension and learner autonomy is that although many scholars have identified reading comprehension as one of the most essential language skills, only few of them have engaged themselves with ways of stimulating autonomous reading. Rivers in Pang believes that reading comprehension is the most essential skill for the learners at different levels, including in the EFL learning process, yet it is common to find students who are unable to read English texts in a comprehensive and autonomous way. Verdugo (in Zarei & Gahremani 2010) states that students rarely receive any guidance into strategies to facilitate the interpretation of texts autonomously. He asserts that through education, EFL learners should practice to read English texts autonomously by integrating metacognitive, cognitive, and socio-affective strategies necessary for a better understanding of a text.

In reading area, Borg & Al-Busaidi suggest that learning autonomy is considered a determining factor encouraging the learners to develop and reach their potentials. Similarly, autonomy in reading has attracted the attention of many instructors and educators for decades. Various learning approaches and teaching practices are proposed to develop EFL autonomous reading and the removal of possible obstacles in this area (Shirzad & Ebadi 2020). Likewise, Humphreys & Wyatt state that learner autonomy refers to a level at which students are generally expected to independently choose the necessary learning resources and strategies, then apply the language to the extent that they require, as well as speak and write in that language as they fully prepared. Therefore, learner autonomy should be developed progressively by the learners themselves who extend their autonomy by relying on what they already are capable of doing (Shirzad & Ebadi 2020).

Another factor influencing EFL process is students' participation. Many scholars have addressed the question of EFL classroom activities, students' participation and responses, and how the teacher as well as the students use L1 or L2 in the classroom. Riddell in Caicedo (2015) states that classroom activities should be useful for fostering language skills, grammar, and vocabulary, as well as the role of the teacher before and during each stage of a given classroom activity. Before an activity, teachers must identify the most suitable activity based on their class levels, their learners' average ages, class features and time available, and the targeted language aspects.

To increase the students' participation, Riddell in Caicedo (2015) suggests that during the classroom activities the teacher should choose various activities from lesson to lesson. Practice activities need to be carefully selected, and properly set up with instructions and examples as well as should be as relevant and interesting as possible (Caicedo 2015). According to Klippel, recently, activities for practising a foreign language have expanded into the fields of values education and personality building and have left the purely structural and lexical training. Classroom activities should be focused in terms of their topics, the speech acts involved, language focus, educational aims, level, organisation, time, and preparation. Similarly, classroom activities should help students recognize themselves in the target language, and for that to occur, should be meaningful and can create students' interest, which will improve their performance (Caicedo 2015). This holistic view is in line with Masika & Jones (in Bergmark & Westman 2018) who emphasize belonging as part of student participation, signified by a feeling of being included and accepted by others – that is, being a member of a community of practice through collaboration and communication with peers.

Furthermore, the students' participation in a group is not the same because frequently they participate in different ways. The goal of increasing participation is not to have every student participate in the same way or at the same level. Instead, it is to set an environment in which all participants have the opportunity to learn and in which the class explores issues and ideas in-depth, from a variety of viewpoints. Certain students perhaps will raise their voices more than others; this variation is a result of differences in learning preferences, as well as in personalities (Bergmark & Westman 2018). Brown (in Triyanto 2019) states that teamwork can help overcome many shortcomings of traditional learning methods and provide benefits for the students and teachers in order that students become more active. Meanwhile, Tesfaye & Berhanu (in Triyanto2019) state that students can learn better when they are participating, involved mentally, and are committed in the process of discovery, interpretation, and investigation. From all the explanations, it can be inferred that students' participation in the critical reading class should also be improved in order that the classroom activities themselves result in the improvement of students' critical reading skills.

RESEARCH METHOD

This research is a Classroom Action Research (CAR) of two cycles, by integrating the use of *Kahoot!* application with the *Critical Reading* subject. Each cycle is carried out in five meetings for treatment or teaching the students by using *Kahoot!*, one pre-test and one post-test in Cycle I, and 1 one post-test in Cycle II consisting of a series of steps based on action research cycle formulated by Kemmis & McTaggart which consists of: (1) planning–action planning; (2) action–action implementation; (3) observation–research

the success of action implementation, and (4) reflection–reflection on evaluation of success (effectiveness) of the action.

This research was conducted at English Education Study Program of IAIN Surakarta with 36 second semester students as the research subjects. After all data had been collected, data analyzing was done by using descriptive statistics, including mean, median, and mode as well as frequency distribution table, so that it could be seen whether there was an increase from the results of pre-test to post-test 1 and from post-test 1 to post-test 2. Furthermore, data from the questionnaire were processed through descriptive statistics as well and narrated qualitatively. Data from interview results were used to complete the questionnaire results so that it could be seen whether students' learning autonomy in critical reading learning process increased significantly. The level of students' participation was calculated through an increase in the frequency of involvement and the number of students who actively responded.

FINDINGS AND DISCUSSIONS
Students' Scores of Critical Reading Ability

To find out the initial ability of research subjects on critical reading skills before treatment and whether there is an increase in ability in cycle I and cycle II, the researchers gave pre-test, post-test 1, and post-test 2 to the research subjects. The results of the three stages of tests are shown in *Table 1*.

Table 1: Students' Reading Scores on Pre-test, Post-test 1, and Post-test 2

Score	Pre-test	Post-test 1	Post-test 2
Total (Σ)	920	1598	2382
Mean (X)	25.56	44.39	66.17

From *Table 1*, it can be seen that the total number of scores in pre-test was 920, while the mean score was 25.56. In post-test 1, a total score of 1598 was obtained with an average of 44.39. Meanwhile, in post-test 2, the total score was 2382 with the mean of 66.17. Based on the results obtained on each test, it can be seen that there is an increase in the average score from pre-test to post-test 1 of 18.33 points (from 25.56 to 44.39). There was also an increase in the mean score from post-test 1 to post-test 2 of 21.78 points (from 44.39 to 66.17).

The Indicators of Students' Learning Autonomy and Participation

Questionnaires given to 36 subjects in this study were open-ended questionnaires about the increase of students' learning autonomy after Kahoot! application was applied in the learning process of Critical Reading subject so that students can freely give their opinions. The questions were constructed in accordance with the indicators of learning autonomy and the results can be seen in *Table 2*.

Based on the results of the questionnaire, 90% of students assume that learning initiatives on *Critical Reading* subject increase after *Kahoot!* application was implemented, 63.33% of students thought that the use of *Kahoot!* application can help diagnose learning needs, 60% of students state that using *Kahoot!* application can help in setting learning targets and goals, 70% of students reveal that using *Kahoot!* application can help monitor, organize, and control the progress of learning, 80% of students state that the use of *Kahoot!* application provide challenges to improve abilities, 83.33% of students are encouraged to utilize and search for relevant material resources for *Critical Reading* subject, 60% of students suggest that using Kahoot!

application can help choose and implement learning strategies that are suitable for *Critical Reading* subject, 66.67% of students suggest that the use of *Kahoot!* application can help them evaluate the process and learning outcomes, and 60% of students think that using the *Kahoot!* application can increase self-confidence in working on critical reading questions. Data from the questionnaire related to participation in the learning process show that 83.33% of students feel that the use of *Kahoot!* application can increase the desire to participate in the learning process of *Critical Reading* subject.

Table 2: The Indicators of Students' Learning Autonomy and Participation

Indicators	Frequency (%)			
	Able	Less	Unable	No Answer
Increase learning initiatives	90.00	6.67	3.33	-
Diagnose learning needs	63.33	26.67	10.00	-
Set learning targets and objectives	60.00	16.67	23.33	-
Monitor, manage, and control learning progress	70.00	6.67	23.33	-
Become a challenge	80.00	16.67	3.33	-
Utilize and search for relevant material sources	83.33		13.33	3.33
Choose and implement suitable learning strategies	60.00	13.33	23.33	3.33
Evaluate learning processes and outcomes	66.67	13.33	20.00	-
Increase confidence in working on problems	60.00	16.67	23.33	-

Critical Reading subject which is taught at the second semester of English Language Education of IAIN Surakarta is one of the prerequisite subjects to take Reading subject in the following semester. At the beginning of the lecture process of the *Critical Reading* subject, the lecturer as a researcher heard a number of students complained that they felt bored with the materials and lazy to read scientific texts in English, let alone examined the detailed information of the texts. Under this condition, researcher and collaborator assumed that there was a need to apply appropriate learning media that could increase students' motivation and learning participation. In addition, the research team also recognized the need to improve students' learning autonomy so that students were encouraged to be more independent in learning to read and not highly dependent on the lecturer. Therefore, the researchers decided to use one of the free learning platforms that can be used interactively between lecturer and students, that was, *Kahoot!* application.

There are various advantages of using *Kahoot!* application that appears in the reality of the implementation in the field. As an application, *Kahoot!* makes the learning atmosphere fun, dynamic, and not boring. The use of this application also increases students' participation because besides they are required to have an account, students also become motivated to achieve the highest score and answer in the fastest time because all names with the best results can appear on the screen and are known by their friends. Thus a

competition arises that educates them without any sense of desire to bring down each other.

Furthermore, from the items answered, because both lecturers and students can find out the number of students who answered correctly and incorrectly, the answer results can be used as feedback for both parties to focus more on materials that are less understood by students. Although actually *Kahoot!* application is more appropriate as an application for ice-breakers, but based on the general interview with students, students find it very helpful in the learning process with the use of this application.

With the various benefits of using the *Kahoot!* application, it is expected that an increase in the quality of learning in the classroom is expected to ultimately improve the quality of students' abilities, especially in critical reading. Based on the results of the pre-test, post-test 1, and post-test 2, it can be seen that an increase in students' critical reading abilities shown by a significant increase in the mean score. Even though the average score of students was only 66.17, the average score of pre-test was only 25.56, this increase was quite high because there was an increase in total points of 40.61.

Based on the results of the questionnaire, the researchers also obtained a description that students have a positive attitude towards the application of *Kahoot!* in the learning process of *Critical Reading* subject. They also feel that their learning independence is quite increased after this application is used. Students can then set learning targets, take more initiative in finding learning material, be more confident, be more challenged, and be more able to evaluate their own learning outcomes.

Based on the results of the questionnaire, it can be seen that the application of *Kahoot!* in the learning process of *Critical Reading* can foster students' motivation. Students become more challenged to solve the questions given by the lecturer, moreover the points of each student for each item answered can be stored in a separate file so that the lecturer and students can monitor the development of their reading skills. With the use of *Kahoot!* application, students can also enhance teamwork, especially when they have to answer questions in groups and when given a group assignment to make several test items that were displayed through *Kahoot!* to be answered by other groups. Students are also encouraged to be more active and participative in the learning process because every student must have an account on *Kahoot!* application which can be monitored when they have to answer questions. For them the learning process becomes more fun, not boring, and can increase their confidence.

Nevertheless, there are a number of suggestions made by students regarding the implementation of *Kahoot!*. An internet network with a strong signal is needed so that the application can operate smoothly. In addition, sometimes the learning atmosphere is rather noisy which makes certain students less focused in understanding the material. Based on the results of the questionnaire, it can be seen that the implementation of *Kahoot!* in the learning process of *Critical Reading* can foster students' motivation. Students become more challenged to solve the questions given by the lecturer, moreover each student's points for each item answered can be stored in a separate file so that both lecturer and students can monitor the development of their reading skills.

CONCLUSION Based on the results of the study, it can be concluded that the implementation of *Kahoot!* application integrated with critical reading activities can improve

the students' critical reading skills and their learning autonomy. Meanwhile, data from the questionnaire related to participation in the learning process also show that the use of *Kahoot!* application can increase the desire to participate in the learning process of *Critical Reading* subject at the English Education Study Program of IAIN Surakarta.

The results of the research imply that *Kahoot!* application can be an appropriate alternative media to implement in *Critical Reading* class due to its benefits for lecturer and also for students. Therefore, the researchers suggest the lecturers to consider implementing this media in the classroom. However, the lecturers should be careful in keeping the students focused and concentrated because sometimes the students are too excited and neglect the basic concepts of the materials. For other researchers, developing further research concerning the implementation of this media will probably give other perspectives that can complete our research results.

REFERENCES

- Alyousef, Hesham. 2006. "Teaching Reading Comprehension to ESL/EFL Learners". *Journal of Language and Learning* 5 (1): 63-73
- Bergmark, Ulrika & Susanne Westman. 2018. "Student Participation within Teacher Education: Emphasising Democratic Values, Engagement and Learning for a Future Profession." *Higher Education Research and Development* 37 (7): 65-1352. <https://doi.org/10.1080/07294360.2018.1484708>
- Caicedo, Jefferson. 2015. "Teacher Activities and Adolescent Students' Participation in a Colombian EFL Classroom." *Profile: Issues in Teachers' Professional Development* 17 (2): 149-63. <https://doi.org/10.15446/profile.v17n2.48091>
- Chiang, Hui-Hua. 2020. "Kahoot! In an EFL Reading Class." *Journal of Language Teaching and Research* 11 (1): 33. <https://doi.org/10.17507/jltr.1101.05>
- Chotimah, Ima Chusnul & Muhammad Farhan Rafi. 2018. "The Effectiveness of Using Kahoot As a Media in Teaching Reading." *Jurnal ELink* 5 (1): 19 <https://doi.org/10.30736/e-link.v5i1.44>
- Coronado, Daniela Medina, Mercedes Maria & Nagamine Miyashiro. 2019. "Autonomous Learning Strategies in the Reading Comprehension of High School Students Estrategias de Aprendizaje Autónomo En La Comprensión Lectora de Estudiantes de Secundaria." *Propósitos Y Representaciones* 7 (2): 59-134
- Lan, Yu-ju. 2018. "Technology Enhanced Learner Ownership and Learner Autonomy through Creation." *Educational Technology Research and Development* 66 (4): 62-859. <https://doi.org/10.1007/s11423-018-9608-8>
- Moore, Jerilou J. 2016. "The Simplicity and Complexity of Reading Comprehension." *International Journal of Business and Social Science* 7 (6): 20-26. https://ijbssnet.com/journals/Vol_7_No_6_June_2016/3.pdf
- Mulumba, Mathias Bwanika. 2016. "Mathias Bwanika Mulumba, 'Enhancing the Reading Culture among Language Education Graduate Students through Emerging Technologies.'" *Technology, Innovation and Education* 2 (1). <https://doi.org/10.1186/s40660-016-0014-4>
- Omar, Nurul Nisa. 2017. "The Effectiveness of Kahoot Application Towards Students' Good Feedback Practice." *PEOPLE: International Journal of Social Sciences* 3 (2): 62-2551. <https://doi.org/10.20319/pijss.2017.32.25512562>
- Plump, Carolyn M & Julia la Rosa. 2017. "Using Kahoot! In the Classroom to Create Engagement and Active Learning: A Game-Based Technology Solution for ELearning Novices." *Management Teaching Review* 2 (2): 58-151. <https://doi.org/10.1177/2379298116689783>
- Sabandar, Grace Nathania Clara, Noldy Richard Supit & Effendy Suryana. 2018. "Kahoot!: Bring the Fun Into the Classroom!" *IJIE (Indonesian Journal of Informatics Education)* 2 (2): 127. <https://doi.org/10.20961/ijie.v2i2.26244>
- Shirzad, Fereshteh & Saman Ebadi. 2020. "Developing a Learner Autonomy Questionnaire in English as a Foreign Language Reading Comprehension." *Teaching English Language* 14 (1): 273-307
- Suacillo, Carine Iries M, Song Eun Um, Joeseoph M Velasquez, Hannah Nicole R Villaflores, & María B. Cequena. 2016. "Critical Reading Strategies, Reading Comprehension and Writing Performance of Esl College Students: A Correlational Study."

International Journal of Advanced Research 4 (9): 610-23.
<https://doi.org/10.21474/ijar01/1526>

Susak, Marija. 2016. "Factors That Affect Classroom Participation."
<http://scholarworks.rit.edu/theses/9370>

Taglieber, Loni Kreis. 2000. "Critical Reading and Critical Thinking The State of the Art." *Ilha Do Desterro A Journal of English Language, Literatures in English and Cultural Studies* 0 (38): 15-37

Triyanto. 2019. "Understanding Student Participation within a Group Learning." *South African Journal of Education* 39 (2): 1-8. <https://doi.org/10.15700/saje.v39n2a1629>

Zarei, Abbas Ali & Kobra Gahremani. 2010. "On the Relationship between Learner Autonomy and Reading Comprehension." *TELL* 3 (10): 81-99.
https://www.researchgate.net/publication/312472432_On_the_relationship_between_learner_autonomy_and_reading_comprehension

ARTICLE CITATION IN *THE CHICAGO MANUAL OF STYLE 16*

In-text Citation

Arini and Sulistyarini (2021, 95)

..... (Arini and Sulistyarini 2021, 95)

Reference List Entry

Arini, Yusti and Ika Sulistyarini. 2021. "Improving Critical Reading Ability, Learning Autonomy, and Learning Participation through Kahoot! Application". *Leksema: Jurnal Bahasa dan Sastra* 6 (1): 91-100. <https://doi.org/10.22515/ljbs.v6i1.3477>.

Copyright © 2021 *Leksema: Jurnal Bahasa dan Sastra*

ACKNOWLEDGEMENT

Special thanks are given to Authors, Reviewers, Editors, Readers and everyone who have contributed to the publication of *Leksema: Jurnal Bahasa dan Sastra* Volume 6 Number 1 January-June 2021. Hopefully, our partnerships keep continuing to the future. May God bless us all.

AUTHOR GUIDELINES

1. The article must be scientific, either based on the empirical research or conceptual ideas. The content of the article have not published yet in any journal, and should not be submitted simultaneously to another journal. The article should not be part of fully one chapter of a thesis or dissertation.
2. The article must be in the range between 5000-7000 words, not including title, abstract, keywords, and bibliography.
3. The article consists of various parts: i.e. title, the author's name(s) and affiliation(s), abstract (150-200 words), Keywords (maximum 5 words), introduction, description and analysis, conclusion, and bibliography.
 - The title should not be more than 10 words
 - Author's name(s) should be written in the full name without academic title (degree), and completed with corresponding address (e-mail address) as well as institutional affiliation(s).
 - *Abstract* consists of the discourses of the discipline area; the aims of article; methodology (if any); research finding; and contribution to the discipline of areas study. The abstract should be written in English.
 - *Introduction* consists of the literature review (would be better if the research finding is not latest than ten years) and novelty of the article; scope and limitation of the problem discussed; and the main argumentation of the article.
 - The discussion or description and analysis consist of reasoning process of the article's main argumentation.
 - *Conclusion* should be consisting of answering research problem, based on the theoretical significance/conceptual construction
 - All of the bibliography used should be written properly
4. Citation's style used is the author-date system of Chicago Manual of Style 16th Edition. Examples are available on: http://www.chicagomanualofstyle.org/tools_citationguide.html
5. In writing the citation's would be better and suggested to use software of Mendeley citation manager with following standard of Chicago Manual of Style 16th Edition
6. The article must be free from plagiarism; through attached evidence (screenshot) that article has been verified through anti-plagiarism software, but not limited to the plagiarism checker (plagiarism.com).



9 772527 808117