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Preface

This conference is aimed at promoting a deeper understanding and relations between Malaysia and Indonesia at an academic, inter-societal and non-state level. It also seeks to encourage cooperation between researchers, academic institutions, civil society organisations and individuals in both countries, stimulating dialogue on bilateral relations and common interests of both countries regionally and globally. This conference is aimed at promoting a deeper understanding and relations between Malaysia and Indonesia at an academic, inter-societal and non-state level. It also seeks to encourage cooperation between researchers, academic institutions, civil society organisations and individuals in both countries, stimulating dialogue on bilateral relations and common interests of both countries regionally and globally.

The current conference bring a theme "Contributions of Humanities and Social Sciences on the Direction of Malay Studies in the Era of Industry 4.0". The rapid change of technology has lead the world to Industrial 4.0 Era which affect not only physical, but also socio-cultural aspect of human life. Malay world as one of the developing region should prepare the themselves to compete with other regions. It is very important to strengthen the partnership and build solid bond which based on mutual understanding and the same spirit.

The conference has done successfully by presenting speakers from different country, including Indonesia, Malaysia, Thailand, Japan, Philippines, and some others. It has become a scientific platform to discuss the current issues on Humanities and Social Sciences. Besides, the conference has gathered many papers during the conference. This proceeding is a publication of selected papers from the conference which provide insight about the current issues of Indonesia and Malaysia relation. We hope the proceeding could be a reliable resource to know the current issues of Indonesia and Malaysia in the field of Humanities and Social Sciences.

Editor

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SOCIAL AND POLITICS

Archeological Study About Burial Tradition of Toraja Ethnic, South Sulawesi, Indonesia

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Abstract

This paper discusses the ongoing burial tradition in Toraja community. Some forms of burial (*liang*) and burial container (*erong*) has already known since prehistoric times and still used until now. Through archaeological study, we know that the differences in burials types were influenced by several factors such as development time, geographic, and role in the community. This role is closely related to the belief of their ancestors, social stratification, and social legitimation. All are ruled in a belief system which called as *aluk todolo* or *alukta.*

Keywords: *toraja, liang, erong, aluk todolo, rambu solo'*

INTRODUCTION

Archaeological studies on burial systems in Indonesia related to technological, social, or ideological systems are hampered by limitation of data and methodological instruments. The data transformation factor causes the limitation of archaeological data, and the limitation in methodological instruments is that we haven't found yet any certain method suited for solving the issues on burial systems in Indonesia. Therefore, based on the potency of ethnographic data which spread at various areas in Indonesia, that is, the ongoing traditional burial systems by several ethnic communities, we could use it as an alternative analogical tool to solve various issues in archaeology.

Ethnographic data could be obtained through various sources such as ethnographic literature in libraries which contains information on human life in ethnic groups. Unfortunately, this literature could not be used by archaeologists because its lack of material cultural information (technology). Moreover, it forces archaeologists to make a direct observation, particularly to communities which still performs traditional culture or at least still know and could give the information which useful to solve issues in archaeology. Besides literature and living culture, ethnographic data could also be obtained through the oral tradition which still developed in communities [1]. Ethnographic data, as an analogical tool in archaeology (ethnoarchaeology), could also be used for handling interpretative models in the explanatory phase of research, and in observative and descriptive phase to obtain, identify, and process archaeological data [2].

In fact, ethnoarchaeology was already used since the emergent of archaeology and has become an official approach in the 1960s with the rise of new archaeology schools which called processual archaeology in America. But then, in 1980, post-processual archaeology was spread and ethnoarchaeology is started to be questioned. Ethnoarchaeology was regarded as irrelevant as an alternative problem solver for archaeological issues. In post-processual archaeology, ethnoarchaeology is only useful to support anthropology in tracing cultural histories of a community. It should not be used as a source of theory and proposition for archaeological interest. Basic for this view of post-processual archaeology is that the nature of culture is unique, reflective, and historic [3]. Many archaeologists, however, considered this view as too skeptic since ethnoarchaeology is still relevant to be used as an alternative

approach for archaeology [4]-[6]. They considered that cultural transformations always exist concerning the technological, social, or ideological system in a culture, particularly in traditional cultures.

In archaeology, issues that are hard to be explained are related to social and ideological systems of a culture. To solve those issues, one of the alternative way is by using the ethnoarchaeological approach. Therefore, to obtain ethnographic data which more suited to the burial system, especially for megalithic culture, it seems that various ongoing traditional cultures in Indonesia are based on the megalithic concepts, such as in Tana Toraja. Kaudern, in his ethnographic writing about Toraja ethnic, suggests that the ethnic is geographically located at the central part of Sulawesi [7], which was a part of Central Sulawesi and the northern part of South Sulawesi administration. But now, Toraja ethnic is more known as a community who lives at Tana Toraja Regency of South Sulawesi Province. Traditional culture in Tana Toraja is derived from a belief system which oriented to worship the ancestral spirit.

DISCUSSION

Geographic Location And Natural Condition

In general, Tana Toraja Regency is a mountainous and steep hills area with an average altitude between 600 to 800 m above sea level. The topography is surging which consists of 20% highland, 2% swamp and river, 40% hills and mountains, and 38% lowland. The width of Tana Toraja Regency is 3.205,77 km^2 which located at 119°-120° East Longitude and 02°-03° South Latitude. Most of its soils are litosol, regosol, and clay which causes the land is very fertile for agriculture in the form of dry field and paddy field [10].

Mountainous morphology with rough relief is the most of the topographic surface of Tana Toraja Regency, as seen in Rinding Allo and Sesean area, the eastern part of Sanggalangik, Sangngallak, Mengkendek, and western area of Bonggakaradenga and Saluputti. The average altitude of these mountainous reliefs is between 1.000 to 2.800 m above sea level. In general, those mountains have north-to-south orientation, except for the mountain at western Bonggakaradeng which has an east-to-west orientation. Surface rock outcrops are intrusive igneous rocks, sandstone, and limestone.

Hills morphology with fine reliefs is found at Rantepao, Tondon Nanggala, Buntuao, Makale, and some parts of Saluputti and Rindingallo areas. The altitudes are between 800 to 1.500 m above sea level. Hills rims stretch out at north-to-south orientation. Most of surface rock outcrops are clays with limestone and sandstone insertion. Limestone surface (karst) stretch from north-to-south along Sakdan river, started at Rantepao, Makale, Mengkendek, to Duri area of Enrekang Regency. Most of that karst has large and deep caves and fractured. At several places, there are pools formed, i.e., at Tilangnga and Solok.

Affected by the condition of topographic and geologic conditions as mentioned above, the settlement pattern of Toraja ethnic are varied greatly. Those who live in valleys and relatively flat areas have a grouped and centralized pattern with *Tongkonan* as a central point surrounded by houses and other social buildings. For the communities who live in mountain and hill areas, the pattern is likely to spread and forms villages connected by footpath. Despite this spread pattern, *Tongkonan* still becomes a center for their settlement.

In the past, Toraja villages were built based on kinship relation, which means that peoples who lived in a village are descendants of one ancestor. The center of those villages is *Tongkonan* that led by a tribal chief or *To Parengngek*. *Tongkonan* which located in a village that considered the first village among others is called *Tongkonan layuk* or the first built *Tongkonan*. *Tongkonan* was regarded as a center of custom administration, rules, and even as the center of the cosmos. Alongside *Tongkonan* as a central building in a village, there are

other building such as places for worship and burials which located based on the custom rules [11].

Toraja As A Collective Name

Toraja name is derived from a term used by Luwu peoples to call peoples who lived in the west area to inland and generally occupied areas with higher topography (mountainous). Most of these peoples have not embraced Islam or Christian religion yet, such peoples who lived in Rongkong, Pantilang, Seko, Sangngallak, and Duri areas, all of which now become the part of South Sulawesi [11]. Kruyt and Adriani then used the name to named people groups who live geographically at inland of Sulawesi, administratively includes all of Central Sulawesi and the northern part of South Sulawesi. The Toraja ethnic are divided into three large groups; West Toraja, East Toraja who live in areas of Central Sulawesi, and South Toraja or Toraja Sa'dan who administratively live in the area now parts of South Sulawesi based on their prominent cultural elements [8].

H. Kern, a philologist who searched the origin of tribes at Nusantara, concluded that the tribes usually used sea and land directions in divide and calls the place in which they lived, i.e., *kelot* and *kaja* at Bali [12]. Similarly, tribes who lived at South and Central Sulawesi used the sea and land directions in their terms, such as *lau'* and *rate* (Makassar), *luwu* and *raja* (Bugis). The word *lau'* means sea and *rate* mean land (up), thus *To Kalau* means a man from the sea or people who live around the shorelines and *To Rate* means a man from the land (up) or lives in the mountain area. *Luwu* derived from *lau* (sea), so *To Luwu* means a man from the sea or lives around the shoreline, whereas, *raja* comes from *riaja* or land (up), so *To Raja* means a man from the upland or peoples who live in the mountain [13]. Thus, the word *Toraja* has already commonly used by Bugis Luwu peoples since early times to call the peoples who live in the mountainous areas (inland) before the arrival of the Dutch [14].

A Brief History of Toraja Peoples

Some scholars have tried to reconstruct the origin of Toraja people's movement and dispersal based on their cultural evidence, either the Toraja who live in Central Sulawesi or in South Sulawesi. Among those authors are Kauderen [7] and Kruyt [8] who based their reconstruction on prehistoric materials, languages, and myth of the communities. Kruyt noted that before the arrival of Toraja peoples to the inland of Central and South Sulawesi, the area was already occupied by a people who unidentified yet. Moreover, Kruyt suggests that there were two migration waves of peoples and their culture into Central and South Sulawesi inland, but the time interval between these migrations is still unclear. The first migration was the arrival of the peoples who support a megalithic culture which called by A. C. Kruyt as *Steenhouwers* (stonebreakers society). This person was estimated to come from two directions, first they came from Japan islands in the north, into North Sulawesi and then Central Sulawesi, and finally arrived at South Sulawesi. The second came from the south along the Sakdan river from its estuary and moved to the upstream area into inland and then spread at the northern area of South Sulawesi and Central Sulawesi. Their megalithic remains were distributed either at South Sulawesi or Central Sulawesi in forms of stone burials, stone mortars, menhirs, and dolmens. Kruyt said that the people who directly came from the south through Sakdan river were still be remembered in collective memories of the peoples in forms of belief elements and legends which told about the arrival of peoples by boats who came from the south. They believed that their ancestor came from an island across the ocean, which sailed along Sakdan River and reached its upstream and then arrived at a place called Enrekang. After the arrival, the ancestors spread to inland northward[8], which now become the area of South and Central Sulawesi Province.

The second migration was called by Kruyt as a migration of *De Pottenbakers* (peoples who make potteries) or peoples who support pottery culture, which entered northern part of South and Central Sulawesi from the east, which is a region between Malili and Wotu at west shore of Bone bay which now become a part of South Sulawesi Province. The name given by Kruyt for this second migration is based on their material remains such as big jars made from clay which estimated used as a corpse container or burial coffins. Moreover, Kruyt explained the dispersal trajectories of the second migration to some areas at Central and South Sulawesi [8]. This second migration was said to introduce new cultural elements to local people's lives, particularly on religion, social, and economic aspects.

Based on the myth about the origin of their ancestor, it was said that the ancestors were entered Tana Toraja from the south through Sa'dan river. The ancestors were sailed from an island called Pongkok Island to Sa'dan river, and when they arrived at Enrekang, they left the boat since the river is no longer could be sailed because there are so many rocks and the river became steeper. From Enrekang they were spread to Mengkendek, Makale, Sanggallak, Rantepao, and then into Central Sulawesi. The words Enrekang and Mengkendek, both of them contains the meaning of "out of water" and "up to the land". The first places to gather and stay were Rura and Bambapuang areas at the north of place which now become Enrekang city [15]. Those areas have become the first center of Toraja cultures in the past, proved by numerous cultural remains such as potteries and tree bark club which have Neolithic character found at several sites at Bambapuang, and various megalithic remains such as menhirs, stone altars, stone mortars, and burials which used wood coffins (*duni*) placed at stone walls or niche [16].

Results of researches by Duli [10], [11], [16], [17], on the *erong* burial culture at Tana Toraja, Enrekang, and Mamasa areas concluded that the society who brought the culture were entered Tana Toraja at about 700 AD from the north (Seko) or from the west (Kalumpang) and then spread to eastward (Luwu) and southward (Enrekang and Mamasa). This *erong* burial culture.

Burial forms at Toraja

Forms and positions of burials in a burial complex of early Toraja peoples which, in parts, still performed today, are greatly influenced by religious and social stratification factors.

a. *Karopik*

   Karopik is a stone structure like a grave found in the ancient tomb. This structure is made from limestone mound in various sizes. This composition of the rock is stretch out from north to south. A banyan tree plants the middle part as a symbol of the source of life. The average size of *karopik* is 2 x 3 m.

b. *Liang Sillik*

   Liang Sillik (natural cave burial) is a type of burial by put the body into natural caves which found in foothills or rocky mountains. Rocks close the mouth cave after the body was put in. *Liang Sillik* burial usually not utilize containers such as a coffin, the body only wrapped and put into the cave along with various burial provisions. *Liang Sillik* at Tana Toraja could be found almost in all-natural caves at foothills and karst mountains. Most of those *Liang Sillik* have already damaged which results in human bones and skulls scattered in front of or at the mouth caves. This kind of burial is no longer performed, even the peoples do not know anymore which person or community that buried in those *Liang Sillik*.

There is also Passiliran pia, a kind of burial on trees, especially for babies who died before their teeth growth. Trees used in this kind of burial are *sipate, tarrak,* and *kau-kau.* The bodies are placed in the crevices of roots or in hollowed tree trunks which then covered by palm fibers. This kind of burial is still practiced today.

c. *Tangdan*

Tangdan is a type of burials which use a tomb that resembles traditional house (*Tongkonan*), placed in a hilltop or a place that deliberately elevated, it is called *Batutu* at Mamasa. *Tangdan* is made from woods, the same as a common traditional house. In this building, the body is placed and closed tightly. In the past, this kind of burial was only for the noblemen, but now there is a new development which called as *Patane* and everybody, in accordance with their own economic capacities, could use this kind of burial. In Toraja Mamasa today, *Tangdan* is still used and called as *Batutu*[17].

d. *Liang Pak*

Liang Pak is a burial type which carved at stone walls. The inner part is a large hollow in various sizes according to the need and its mouth is smaller, usually, 1 x 1 meter and has a cover made from wood. The body is put in a coffin or wrapped with cloth, and accompanied by burial provisions, either put inside or outside the coffin.

The wrapped body does not use *erong* coffin anymore and uses a rectangular or rounded modern coffin. In the past, *Liangpa'* used only for high noblemen but now everyone is allowed to use this burial by their economic capabilities. *Liang* usually found together at a burial complex such as a family cemetery or a particular community.

e. *Patane*

Patane is a burial type that evolved from *Tangdan*. The differences between these two burial types are: (i) *Patane* made from wood and cement, *Tangdan* only made from wood; (ii) Tangdan usually placed at a hilltop, *Patane* could be placed everywhere in accordance with the desire of the dead or families; (iii) *Tangdan* is only for noblemen, *Patane* is for everyone who has economic capability to build it; (iv) *Tangdan* was developed early than *Patane* and now it is not used anymore by Tana Toraja society, except at Mamasa. Usually, *Tangdan* and *Patane* are built in an area that does not have many hills or rocky mountains, today modern *Patane* could be found everywhere in Tana Toraja region.

f. *Liang Erong*

The interesting thing in Toraja burial system is the use of burial containers in the form of a coffin called *erong*. *Erong* is made from the wood of uru tree (*Elmerilia celebica dandy*) which then carved into the desired form. *Erong* have two parts, the body, and the cover. Its body is a tree trunk that hollowed in a rectangular shape as a place to laid corpse. The size of the hollow is adjusted to the needs, usually smaller than the size of common coffins. This because *erong* is a container for secondary burial, only the bones put into it. The average size of *erong* is 200 cm in length, 100 cm width, and 120 cm height. The average size of its hollow is 160 cm in length, 65 cm width, and 85 cm for its depth. The second part is its cover which made from the same material as its body. The front part of the cover is carved with a buffalo head, pigs, or

boat. The exterior part of the cover or body of *erong* is decorated by various motives such as geometric lines (*tumpal*, vertical, horizontal or diagonal lines, parallel dots, parallel circles), and buffalo head. Most of *erong* are already damaged and obsolete, and thus hard to identified. The bones are already scattered around the cave floor and cave mouth.

From the previous studies, we know about the dates and their typology [10], [11]. Radiocarbon dates on *erong* coffins from Tana Toraja are between 1130±50 BP to 112.87±0.54 pMC (50 BP) or from the times about 780 AD to 1960 AD. Forms of *erong* coffins found at Tana Toraja region include boats, buffalo, and pigs. The differences in forms, size, forms of covers, decoration, position, and orientation of *erong* is greatly influenced by several factors such as belief, social stratification, times, and the adaptation to natural environments. The belief based on the worship of ancestral spirits and cosmology, especially by the noblemen, was symbolized through *erong* coffin forms. The belief and social systems are derived from *Aluk Todolo* which ruled various aspects of Toraja living in the past. *Erong* coffin was believed as a vehicle used by the ancestors to sail from island across the sea to Tana Toraja region. It was also believed that *erong* coffin is a vehicle for the journey to the spirits world (*puya*). *Erong* which has a boat form is a symbol of the spirit's boat [16]. Moreover, the boat for Toraja peoples symbolizes harmony living in a family or a custom group. *Erong* which has a buffalo or pig form is believed as an animal which used as a provision for the ancestral spirits, even the buffalo is considered as a gift from God.

Karopi as a container for the primary burial of Toraja noblemen

Karopik is a name given by local peoples which means a building that has a function as a primary burial place for the noblemen. The process of death ceremony for high noblemen in Toraja is consists of two phases. The first phase, performed immediately after death, is *Makbatang* which held in *Tongkonan*. After the ceremonial is finished, the body then temporary buried in *Rante Simbuang* or other places near the settlement if the dead is far away from his or her origin *Tongkonan*. The second phase of the ceremonial is *Makpalao* which started by exhuming the body while its equipment such as old *erong* coffin is buried again to the grave and then banyan tree is planted above it. The bones then moved to a new *erong*. Not all noblemen temporary buried, it is performed only for those who the second phase needs a relatively long time or not yet determined when it will be performed. This caused by the readiness factor of the family to performed the ceremonial which needs a lot of costs. Whereas for the noblemen's family who has material capabilities, the first ceremonial usually immediately followed by the second phase or only needs a short time to perform the second phase, and thus the body does not have to experience temporary burial. The replacement of burial equipment such as the clothes and *erong* coffin from the first phase to the second phase, however, is still conducted and the old equipment still placed in *karopik*.

Karopik function, then, is a place for primary burial or as a place to keep the burial equipment before the body permanently buried in the cemetery (*liang*) of each custom group. *Karopik* function as a burial sign is different to *simbuang* since the *karopik* could be placed far away from *Rante Simbuang*, particularly for those who live far away or in another custom group. Meanwhile, *simbuang* should be placed at *Rante Simbuang*, despite the dead already stayed in other regions or get married to someone from other groups. This because the custom rule obliges that the ceremonial of dead noblemen, particularly for the second phase, should be held in his original custom group. This rule is especially true for male noblemen.

The symbolic meaning of the forms of *liang* and *erong* coffin

There are several burial types found at Liang sites, which are *Liang Sillik, Liang Erong, Liang Tokek, Liang Pak,* and *Patane*. The practice function of that *liang* is as a place to bury the body, either for secondary burials or primary burials. The secondary burials are held especially for high noblemen by using *erong* coffin which carved in a form of buffalo or boat and placed in one of *liang* types, *Liang Erong*, *Liang Tokek*, *Liang Pak*, or *Patane*.

The first known *liang* types at Tana Toraja were *Liang Sillik*, *Liang Erong*, and *Liang Tokek*, and then in the next development, *Liang Pak* and *Liang Patane* were emerged[9]. The types and positions of *liang* are closely related with social stratification. The lower *Liang Sillik* is only for those who come from lower social class (*tanak kua-kua*), whereas other *liang* types that have higher places are designed for the higher classes. Round *erong* coffins are designed for middle social class (*tanak karurung*), buffalo *erong* are designed for high noblemen (*tanak bulaan*), whereas *erong* in a boat form is designed for the noblemen (*tanak bulaan*) who considered as the first men in the village or the founder. For those men, *Liang Tokek* (hanging burial) was made, which is a burial type that uses boat *erong* hanged at cave ceiling or put in a niche.

After the emergence of *Liang Pak* and *Patane*, the noblemen are also buried with these burial types. Nowadays, all social stratification is buried with *Liang Pak* and *Patane*, with the differences in size of the *liang* in accordance with the economic capacity of each family. When Islam and Christianity come, the development of burial form is headstone (*jirat*) like an Islam grave [19].

The traditional belief system of Toraja community on burial is seen on types and positions of *liang*, as well as the forms of *erong*, which describes that, in essence, the life in spirits world is the same as in mortal world, and the reflection of social stratification which is the same as when they lived in mortal world. *Liang* is a transition between mortal world and *puyah* world, or as a vehicle to reach the god level at *puya* world, while *puya* world is described as a place of Gods which could not be markedly described, it could be considered placed in the clouds, sky, or everywhere else which could not be reached anymore by human senses. Ancestor's spirits who could reach gods levels are the spirits of noblemen. Spirits world is occupied by gods which divided into three classes, which are, the highest god (*Puang Matua*), second class gods (*Deata-Deata*), and third class gods (*To Membali Puang*), all of which stayed in *puya* world. Whereas the ancestors' spirits with unfinished death ceremonies will stayed in a transition world (*Bombo*) and haunted particular places. These spirits come from the men of lower social stratifications who could not perfectly hold the ceremonial in accordance with the custom rule, or from noblemen class but do not have economic capabilities. This kind of spirit is very dangerous for human life in the mortal world and thus humans should be continuously giving the offerings to them and ask for protection to god through certain rituals.

In general, the function of *Liang* sites is a cemetery complex of family or certain community, such as custom group or custom unions. For Toraja peoples, cemeteries are considered as the place for ancestral spirits. To please the spirits, the cemetery (*liang*) was designed such that the ancestral spirits feel like occupying their own house during the lifetime. There also assumption that *Liang* has a function as an imitation of the village, as can be seen from the type, position, and the forms of *erong* which reflected the social stratifications. In Toraja verses, *Liang* always called *Banua Tangmerambu* (a house without smoke) or *Banua To Membali Puang* (the house of ancestral spirits).

Liang is located near the settlement, and the custom rules oblige that *liang* should always be placed in the southwest of settlement (*Tongkonan* or *Tongkonan Layuk*), particularly at a

higher place or deliberately elevated in accordance to custom rules. The purpose is to facilitate the ancestral spirits (*To Membali Puang*) in their duty to monitors every activity of humans on the earth.

CONCLUSION

From the description, as mentioned above, we could conclude that burial forms in the burial system of Toraja peoples reflect their belief and social system. The belief system has based on the megalithic belief which believed that there is a strong influence of ancestral spirits on the success and welfare of humanity. The implementation of this ideology results in rules or norms that should be obeyed (*aluk todolo* or *alukta*), i.e., the treatment to the dead in various rites, the relation of the dead and the living, and the relation of mortal world and spirits world. Symbolically, belief and social systems are manifested in technology and the burial system of Toraja peoples. Burial forms in Toraja are greatly influenced by belief, social stratification, environmental, time development factors, and the influences of outside cultures.

For archaeology, the utilization of ethnographic data such as mentioned above as an analogical tool would be very helpful as a model in understanding archaeological data, particularly related to the data collection and processing, as well as to understand ideological and social systems which underlie a technological system (artifacts). The method of archaeological data collection and processing could be determined based on analogy on ethnographic data, particularly on the data transformation processes (the process of the making, use, and abandonment of a data).

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The Problem of Slogan "Think Globally, Act Locally"

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Abstract

Indonesia is lagging in the global arena of the advancement of civilization. In various discussions and debates, appear the text "thinking globally, act locally." This paper analyzes the text using the Critical Discourse Analysis method. The analysis shows that, like the previous texts, the text is present in a polemic, containing a magnetic pull the orientation of advanced civilization or local stagnation. Indonesian texts differ in meaning from the historical context of the production of the text itself in the multinational business expansion, environmental issues, and multicultural education. The text is not in the development policy document. Therefore, the text is nothing more than a slogan, does not affect the movement and achievement of progress, so that backwardness remains factual. In the Indonesian context, the right motto is "think locally but act nationally or globally" that reflected the diversity and the necessity to be equal in a globalized world.

Keywords: text, discourse, social practice, the industrial revolution, civilization gap

INTRODUCTION

Indonesia was one step behind or one generation from Japan in the application of the industrial revolution. At present, the world has reached the stage of the German version of the Industrial Revolution 4.0, which is marked by the dominance of information technology and affects all aspects of human life. Internet, big data, and artificial intelligence have disrupted socio-cultural life. At almost the same time, the Industrial Revolution 5.0 was declared by Japan with a claim of an emphasis on human-centered society.

However, Indonesia, as part of a global society, is still confused and astonished by the technological leaps caused by the Industrial Revolution 4.0 and 5.0. Responding to the above matters, as in response to the previous discourse of globalization, a slogan in the form of verbal text "*think globally, act locally*" reappears. What does the text or slogan represent, how is the practice of the discourse and practice of the social text in Indonesia?

This paper is constructed and written based on the analysis of critical discourse. Discourse is both a representation and construction of reality. Discourse needs to be approached eclectically or multiperspective, including critical, historical, pragmatic, and semiotic approaches. Thus, the analysis includes the study of texts, the context of production, social context, and the deepest or ideological meaning [1].

These texts are constructed into relations that form the structure of discourse. Analysis of critical discourse on the three communicative dimensions, namely: text, discourse practice, and social practices, as referred to Jorgensen and Phillips [2] in Figure.

The text, which is the unit of analysis in this paper, is "*think globally, act locally*". This text has been used in various contexts, including planning, environment, education, mathematics, and business. In Indonesia, the phrase also appears in various contexts, especially in the context of revitalizing indigenous cultures. Text data is provided through literature studies, from a variety of available sources, such as textbooks, ebooks, journals,

and other online sources. The texts are analyzed, compared, and interpreted according to the critical discourse analysis steps above.

ANALYSIS AND DISCUSSION

Text (Discourse)

The text "think globally, act locally" is a point of crystallization in a particular discourse, that has a special status concerning other signs in the organization of the sign of a discourse. The sign itself is empty. It does not get detailed meaning until the sign is inserted into a special discourse. So it is an element that is open to obtaining meaning from a different source.

The text "think globally, act locally" or "glocal" is a text that appears when confronted with the factual reality that Indonesia is lagging in the achievement of civilization and "train" to catch up is already available namely technology. However, we cannot immediately jump on that train and drive away from the merciful culture. We can only move forward if we bring the cultural identity of our ancestors. So, think about following the premise of global science and technology (think globally), but still, have to act according to local cultural norms (act locally).

To explain the meaning of the text, it is necessary to analyze the practice of the text's literacy: about the production process, its relation to other previous texts, the influence of history on it, and its influence on history or actions and change.

Discourse Practices

Analysis of discourse practice includes analysis of the text production, intertextuality (the influence of other texts that preceded it), and inter-discourse (the influence of history on texts and the influence of texts on history).

Text production

The text "think globally act locally" is produced more in the socio-cultural context. The text was produced as a slogan in the decade of "regional autonomy" in West Sumatra in the 2000s and in Bali in the previous decade. At that time, in West Sumatra, the program of "Kembali ke Nagari"[1] Meanwhile, in Bali, the slogan appeared in the context of tourism. If in West Sumatra, the slogan cannot be translated into a real and measured program of action, opposite to Bali. Concretely, "think globally," Bali is more directed to the main sector and their main sector, namely tourism, which is globally oriented to attract foreign tourists. Likewise, "act locally" is also very concrete, because Bali's tourist attraction is their original and unique local culture. However, in a broader context, namely Indonesia, the text was generally produced by the periphery rather than the core actors of policymakers. As a result, the text is only a slogan.

Intertextuality Analysis

In connection with the text "think globally, act locally" in the Indonesian context, there are several relevant texts, namely texts: divergence, cultural polemic, Indonesia four founding fathers, and polemic of national ideology.

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[1] Nagari is the lowest government unit in the state system of the Republic of Indonesia which changed after being uninformed into a village based on Law No. 5 of 1979., which resulted in the villages was divided into several communities. The Regional Autonomy Policy is seen as a way to "return to the Nagari system" as a government unit as well as a social-cultural unit.

Text of the Divergence

Divergence is one of the concepts of specific evolution in addition to parallel and convergent evolution [3]. In this context, Geertz states that Indonesia and Japan in the early sixteenth century were very similar, but now both are very different; Japan is a modern industrial nation, while Indonesia is a poor and underdeveloped country [4].

Culture Polemic Text

The Cultural Polemic was an intellectual debate in the mass media in the 1930s. Hasanuddin concluded that the main contention in the 'cultural polemic' was about the orientation of the Indonesian national culture from two groups of scholars with different ideas. The first group, including Ki Hajar Dewantara, Dr. Sutomo, and Dr. Purwacaraka, wants the development of a national culture based on cultural elements of ethnic groups in the area. The second group, driven by Sutan Takdir Alisyahbana, wants the development of a national culture that is independent of the culture of ethnic groups in the area. Culture development, according to him, must be oriented towards to developed Western world [5]. However, Koentjaraningrat held that the dispute was unnecessary. Because the two ideas are each a solution for the two functions of national culture. The two functions of the national culture, according to him, were to strengthen the sense of identity and national solidarity. The first function, namely to strengthen the sense of national identity, can be carried out with unique and grand works that can be proud of as the work of the nation, such as Borobudur, which all Indonesians feel they have in common. The second function, namely to strengthen a sense of national solidarity, refers to tolerance and understanding. The elements that can fulfill the second function include; national language, contemporary art, film art, the national legal system, and some other features [6].

National ideology polemic texts

Lately, there have been debates subject to Indonesian issues, including Pancasila as an ideology. President Joko Widodo promoted the slogan "Saya Indonesia, Saya Pancasila." The slogan became viral on social media and received mixed responses. There was a positive response as a form of the government effort to recall the spirit of Pancasila, which was considered faded. Besides, there are also negative responses when highlighting grammar that is considered inappropriate, fears of dictatorship, and fears of attacks on certain groups. This slogan is also used as a satire by several parties [7].

Text of the Indonesia Four Founding Fathers

The Indonesia Four Founding Fathers is a non-verbal text in the form of visual imagery. The text is in the form of a discussion banner photo produced by the SPEAK: Jakarta Youth Network in 2011. The text represents four national figures as Founders of the Republic of Indonesia State, namely: Soekarno, Hatta, Sjahrir, and Tan Malaka (See Figure 2). The text shows that three of them are Minangkabau, namely: Hatta, Sjahrir, and Tan Malaka. Minangkabau has only 2.73 percent of Indonesia's population, but its contribution to the idea and building of the Republic of Indonesia State reaches 75 percent. The specific way of thinking of each figure is certainly formed by each local wisdom (think locally), but they act in the national interest (act nationally). In other words, the text can be identified to represent the narrative "think locally, act nationally/ globally", ie, the text that is contrary to the main text above.

The texts above represent that Indonesia lags behind Japan for four centuries. The cultural orientation since the 1930s has been controversial and debatable but incomplete. Likewise, the question of the ideology of Indonesian nationality is, as if it were not yet

finished. The text of the Indonesian Four Founding Fathers reflects a different meaning: "think locally, act globally."

Inter-Discourse Analysis

Inter-discourse analysis talks about the influence of history on texts and the impact of texts on history. The text in question is "think globally, act locally". The birth of the text is often associated with Scottish Town planner Patrick Geddes in the field of environment (1915) and several other figures. In a business context, the text was born in the context of advertising and branding strategies of Sony Corporation and other Japanese multinational companies in the 1980s and 1990s [8]. McDonald's also uses the "think globally, act locally" strategy to customize products according to local tastes: if McDonald's products are Hamburger, for Indonesia, they also sell fried chicken and rice [9].

In the environmental sector, "think globally, act locally" is understood as the idea that local level action is crucial for climate change, both from a governance perspective and socio-technical development that affects the global balance [10]. The phrase "think globally, act locally" forms the rhetoric of the neoliberal narrative of globalization, which is used by social movements, environmental activists, and intellectuals who are critical for the diffusion of good environmental practices or the spread of ideas of civil society in developing countries [11]. In the social field of multicultural education, the concept of "think globally, act locally" was tried by Amy Risley in an innovative pedagogical strategy of local-global connections, to gain cross-cultural competency by working in diverse groups [12].

Different from the phenomena and facts above, the text "think globally, act locally" in Indonesia was born in a context that tends to be a "brake" on the way in which people follow the "Western" lifestyle when the essence of global (technological) progress has not fully understood let alone realized and mastered. Therefore, the presence of the text tends to polemic and influence the acceleration of technical mastery.

Sociocultural Practice

The practice of social discourse (sociocultural practice) relates to the sociocultural context, namely Indonesia. The "think globally, act locally" discourse does not function in efforts to achieve global equality in Indonesia. In the material dimension, Walhi on December 13, 2017, declared Indonesia in an ecological emergency.[2] In the demographic field, based on research conducted by the World Bank, the quality of Indonesian human resources is ranked 87 out of 157 countries.[3] The results of the 2018 IHME (Institute for Health Metrics and Evaluation) research, Human Resources (HR) or human capital in Indonesia are ranked 131st, down from rank 130 in 1996. In the economic field, Indonesia's GDP per capita in 2017 under four other Asean countries, and 7.43 percent from Singapore (which reached US $ 55.2 thousand).[4] In the field of technology and industry, Indonesia is lagging in ASEAN. In the agricultural sector, the phenomenon of sharing poverty is still visible, food self-sufficiency fails and requires to imports. In the infrastructure sector, Indonesia is still struggling with integrating modes of transportation, while transportation 5.0 is driver or auto-driver. ASEAN Regional Communication Information Technology Development Index (2016), Indonesia under the Philippines and Vietnam[5]

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[5] https://databoks.katadata.co.id/datapublish/2017/12/15/pembangunan-teknologi-informasi-indonesia-tertinggal-ditingkat-asean

CONCLUSION

The backwardness of Indonesia from Japan and developed countries in terms of the achievements of civilization is factual for four centuries. The text "think globally, act locally" has almost no effect in accelerating the progress of civilization. The text was produced by academics, writers, journalists, or individuals who are not decision-makers. The text is present in discussions or writings in the mass media, as is the cultural and national ideology polemic. The text is not in the development documents. Therefore, the text is more of a slogan, not a development program. Another feature is that the questionable element is more prominent than action because it is not an action program. The relevant slogan should be "think locally act nationally/ globally". It will further strengthen the diversity of ways of thinking (by their respective local wisdom) but orienting the action for the common good nationally or globally.

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Appendix
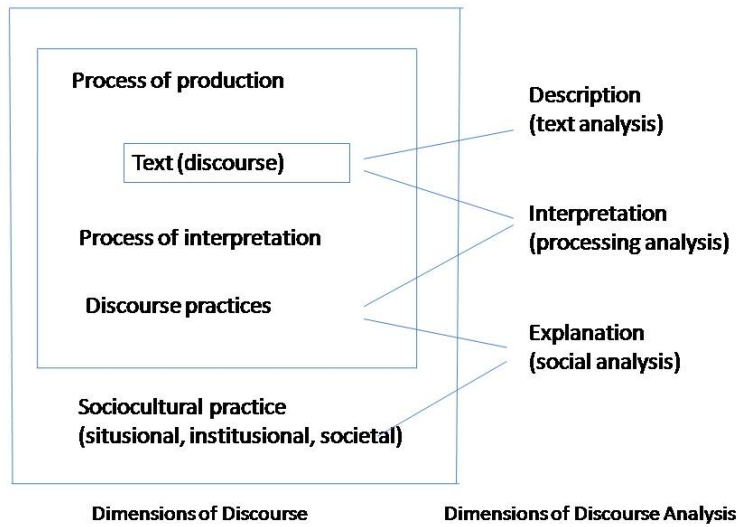
Figure 1: Dimensions of Discourse and Discourse Analysis

Figure 2: Visual Image of Indonesia Four Faonding Fathers

Oral Literature *Iko-Iko*: The Remains of the Oral Tradition of Bajo Ethnic in South Sulawesi

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Abstract

This study explores the Bajo ethnic which has a relatively old history of graduation. This gypsy ethnic life in spreading in some parts of the world. In South Sulawesi, this ethnic is found to live in two areas, namely in Bone and Selayar Regency. In the ethnography of South Sulawesi, Bajo ethnic belongs to one minority ethnic marginalized by several factors, one of which is the factor of education and accessibility in politics and government. As a minority ethnic, this maritime community deserves attention as a form of common concern for the threat of extinction of the cultural heritage. The purpose of this research is to (1)explore the cultural potentials found in Iko-iko oral literature for conservation efforts; and (2) find defense models that can protect oral literature Iko-Iko from the threat of extinction. The results of the study indicate that the Bajo ethnic's cultural attitudes towards Iko-iko oral literature began to shift due to the influence of surrounding cultures and other global cultures. It needs a continuous inheritance from generation to generation experiences psychological barriers. There is now a need for an appropriate method of rescue in the form of an inventory of problems, recording, and reconstruction of the cognate story so that the roadmap of defense and re-actualization. In this way, the protection, promotion, and utilization of culture can be reached

Keywords: oral literature; Bajo ethnic; gipsy; Iko-iko; acapela; extinction; preservation

INTRODUCTION

The oral literature of Iko-iko is an epic story sung by acapella, which a single singer memorized by heart. The Iko-iko story is generally sung at night to enliven or welcome a celebration such as launching a new boat, entering a new house, wedding night, going to sea, parents putting their child to sleep, and a newborn child. Iko-iko is also sometimes sung by someone when fishing in the sea overnight. In general, Iko-iko is sung for one hour to two nights. It is sung with a spiral model; some are repeated according to the style of the storyteller.

Iko-Iko is lyrical literature that is constructed with metaphorical, parable, narrative, and parallel-composed parallelism styles, a unique uniqueness often found in oral literature in Austronesian languages. Iko-iko is now one of the common threads showing that the Bajo tribes spread across several parts of the world (especially in the archipelago) and came from the same origin (although it is still debated by ethnologists). Iko-Iko (whatever its meaning) is a collection of oral literature owned by the Bajo tribe community. Literature is a part of the culture, and according to Letlora [1], literature can represent human cultures.

Iko-iko tells various aspects of the life of the Bajo ethnic; the story of a group of valiant seamen confronting pirates and/or enemies, or the love story of how a man captured a woman's heart. When listening, inadvertently, we can dissolve with the story and then can trigger the spirit or the fear of the ruthless pirate. A beautiful iko-iko can be a story of consolation for its listeners (muffling tension within the community, easing the fatigue of fishers working all day and night, cultivating a love for others, nature, and creators). While listening, Iko-Iko's rebound can cause sadness, pity,

excitement, overwhelming feeling, and even annoyance, all depends on the plot of the story. In addition to being a symbol of identity, the story in Iko-Iko can be an inspiration for the Bajo ethnic who generally work as fishermen and sailors.

The characters in the story of Iko-Iko, for the Bajo ethnic, they labeled them as real historical figures who can restore the sense of pride as a social community in a plural society. By revitalizing the iko-iko as a symbol of identity as well as the rescue of cultural heritage, it can reinforce the Bajo Ethnic, cultural identity.

This research focuses on discussing the relief of Bajo oral literature along with the birth of the concept of literary oral literature preservation as one of the essential elements of culture accepted in the cultural life of the stakeholders, in this case, the Bajo ethnic. One of the most popular oral literature in Bajo is Iko-iko. No one knows exactly what the real Iko-iko means. Iko-iko is a collection of oral literature that tells much about the culture and social life of the Bajo ethnic in many aspects.

Iko-iko is folklore that contains elements of everyday life, life struggles, livelihoods, socio-culture, perseverance, food, respect for the sea, and even the lives of young people not spelled out here. This illustrates that the tradition of speaking for the Bajo ethnic community has long been established. This formation is still a legacy of their ancestors from their homeland. Each community always keeps its history in its origin. Modern societies write their history through print or electronic media. For the Bajo ethnic, they have established the history of civilization through oral literature (folklore). In other words, Iko-iko is an attempt to store in the collective memory of Bajo Ethnic history orally in story form by using folk language based on the Same Baong (Bajo local language).

Iko-iko is an oral tradition, as well as oral literature, as it is spread from one person to another verbally, and the process of making or the creative process is heard and seen by the audience. Oral traditions, such as iko-iko can be an essential cultural and resource force in the formation of the identity and civilization of Bajo society. The oral tradition of iko-iko has grown among Bajo ethnic before they know about writing civilization (even only with the letter of credit). Wherever the Bajo ethnic is spreading, they practice Iko-iko even in different versions.

Iko-iko or sung singing is a picture of Bajo's cultural wealth. In the iko-iko poem it contains the richness of language in the same baong concept (Bajo language). The oral tradition of Iko-iko has the nuances of knowledge and customs passed down from generation to generation through grace that includes knowledge of the sea. Its contents include moral knowledge and teachings such as history, customary law, and medicine. The matter contained in the oral tradition of iko-iko is a contemporary phenomenon and tradition in Bajo society which is an ancestral heritage. Traditions in oral literary form, including iko-iko are said/expressed in a melodious voice (by the speaker) and heard (by the audience/others).

BAJO ETHNIC IN SOUTH SULAWESI

Two places in the South Sulawesi region are known as the place of Bajo ethnic settlements in Bone and Selayar districts. Both districts are known to have a vast coastal area and the fisheries sector is a key sector of their economy. The economy of the Bajo ethnic is catching fish or making dried fish and selling them to collectors. Bajo people do not sell fish in the market, they trade in the middle of the sea or at auction, or even they are employed by the owners of capital with a wage system. Fishing (mattasi') is their life [2].

Estimates of the population of the Bajo ethnic (2018) and their residential areas are shown in the table below;

Table 3 Bajo Ethnic Areas in South Sulawesi

No	Districts	Areas	Population 2018	Remarks
1	Bone	BajoE	621	semi settled
		LonraE	590	semi settled
		Bene'	458	semi settled
2	Selayar	Pantai Panrang Luhu	239	Unsettled
		Benteng	392	Unsettled
		Takabonerate	281	Unsettled
		Pulau Rajuni	197	Unsettled

Concerning this research, six important aspects must be explained to get closer to the Bajo ethnic in South Sulawesi: 1) Social Life, 2) Settlement, 3) Livelihood, 4) Religion, 5) Language, and 6) Oral Tradition. However, it should be emphasized that the oral tradition (oral literature) is the center of the topic of this discussion.

Furthermore, the maintenance meant here is the preservation of something. Conservation is a grounded effort that needs support from both inside and outside the unit. Therefore, a process or conservation action recognizes strategies or techniques based on the needs and conditions of each [3].

THE FUNCTION OF IKO-IKO FOR THE LIFE OF THE BAJO PEOPLE

Based on several series of Iko-iko, it reinforces the hypothesis that the ethnic of Bajo has contributed both from the social and cultural aspects as well as other aspects in gluing the harmony of the life of the nation. Furthermore, Iko-iko as Bajo ethnic folk story, contains five things related to everyday life, livelihood, socio-culture, including the life of teenagers was told. The five aspects are summarized as follows:

First, everyday life, such as stories depicting daily activities of women Bajo ethnic who are settling in on stilts, and always down the stairs, and wooden bridges for their home on the sea, so they must walk cautiously in every step foot. They also keep this manner in their social activities on the broader society.

Second, livelihood describes the joys of making a living in the sea as the main livelihood of the Bajo Society. Under no circumstances, they left their relatives at sea, but not least, they also include all the members of the family. So happy to find a place of fish, but on the other hand, not a few they find the challenge of wind and big waves with heavy rain, this condition causes them accustomed to facing the challenges of life, even have to deal with death. This experience is often sung by the parents when singing to their child or during travel to the sea.

Third, the story of young people, looking at each stanza in the story illustrates Malay literature ending with the same pair of words/letters. The sublimity of their language, although using Bajo language, but the Malay literary characteristics still appear clearly both in terms of verse, as well as from some syllables using words from Malay.

Fourth, the story of heroes, the stories that describe the cruelty of certain circles to the life of the Bajo people somewhere. They are often mistreated and marginalized. Their role in society is often underestimated, and is seen as a low-ranking tribe, ordered and put in the poor.

Fifth, social culture tells about the socio-cultural life of Bajo people who sail and build relationships with other nations. It also reveals the importance of the affection of parents to their

children. Hence, the child's desire will always be considered by parents, as long as they fit the customs of society Bajo.

The functions of Iko-iko in strengthening Bajo Community include four things, namely: 1) Education Function, there is some wisdom, values , and attitudes conveyed by speakers to the listener through Iko-iko. In this context, there is a concept of honesty, discipline, right to wrong, good to bad, suggestions for diligent work, doing something beneficial to self and others. 2) Social Gluten Function, the disclosure of a character in acting out a relationship with his or her citizens and establishing relationships with other community members. Social relations include interrelationships with peaceful social communication or communication through conflict. On the other hand, the narrative of Iko-iko involves a minimum of two people, speakers, and listeners. 3) Patriotism is reflected by a character of Bajo man in the battle against the Dutch imperialists. They are struggling against the Dutch, as happened in the Kingdom of Bone, and the last, 4) Aesthetic Functions, Iko-iko's narrative began the way of telling with interesting sounds and songs, followed by a funny storyline, thus inviting the laughter of the listeners.

IKO-IKO RESCUE FROM EXTINCTION

The rescue of Iko-Iko from extinction is a must. Based on field facts, Iko-iko has an important role in the cultural structure of the Bajo tribe. In fact, as an oral tradition, Iko-iko exists among the Bajo ethnic as they: a) make a living in the middle of the sea, b) face adversity in the middle of the sea, c) wedding events, d) birth of infant children, e) visit the sick, and f) experience grief. This is a fact of the relationship between life with literature, literature present in times of joy and sorrow. With this argument, there is no reason to not confirm Iko-iko as part of the strategic cultural aspects of the Bajo tribe to be preserved.

On the other hand, the attitude of the younger generation towards iko-iko shows that Iko-iko is already at a critical point. Sooner or later, it will be experienced by the Bajo ethnic. It can be seen from the perception of young people toward the function and meaning of Iko-iko in the life of the Bajo ethnic. In short, the oral literature of Iko-iko is run into extinction, and it needs to be preserved.

Conducting defense efforts is one attempt to save the oral literature of Iko-iko from the threat of extinction. Culturally, a good model of defense is a defense based on the aspirations and interests of cultural stakeholders, the Bajo people themselves. The top-down defense model is very vulnerable, not working properly. By encouraging the consciousness of the Bajo tribe to save their cultural heritage because of keeping the ancestral heritage, maintaining the identity, and preserving the content of moral messages is the most appropriate reason. The Bajo tribe should realize for themselves why this Iko-iko should be maintained.

Some steps of protection include 1) Bajo oral literature taught in elementary schools, including Iko-iko, 2) digital storage, 3) creating regeneration of Iko-iko singers, 4) yearly performance to encourage tourism, and 4) Policy based on the government's commitment to rescue Iko-iko.

The strategies mentioned above should be implemented by gradual planning, not done sporadically, because in this way it can cause a cultural shock for those who lead to suspicion, what's behind all this. Or instead of expecting funding for the activities because they suspect there is a greater interest behind it. In this way, the defense, promotion and utilization of culture can be achieved.

CONCLUSION

Oral literature of Iko-iko should be saved from the threat of extinction. This principle is not only the responsibility of the Bajo but the joint responsibility of all Bajo people (as cultural stakeholders) and the government. Some of the symptoms of extinction were indicated by a) the diminish of the storyteller, b) Iko-Iko oral is not well-documented, c) the attitudes of the Bajo tribe's language and literature had been diminished, and d) Iko-iko oral literature is only carried out on certain strata of society.

If there are no real and appropriate steps and systematic planned efforts to protect the Iko-iko, it is impossible that the Iko-Iko oral literature will disappear, especially in Bone and Selayar Districts. The best step to protect the Iko-Iko is to find a model of defense that corresponds to the dynamics of Bajo life.

One of the keys to preserving Iko-iko is to maintain the Bajo Language as the medium of the Iko-Iko. And this is only possible if there is an internal awareness of the Bajo tribe itself. The attitude of the Bajo language to the language is the key to saving the oral literature of Iko-iko. It is highly recommended that the Bajo tribe in their inter-ethnic interaction prioritize using the Bajo language (the same language) than other languages. The implication of this study is to raise awareness of the importance of saving oral literature from extinction.

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From Inward Looking to Outward Looking: Dynamics of Indonesian Economic Policy during the New Order Era

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Abstract

The period of the New Order, which held power for more than 32 years, was the longest government regime in the history of post-independence Indonesia. Rapid economic progress in this era allowed Indonesia to shift from a group of low-income countries in the mid-1960s to middle-income groups in the early 1990s. During the New Order, there were two oil booms, namely in 1974 and in the 1979/80 periods. Blessing of this oil had accelerated Indonesia's economic growth. Previous studies showed that the New Order had brought about changes in fundamental economic thought, from relatively closed and nationalist to more open. This study aims to examine the dynamics of changes in industrialization strategies during the New Order. Furthermore, it will be discussed why there is a change in strategy from inward-looking to outward-looking and how these changes can arise. This study will exercise a multi-disciplinary approach, namely, economic development and history.

Keywords: *economic development, government intervention, inward-looking, outward-looking, oil boom, new order.*

INTRODUCTION

Within 30 years of the New Order government has succeeded carry out an extremely rapid economic recovery, which was manifested by the ability to reduce the inflation rate significantly and was followed by a high rate of economic growth. Hill (1996) and Booth (2016) mentioned Indonesia in the period 1966-1968 as one of the success stories in Asia in controlling inflation throughout the 20th century [1,2]. This brilliant economic achievement is inseparable from fundamental economic policy changes, from a guided and nationalist economic climate switched into a more open economic environment in which the private sector is given more extensive opportunities. The achievements of the New Order government cannot be separated from the industrialization process that has been pursued, which is full of dynamics. At the beginning of the new order period, the government took an inward-looking oriented towards the import substitution industry. The fall of various commodity prices, including oil and gas, in the early 1980s, made the government had to turn to an outward-looking oriented to the export promotion industry.

A team of economic advisers strengthened the New Order government with the main task of developing a realistic and comprehensive economic stabilization program. The rise of the Indonesian economy at the beginning of the new order was inseparable from the role of

the technocrats known as the *Berkeley Mafia*. Indonesia is an example of a developing country where the relationship between market-oriented technocrats and international institutions (such as the IMF and the WB) has been very close in the policy-making process. For many western economists, the new government represented a victory of economics over politics [3].

This paper discusses why there is a change in strategy inward-looking to outward-looking and how these changes can occur. In detail, this paper tries to discuss economic thinking that was applied from the beginning of the new order to the period before pre-deregulation, namely in the first half of the New Order government (1966-1982). The choice of the period is based on the consideration that research on the New Order in Indonesia is a fascinating field of study to work. The New Order was a period in which Indonesia's economic growth was recognized as one of the miracles and led Indonesia to become one of the candidates for the "Asian tiger" [4]. The rapid economic progress in this era allowed Indonesia to shift from a group of low-income countries in the mid-1960s to the middle-income groups in the early 1990s. This research will use a multi-disciplinary approach, namely economic development, and history.

DISCUSSION

Indonesia's economic transformation: the implementation of inward-looking policies

Deteriorating economic conditions marked the New Order government. This situation has encouraged young activists and economists to contribute ideas to improve chronic economic conditions. This activity began with a Seminar at the Faculty of Economics, University of Indonesia in January 1966. It then continued with a Symposium Exploring New Tracee at the University of Indonesia on May 6-9, 1966 [5]. The symposium concluded that the previous government's main failure was not being able to solve economic problems using principles rational and realistic economy, but rather refers to political jargon. The results of the symposium were then carried out to the Second Seminar of the Army, held in Bandung on August 25, 1966. At this seminar, a team of economists from the University of Indonesia[1] Gave various formulas as well as the methods to Army leaders to deal with a severe Indonesia's economic problems [6].

The New Order government has created changes in fundamental economic thinking, from the relatively guided and nationalist[2] to be more open, which was marked by a change in the foreign exchange rate system to encourage international trade activities and the enactment of the 1967 Foreign Investment Law (UU PMA), Domestic Investment Law (UU PMDN) in 1968. Previously the development of the industrial sector was the focus and limited to state-owned companies [7]. With the issuance of the PMA and PMDN Laws, this was one of the efforts of the New Order government to attract private funds to participate more broadly in development activities. With these two laws, foreign and domestic investors are allowed to invest in various production activities. With the enactment of the PMA Law, it has succeeded in attracting foreign capital to Indonesia.

The commitment of the New Order government to improve the economic conditions that were in ruins was realized by giving interest to the development of the industrial sector

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[1] General Soeharto then appointed them to become his economic advisers. The Economic Expert Team of the President of the Republic of Indonesia consists of Widjojo Nitisastro, Subroto, Ali Wardhana, Emil Salim, and Mohammad Sadli.

[2]. However, history has shown that the Indonesian economy has been open naturally since centuries ago. Because of its geographical location with abundant natural resources. Long before the arrival of Europeans, the Indonesian population had been involved in international trade with traders from India, Arabia, China, and mainland Southeast Asia. Indonesia only developed as a modern-open economy in 1830 together with the commencement of cultuurestelsel (cultivation system).

(manufacturing). Modern industrialization in Indonesia had begun since the New Order period, especially Repelita I. During the 1970s and 1980s, Indonesia's modern industrial sector had shown rapid development, even faster than Japan and Hong Kong and the three ASEAN countries, Thailand, Philippines, and Malaysia [4]. The rapid growth of the modern industrial sector since 1967 was closely related to the paradigm changes described above, among others, trade liberalization and the enactment of the PMA Law and Domestic Direct Investment Law. Another critical factor is the increase in the utilization of the production capacity of the previous government. During the guided economy, the utilization of industrial capacity was still underutilized due to the absence of capital, lack of raw materials, and spare parts. This situation was exacerbated by political uncertainty. However, the growth rate of the modern industrial sector experienced a slight slowdown after 1975. This deterioration was indirectly related to the debt crisis experienced by Pertamina and domestic inflationary pressures that have occurred since 1973.

The New Order's economic policies were formulated realistically with the criteria of rationality. The economic policy was compiled by a technocrat group (chaired by Widjojo Nitisastro), which dominated by Bappenas. This group became known as economists who were pro-Western economists. A research conducted by Mari Pangestu showed that during the period 1966-1982, in fact, the industrialization strategy adopted was import substitution policy, with an exceptionally protective by exercising tariff as the main instrument [7]. Table 1 summarized the chronology of the direction of economic policy in Indonesia during the period 1966-1982.

Table 1. Changes in Policy Direction and Economic Condition in Indonesia Economic setting 1967-1972

Economic setting	1967-1972 Rehabilitation and Stabilization	1973-1981 Oil Boom
GDP (economic growth)	High (10%)	Moderate (7-8%)
Industry Policies	Import substitution –SI Policy (for final goods group)	Continuing SI Policy (for intermediate and capital goods)
Trade Policies	Protection Policy Begins	Improvement of Protection Policy (bill as the main instrument)

Source: Pangestu in Basri, 1994 (Tabel 3), p. 248. [8]

Although the technocrats were accused as supporters of the free market, however, these findings rejected the notion that during the early period of the New Order was the most liberal period during Suharto regime. As shown in Table 1, at the beginning of the New Order government technocrats preferred import substitution policies, to provide wide protection for industrial sectors, as well as a protective trade policy. Both of these policies showed that technocrats decided to apply inward-looking industrial strategies. The choice of policy aims to protect domestic industries that are considered unable to compete in the international market. These various economic policies implemented at the beginning of the New Order period required the importance of state intervention.

At the end of the 1960s, technocrats based in Bappenas compiled a development plan (strategy), which was then devoted to GBHN (Outlines of State Policy).[3] This GBHN was described into the Five-Year Development Plan, and every development policy must be based on the *development trilogy*.[4] According to Kunio (1990), the main problem was not the issue

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[3] GBHN was determined through Tap No. IV / MPR / 1973.

[4] According to Sumitro Djojohadikusumo [9], the *development trilogy* contains three elements which include three interrelated dimensions, namely economic growth, equity and national stability. If in Repelita I and II the emphasis of development is more on the dimension of growth, then since Repelita III development has focused more on the equity dimension by the Development Trilogy. The plan compiled by technocrats was an indicative long-term plan.

of intervention versus non-intervention [10]. In many cases in Southeast Asia, responses had indeed been creating inefficiencies and renters. The low quality of government intervention and its poor implementation would undoubtedly lead to inefficiencies and intensify rent-seeking. Despite the period of rehabilitation and stabilization, 1967-72, the Indonesian economy showed remarkable progress, with growth in the gross domestic product (GDP) averaging 10.2% per year and growth in per capita income, on average 6.5% per year. This remarkable economic achievement continued during the oil boom period (1972-80) [11].

From inward-looking to outward-looking: a blessing from the oil boom

During the 1970s, Indonesia obtained a "blessing" that had never been predicted before, namely *oil boom*. The increase in petroleum prices had a significant impact on the revenue post in the APBN (national budget), and this provided opportunities and hopes for the government at that time to encourage investment in various sectors. During the New Order government, there were two oil booms, namely in 1974 and in the 1979/80 periods. It was undeniable that the blessing of oil has accelerated Indonesia's economic growth. During the oil boom period, Indonesia's development was marked by the implementation of import substitution industrialization strategies, modernization of the agricultural food sector, and exploitation of natural resources. This condition, then, caused the emergence to conglomerates, which in turn became *cronies* of the New Order government.

Countries that are given abundant natural resource gifts are often trapped in extractive, distortive, and short-term natural resource management models. During the oil boom period, the growth rate of GDP and GDP per capita, in fact, experienced a slight slowdown. This decline in growth rates was recorded almost in all sectors, except for the transportation sector [11]. Some parties stated that the symptoms of the dutch disease were indeed experienced by Indonesia if they observed a shift in the composition of GDP and exports during the 1970s. However, the authors argue that Indonesia was able to manage the blessings of oil wisely. The government has allocated state revenues for the construction of agriculture and infrastructure sectors.

The oil boom has triggered changes in industrial policy. Before the oil boom, industrial policy was always associated with technocrats, while after the oil boom, industrial policy was associated with technologists. Actually, there is nothing wrong with this change. As explained by Kunio [10], the industrialization strategies did require capital as well as technological support, considering that technology is one of the main factors in the process of industrialization and economic development. In some cases in Asia and Southeast Asia, increasing technological capabilities was an effort to reduce dependence on foreign capital.[5]

At the end of the second5 oil, boom forced the government to shift import substitution strategies to export promotion strategies. After almost two decades of implementing an import substitution-oriented industrialization strategy, it was realized that this strategy had not succeeded in building an industrial structure that had international competitiveness. The oil boom is not entirely a "blessing", but is a unique challenge that must be addressed carefully and thoroughly.

The strategies of industrialization (import substitution and export promotion) adopted by the New Order government was very closely related to the issue of capitalism. Britain and Western European countries are examples of countries that provide support for the application of science and technological development. In fact, in Indonesia, excessive government interference had made capitalism became less dynamic, thus disrupting the

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[5] In Indonesia, the struggle of B.J. Habibie to improve science and technology in Indonesia could be claimed quite successful. B.J. Habibie was appointed as State Minister for Research and Technology at the third Development Cabinet cum as Head of Agency for Assessment and Application of Technology (BPPT) since March 1978. Thanks to his proximity to President Soeharto, B.J. Habibie had access to obtain more funds than his predecessor, Sumitro Djojohadikusumo.

principle of free competition and intensifying the emergence of rent-seekers among government bureaucrats. This condition stimulated the economic power of Chinese businessmen by using bureaucrat connections to seek special facilities. This excessive interference interferes with the principle of free competition and the deadly dynamics of capitalism itself. Robison (1986) explained further that the phenomenon of capitalism in Indonesia was only a reconstruction of the existing capitalist class and consolidated the existing class structure [12]. On the one hand, Chinese capitalists were needed to run some businesses which failed managed efficiently by the government. At the same time, President Suharto also provided opportunities for retired military officers to do business [10].[6] In carrying out its business, some of these bureaucratic capitalists also collaborated with Chinese capitalists. He [10] concluded that capitalism that took place in Southeast Asian countries, including Indonesia, was quasi (*ersatz*).[7] First, capital development in Southeast Asia is only limited to the tertiary sector, namely in the field of banking and financial services. With the level of technology still low, capitalism in the industrial sector is only comprador capitalism. Second, capitalism in Southeast Asia is dominated by rent-seekers (which can be divided into family members of the President, bureaucrat capitalists, crony capitalists and other capitalists who connect with the government) and speculators. Third, capitalism in Southeast Asian countries is dominated by Chinese (and foreign) capitalists.

CONCLUSION

It is very difficult to conclude that the New Order adopted a free market economy system, because the transformation of Indonesia into a liberal market economy, was ambiguous and uncertain. Several things are taken into consideration. First, government intervention recorded was still robust in the development process since the beginning of the New Order. Government intervention was carried out through State-Owned Enterprises (BUMN), using direct funds from the state budget and credit from state banks to participate in building the industrial sector.

Furthermore, the assumption that technocrats as free-market-oriented and open-minded to western economists do not seem to fit reality, at least during the period of this study (1966-1982). Although there was good cooperation between technocrats and IBRD and the IMF at the beginning of the New Order, in reality, economic policies at that time could not be categorized as fully liberal. The various explanations illustrated that different government policies in the first half of the New Order tend to be more protective. The rise of rent-seeking practices and the emergence of speculators is also an indication that government intervention is excessive. Excessive government interference has made capitalism not dynamic, thus disrupting the principle of free competition and the contaminated dynamics of capitalism itself. Thus, the authors conclude that the free market economic system was indeed still not fully applied at that time. Conditions after the end of the oil boom will certainly provide another story in the New Order regime.

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[6] Yoshihara Kunio called this group a bureaucrat capitalist. Some of them are Ibnu Sutowo, General Soemitro, Andi Sose. Meanwhile the list of big Chinese capitalists can be read in [9], Appendix 3.

[7] Ersatz comes from German, which means substitution or substitute. In English it is interpreted as a substitute for the inferior (Ibid., p. Xiii)

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'I am insulted with what you say': Illocutionary Forces behind the Verbal Violence toward Women.

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Abstract

What people say may different from what they mean. It is in line with the forces behind the utterance. The speaker may use various utterances for similar intentions or one single utterance for various intentions. The use of context can identify the forces. This writing is aimed at describing the intention of the speakers when saying something. The objective of this writing is to identify the illocutionary force behind the utterance categorized as verbal violation toward women. The data were taken in DKI Jakarta by using interviews, note-taking, and recording. There were around women as 20 respondents. These women were the victims of verbal violence. The analysis is done by using the concept proposed by Leech (2016) and Revita (2017). The result of the analysis is presented descriptively and narratively. After analyzing the data, it is found that there are three illocutionary forces behind the verbal violence. They are assertive, directive, and expressive.

Keywords: Illocutionary force, verbal violence, violence, women

INTRODUCTION

Language as a means of communication is not only used to inform but also to do an action. This is what is called a speech act [1]. Speech act is defined as the action or performance via language [2] [3]–[6]. In speech act, when saying something, the speaker is also doing something.

Speech act is generally divided into three. They are locutionary act, illocutionary act, and perlocutionary act [1]. Locutionary act means the act of saying something. Illocutionary refers to the act of doing something. Perlocutionary act is the act of responding to something or the effect of the utterance [7], [8]. Among the three acts, illocutionary becomes the basic unit or the foundation of speech act [5]. It is due to that the action is in illocutionary. It is in line with the concept that an utterance is bearing the force that has the power. The power is the message of the utterance [8]. To gain this power, the IFIDs can be used. IFIDs stands for Illocutionary Force Indicating Devices. The force of an utterance can be identified from some devices like the verb, diction, or even gesture and body language [9].

The use od this illocutionary force is commonly found in interaction. People are using this illocutionary when communicating with others. For example, when someone meets others that just graduated from the study, there are some ways that he might say. He could express his feeling directly by saying 'congratulation' or others. It can be seen in the following utterances.

1) Congratulation!
2) I am very happy to know that you graduated from your study. Congratulations!

3) What awesome news as I heard your finishing study. Congratulation!
   May your knowledge be dedicated to this country!

These above utterances intended to express congratulation but delivered variously. These expressions indicate how the speakers want to congratulate the hearer as he just finished his study. The intention to compliment is the illocutionary act because, through the utterance/language, the speakers do something that is praising.

Such kind of illocutionary act is commonly found in the society, in public or domestic area. For instance, in a household, when a husband dislikes or disagrees with what his wife does, the husband may say :

4) I don't like the way you treat the children.
5) What a bad woman because you disobey what I told you!
6) How dare you argue what I said. What a brat!

The utterances 4-6 have illocutionary forces to express anger or disagreement. The speakers use some dictions that probably make the hearers inconvenient. The power of the speakers made them easily vent anger with inappropriate words.

The choice of strategies in expressing something may have a certain impact on the hearer. As the hearer gets insulted with what is being said, the utterance is categorized as the violence. Moreover, this utterance is ussually addressed by those who have powered over others, such as husband to wife, teacher to students, or boss to his inferior.

[10] defines violence as everything acts of violence that result or a tendency to cause physical, sexual, and psychological harm and suffering to the victims. It includes threats, coercion, or deliberately confining one's freedom. Acts of physical, sexual, and psychological violence can occur in the family or community. When violence is committed to women, it is called violence against women [11].

Verbal violence is included in the violence toward women. The utterances produced may make women suffer psychologically. Through the choice of words, the strategy used, and other verbal aspects, women get psychological harm. It is closely related to the force behind the utterance.

The writing, then, is trying to describe how illocutionary force used by the man toward women that can be categorized as the violence against women. The objective of this research is to identify what kind of illocutionary force implied in the utterances containing the violence.

METHOD

The research was conducted in DKI Djakarta and Sumatera Barat. There were three areas for each province, Jakarta Timur, Jakarta Barat, and Jakarta Selatan for DKI Djakarta and Padang, Tanah Datar, and Lima Puluh Kota for Sumatera Barat. Around 120 respondents were comprising the victims, the local communities, government, traditional leaders, and religious leaders. The data were collected by doing some kinds of open-ended interviews, note-taking, recording, and focus group discussion.

The concept of illocutionary force proposed by [6][1][2] was used to analyze the data. Besides, the classification of the utterance regarded as the violence against women was based on the definition proposed by [12]. The result of the analysis is descriptively and narratively presented.

About Illocutionary Force

As the basic core of the speech act, the illocutionary act comprises some types. There are assertive, directive, expressive, comissive, and declaration. Assertive means when the point or purpose of the members of the assertive class is to commit the speaker in varying degrees to something's being the case, to the truth of the expressed proposition. All of the members of the assertive class are assessable on the dimension of assessment, which includes true or false [5]. In the directive, there is an attempt by the speaker to get the hearer to do something. Comissive means to commit the speaker to a certain/future course of action. Expressive act is to express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content. The last is a declaration, which brings about some alteration in the status or condition of the referred-to objects solely in virtue of the fact that the declaration has been successfully performed [3].

To identify the illocutionary act, context is needed. Context is defined variously. The context can be a dynamic construct that is interactionally organized in and through the process of communication [13]. Context is also a frame whose job it is to frame the content by delimiting that content [14]. Thus, context is the box of speech that becomes the first consideration in communicating. Through, the context, the utterance containing violation toward the women can be identified.

RESULT AND DISCUSSION

The violence toward women can be identified through the utterances used. An utterance is not only used to give information but also to do action [15][1][16]. There are at least three types of illocutionary acts categorized as the violence toward women. They are assertive, directive, and expressive.

7) *Kamu hanya perempuan kampung yang tidak tau diuntung.*
   'You're just an uninformed village girl.'
8) *Kalau bukan karena aku, kamu masih akan miskin seperti di kampung sana.*
   'It is me that makes you like this; otherwise, you are still poor in your village.'

Utterance 7 – 8 are included as the speech act of assertive in which the speaker wanted to say something that he regarded true. He said that the hearers are the villager, uninformed, and poor. There was a tendency to underestimate.

There is a violation of women in the above utterances. As the husband who has power, the speakers dare to humiliate his wife. It is his responsibility to support the life of the wife economically. Whether they are from the village is a different case. What the speaker intended was to underestimate the hearers. It created the inconvenience. Even psychologically, the hearers were insulted.

The violation of women also occurred in the form of a directive. Directive means the hearer does something based on what the speaker says [17]. The directive intended to command, to request, and suggest the hearer [2]. This directive can become violent when it hurts the hearer and brings about the discomfort.

9) *Barangkek kau dari siko, Anjiang!.*
   'Get out, Dog!.'
10) *Kau ko rancaknyo yo memang di tanah luluak.*
    'You'd be better in muddy soil.'

The choice of *anjiang* 'dog' to address the hearer becomes the marker indicating illocutionary force. Besides, the use of *tanah luluak* 'muddy soil' to refer to the place where the women deserve to live strengthens the intention of the speaker to insult the hearer. How can a woman is analogized with the dog and buffalo who live in muddy soil? Moreover, the speaker also asked the hearer to leave the house and stay in that muddy soil. Such utterances are very impolite in inhuman. Thus, utterances 9 – 10 are directive, which contains the violation.

Expressive is the illocutionary act that is quite often used by the hearer. It is due to the expressive is intended to release the anger and disappointment.

11) *Selamat yo. Lah maraso santiang kau kini.*
    'Congratulation! You feel smarter now.'
12) *Makasih ya, Pelacur.*
    'Thank you, Bitch.'

The expressive utterances in 11-12 were used to express disappointment. Instead of saying something politely, the speaker expresses his feeling sarcastically. He wanted to satirize the hearer. Ironically, the hearer is also addressed with bad call 'bitch'. No woman likes to be called in such away. Thus, the utterances are categorized as violence with expressive intention.

Among the three types of illocutionary force conceived in utterances categorized as violence toward women, assertive is mostly used (54%), followed by expressive (28%), and directive (18%) . The use of this assertive is due to stating things regarded true by the speaker. The verbal violence gets clearer when it is combined with the terms of the addressee. Some terms, like 'bitch, dog, adulterous, or devil, are used to address the woman. It is very painful.

The occurrence of each illocutionary force can be seen in the following chart.
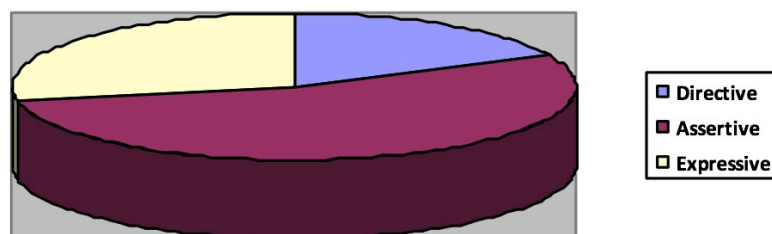
Chart 1. The Occurrence of Each Type of Illocutionary Act

CONCLUSION

That what people say is not only the act of saying something but also the act of doing something. It is called an illocutionary act. The act via language is often done in communicating. The problem is when that language via utterance violated others, namely women.

Unconsciously, people may do some violations through the language used. The violation has the force to assert, to express, and to direct. These forces insult the women that make them insulted: whatever the reason, no acceptance for violation against women. There must be words to say no to violating women.

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Astro-Linguistics' *Tanuang* Language: The Formulation of The New Study of Macro Linguistics

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Abstract.

This research aims to bring forth new ideas in the linguistics field. The object of this research focuses on tanuang language that develops in coastal Minangkabau communities. Through this study, the value system in tanuang language will be evaluated for the benefit of new studies in the field of linguistics. This research also aims to marry two scientific disciplines between linguistics and astrology. Because is tanuang itself is one of fortune-telling science related to astrology. In principle, tanuang uses planetary symbols and symbols contained in the universe. The result of the marriage of these two scientific disciplines was initiated into a new study in the field of linguistics called astro-linguistics. The next stage of this research is to explain the astrological forms of tanuangese symbols. From astrology, astro-linguistic functions and their meanings can be explained. This paper aims to explain the value system contained behind the symbol of the tanuang language. This value system is useful as a formulation of the next generation of young generation character education. In this research, the writer uses a qualitative interpretative method with an ethnomethodology approach. The ethnomethodology in question is related to understanding how people begin to see, explain, and describe the order in the world in which they live. The data obtained by field participation in the form of baguru methods and semi-structured interviews. The baguru method is needed to get data that is based on the sacred language tanuang. Stages of data analysis include; the data then grouped according to the purpose of the study; describe the structure of forms; data were analyzed by deconstruction and semiotics / hyper-semiotics, explaining the shape of the formed character; and make conclusions. At a deeper level of analysis, the author tries to uncover the ontological, epistemological and axiological truths of the object of study. The findings in this study in the form of interstellar messages or can also be called interplanetary messages. This message is connected in the form of complicated symbols that cannot be understood by ordinary people. Because of this, astro-lingitics tries to occupy an intermediary position to explain the meaning of the messages.

Keywords: *tanuang*, symbols, astro-linguistics, linguistics, values, and astrology.

INTRODUCTION

Tanuang is one of the sacred habits in the Minangkabau community. This concept is considered as an act of self-protection both from negative disturbances and self-protection in the future. Negative disorders are in the form of robbery, crimes that disrupt life safety, robbery, and natural disasters. On the other hand, tanuang is also present in the forecast of the future, in the form of the world of work, career, politics, to matchmaking. In the field of matchmaking, for example, tanuang is called laghouk. According to Yunis [1]. laghouk is an old tradition that

is used to determine a suitable match for an individual. *Laghouk's* special position is aimed at predicting the future of matchmaking, including material, work, and death.

The *tanuang* is part of the science of fortune-telling, often practiced in cases of lost goods. Items that have been stolen or fallen in the middle of the road can be traced back to their whereabouts according to the instructions. Facts on the field of lost goods can come back again as before. This fact is not by the logic of knowledge, but this case is found in the field.

The *tanuang* is the application of classical star science. The presence of planetary symbols in *tanuang* language is considered to represent the place, situation, and conditions of reality that occur. As a language object, *tanuang* has special symbols. The symbols are animals, trees, water, and fire. These symbols are positioned in pairs in *tanuang* language.

Ivan [2]. states that there is a link between celestial bodies and human activities. Everyone has their sky map and birth chart. This birth chart shows the position of the planet and its relative position to each other at a certain date and time. Thus, the position and motion of celestial bodies at the time of the birth of an individual reflects the character and the fate of the individual.

The author observes that Ivan provides a scientific study of events on earth based on the position of the stars in the sky. Ivan's simple reference to the matter of the birth sky map is related to the relations of the sun, Mars, Jupiter, and other celestial bodies. These celestial bodies are explained Ivan also associated with the zodiac, which also has the symbol of animals, water, and other symbols that are agreed upon in astrology.

On the other hand, the study of *tanuang* language as objects of symbol production cannot be separated from the study of language. Symbols in the study of language are the main elements for producing meaning. Linguistics is the main tool in the production of the meanings of symbols used in astrology with the objective language of *tanuang*. This opinion is in line with the view of Shastri and Rajagopal [3]. Astrology is the language of symbols and thoughts of the future that symbolizes by saying, "As Above, Below" or "What Above is the Same as what Under".

Based on the description of Shastri and Rajagopal above, it becomes clear that Astrology cannot escape itself from the involvement of linguistics. Astrology presents language symbols to represent planets, constellations, in the delivery of meaning. So, this study is a combination of two disciplines that can create meaning conveyed in mind. On one side, tanuang language presents the role of symbols in the universe. This domain is called Astrology.

This study is a relatively new study and an attempt to see the relationship between the symbols contained in the language of tanuang with human activity and its relationship with the science of stars (astrology). In fact, the symbols used in *tanuang* have parallels with the symbols used in Astrology. For example, the use of animal symbols as a messenger or water symbol that represents the lowest place in the land. The *tanuang* as a linguistic object cannot be separated from astrology.

The *tanuang*, as an ancient form of astrology, needs to be studied scientifically. The use of language symbols in this tradition can only be expressed through linguistics. The meaningfulness of these language symbols is present as a form of the value system that was formulated by the previous community.

The scientific study of *tanuang* language is an attempt to bring linguistics into the realm of open fields. Linguistics, as a language science, should be able to cooperate with other sciences, to get a more diverse study. As explained above, in this study, the writer will involve astrology so that it can produce new studies in the field of linguistics in the idea of Astrolinguistics.

Previous Precedence

Rudresh M Shastri and A Rajagopal in their writing A study on gender determination through Vedic astrology: Using data mining techniques [3] has studied Vedic Astrology, which

covers almost all critical phases of human life. This kajin is focused on gender predictions seen with astrological glasses. According to him in the study, we must understand the concepts and combinations of planets to be able to produce very accurate results.

This study seeks to determine the accuracy of predicting the sex of the baby through the Parental Vedic Horoscope with help; Brihat Jatak; Fourth Reader - Marriage, Married Life, and Children. For him, this study is the process of finding patterns in large data sets involving methods at the intersection of learning, statistics, and database systems. The analytical method used is a prediction pattern for 25 boys and 15 female babies according to true positives (male infants predicted as boys) and true negatives (female infants predicted as females) based on Lagna's parents. Furthermore, the data was examined based on the criteria for the absence of planets in each home, which resulted in 29 men who were listed in true positives and nine women who were recorded in true negatives.

Based on the absence criteria of planets in each home shows that, the first child of the eleventh house (as opposed to the Fifth House) from the father's horoscope and the second child from the seventh house on the father and mother's horoscope is significant for the prediction of the baby's gender with P Value = 0.002, 0.003 and 0.003 respectively.

Then in the same year Subba Rao in his writing Vedic astrology, is not lost despite discarded by astronomers with astronomical discoveries [4] raising the issue of the debate over the birth of astrology itself. He explained that since 500 years ago, astronomers had rejected the existence of astrology. Astrology is seen only as a derivative of Astronomy. One example of conventional astrology practiced in the east, including India, is the accuracy of predictions that cannot be scientifically trusted.

In this study explained the factors that cause astrological inaccuracies. Unable to be like an ancient fortune teller, Rao tried to present the reasons for astronomers not to accept astrology. With enough humanity, Rao tried to revive astrological studies in the realm of glory.

Then Balamurugun, in his article Evaluation of diseases through the astrological theory of siddhars [5] revealed that Astrology is the study of stellar science, an ancient science based on planets, the rotation of the sun and moon stars. He stressed that the ultimate goal of astrology is to help people become aware of the presence of constructive and destructive energy that is periodically released by a group of nine cosmic entities. According to him, the movements and positions of celestial bodies are interpreted to have an influence on human affairs and the natural world.

He further said that Astrology is used as a diagnostic tool if a good astrologer predicts it. This prediction was carried out by applying the Diagnostic methodology in the Siddha Medical System. The use of this method can help doctors diagnose the disease correctly. He said Siddhars himself met at the same point as astronomy, medical science, and astrology. To avoid the invalid diagnosis, the date and time of the birth of a child do not have to be determined correctly. It is said to be a small part of Siddhars's astrological theory.

Radhakrishnan, in his article Integrated Evaluation on Malefic Nakshatra Attributes and Astrological Remedies [6] examines the ancient astrology he calls Nakshatra. In this study, explain that of the twenty-seven birth stars, each covering thirteen degrees and twenty minutes of the Zodiac. The constellation of stars where the moon is placed at the time of one's birth is called Janma Nakshatra. It can describe a person's thinking patterns, traits, traits, destiny, and instincts.

In this study, it turns out, that there are several factors that cause the fate of someone; a) Antipathy of birth stars that affect a mate, such as clot in the household; b) Nakshatradosha mingling with stars from the perspective of Shashtashtama (sixth and eighth aspects) is the cause of some miseries in life; c) Individual suffering and torment is influenced by stars who provide intermittent tragedies.

Alexander Ollongren wrote about Typing logic contents using Lingua Cosmica. In his writings, it is explained that interstellar messages are formulated in languages that are difficult to understand. Meanwhile, the recipient of the message does not have the same linguistic system as the sender of the message. To read these messages, Ollongren offers the Lingua Cosmica or LINCOS system that can be used for cosmic message construction. This system is used to read messages that have different lingual symbols than the message reader [7].

Ivan Tani Putra once discussed the relationship between heavenly bodies and the side of human life. Each individual has his constellation, including the social conditions of the community, precisely all the events on the mukabumi also have their constellations. More clearly, Ivan expressed in his writings Astrology and World History [2] that everyone has their sky map and birth chart. Ivan formulated in the form of a birth chart that shows the position of the planet and its relative position to each other at a certain date and time. Thus, the position and motion of celestial bodies at the time of birth of an individual reflects the character and the fate of the individual.

RESEARCH METHODS

Research in the language of Tanuang Astrolinguistics aims to uncover the meaning of culture through language symbols and their relation to astronomy. The language symbol is seen as the main archive for reading the value system and philosophy at the deepest level deconstructively. The qualitative interpretative method and ethnomethodology approach are suitable to be applied in this research. Ethnomethodology is a perspective or study of how individuals create and understand their daily lives. Ethnomethodology also tries to know how people begin to see, explain, and describe the order in the world in which they live [8]. This method is beneficial for writers in getting data naturally and then process it with a predetermined analysis knife.

This study seeks to rediscover truth through ontological truth, epistemological truth, and axiological truth. The ontological truth departs from several theories used, epistemological truth departs from the qualitative method and axiological truth from the benefits and contributions of research. Ontologically, the authors begin with Linguistic and Astrological approaches. This analysis aims to reveal the meaning contained in the symbol of the Tanuang language so that it can show the value system it provides. Epistemologically, the writer uses qualitative interpretative methods. While axiologically, the writer uses the approach and model of deconstruction reading. It aims to get a deeper meaning from language symbols so that the existing value system can be exploited and can be reformulated for inheritance in the younger generation.

To get the appropriate data, the authors apply the research method bag *"baguru"*. It is done to support the application of the ethnomethodology method above. "*Baguru* method" as long as the references obtained are one method that does not yet exist in outstanding methodological science, including linguistics. The "Baguru Method" that is intended has the following steps; first, testify to be a disciple to the teacher. The teacher here is a *tanuang* expert. In this process, the proposer will fulfill all the requirements proposed by the teacher to become a student. Second; explore, document the concept of *tanuang* found in the field. Third; Instinct discussion with the teacher.

RESEARCH RESULTS

The *tanuang* is one of the *palangkahan* models for the Minangkabau people. Here the *tanuang* position can be called a calcic strategy, which should not be known in general. Facts in the field of tanuang are widely practiced when there is an accidental or accidental loss of

goods. Not only that, *tanuang* is also practiced in matchmaking, future destiny, and death. In this position, *tanuang* is used for future predictions.

The *tanuang*, as the wisdom of local culture, is full of language symbols. These symbols reflect the circulation of planets like the constellation of the sun and moon at that time. Symbols are positioned in pairs, which are positioned at each corner of the six cardinal points. The symbols used in tanuang represent certain places. For example, a tiger located in the corner of the north pole represents the beginning of a journey in the search for lost items. In this position, tanuang can be classified as one of the classic star sciences owned by the Minangkabau people.

a. Astrological Form

The *tanuang* as a step strategy is inseparable from the use of special symbols. The symbol is in the form of animals, water, tree, human name, and so on. The use of symbols is not new in astrology. It's just that the placement of symbols is different. In astrology, these symbols are represented by celestial bodies, and their position depends on one's sky map. While in tanuang these symbols are in opposite positions in the eight corners of the compass.

In the study of astrology, 12 symbols describe 12 houses in the astrological system. First Horned Male Sheep (Aries) Second buffalo (Taurus). All three twins (Gemini). Fourth crab (Cancer). The five lions (Leo) To the six virgins (Virgo). The seven scales (Libra). Eighth scorpion (Scorpio) Nine archers (Sagittarius). The ten mountain goats (Capricorn) The eleven water carriers (Aquarius). Twelve fish (Pisces). While in Figure 2, there are symbols of tigers, goats, mice, cats, wood, eagles, water, and fish.

1. The *Tanuang* Step Tiger

In this step pattern, the *gimau* (tiger) represents the house. The house in question is where the initial steps began. A symbolized house symbolized by a tiger symbolizes the power and strength of the owner. The position of the house (tiger) is in the southwest corner of the wind. The step of the tiger is more like the eight corners of the compass, which in each direction has symbols. The division of eight crosses does not represent the eight corners of the compass. Each corner is coded with the names of animals and objects in pairs. Paired pairs are pairs that are competing in character, in the same position, and the same ecosystem.

The tiger steps are formulated into eight directions of the compass. Each direction is given a symbol of the name of the object and animal. These symbols include; tiger, kambiang (goat), mancik (rat), wood, water, kuciang (cat), alang (eagle), and bancah (swamp). Each object or animal is positioned as an object in the opposite direction with one end of the line in line. For example, the North is opposite to the South, then the animals that represent it are water in the North and *bancah* (swamps) in the South. And so on, tigers pair with goats, cats pair with mice, eagles pair with wood, and water pair with marshes.

The pattern of this step, the tiger is positioned at the southwestern point towards the southeast which has the symbol of a goat. Southeast to east, east to northeast (wood), northeast to north (water), north to west (cat), west to southwest (eagle), southwest to south (bancah). This cycle of steps shows the flow of calculations that must be taken in accordance with the date of the event.

2. The *Tanuang Langkah Salapan*

In terms of the shape of the step crosses, the pattern of this step is not much different from the step tanuang. A slight difference is seen in the name symbol, the position of the house, and the initial pattern of steps to begin. Number 8 as the center and fulcrum is coded
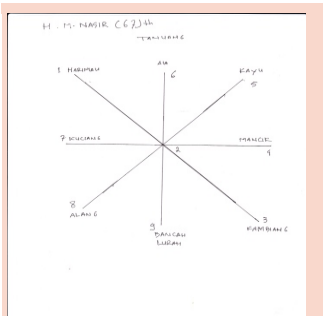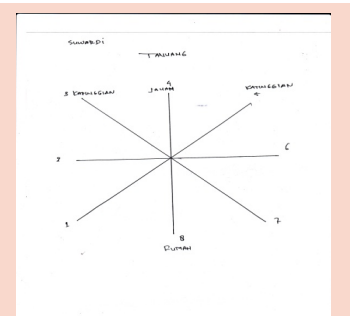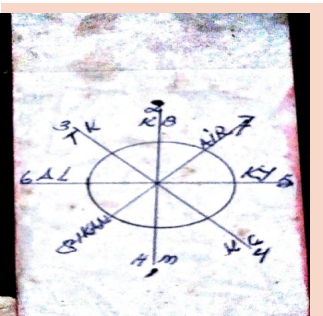
to mark the house, Number one to mark the beginning of the journey itself, and so on until it ends at point eight again.

In the pattern and strategy above, each cross line is coded with one number. Giving this code is based on calculating the month date in the Hjriyah calendar. For example, loss of goods occurred on the 4th Early Rabi, the cross-section starting from the sequence step 1 to step 4 by the sequence number of the steps above. From the formulation, it can be concluded that the lost items are in the fifth cross position. The formulated step can be interpreted that the lost item is located at an altitude area. The position can still be in the house but is located in high areas such as on a cupboard. The formulation of steps may be at other numbers such as 1,2, 3, 5, 6, 7, 8, according to Hjriyah calendar.

3. The *Gala Salapan*

The *tanuang gala salapan* is a different naming term from the previous Tanuang Step pattern. The difference in the salala salala steps lies in; first the name used to represent the corner of the compass; the second position of the house in the south; third use of fish for water pairs; and fourthly, the placement of symbolic names are in different directions with the tanuang steps described earlier.

Table 1. The script of Tanuang

Langkah Harimau	Silang Lapan	Gala Salapan

b. The *Tanuang's* Astrological Symbol

In harmony with Astrology, *tanuang* as an astrological barrier also has its own zodiac symbol. These symbols can be formulated into eight supporting symbols. These eight symbols are based on the distribution of patterns such as the corners of the wind, each of which has eight astrological symbols that are similar to the concept of the *tanuang* step.
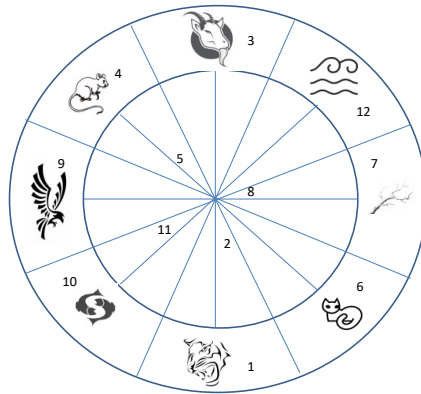
Fig. 1. Symbols of Land Astrology

Basically, the steps of the tiger, *salapan* cross, and *gala salapan* have the same concept. It's just the placement of the symbol, and the flow path is different. For example, between the eight crosses with the salala gala has the same symbol and symbol. In the salapah the symbol of the locale can be seen in the picture above. The path starts from the tiger to the goat, the mouse to the cat, the wood to the eagle, and the water to the fish. Three models, it was agreed that the tiger became the step home point.

The *gimau* (tiger) is a symbol that represents the house where the step began, to the point of the goat in the north. Goats are made prey for tigers. Rats in the northwest are paired with their predator cats in the southeast. The wood is in the East position towards the eagle west. Northeast symbolizes a paired fish with southwest water.

For example, an analysis of events on the 8th Muharam1440 Hihriyah can be done by ranking the steps of the tiger until it stops at the fish symbol. This incident concludes that lost items are far away and are no longer possible to be found. Another example is the incident on the 9th of Muharram 1440 Hiriyah. The method of calculating the steps still starts from the tiger, and for the 9th step, the position of the steps back to the tiger.

Table. 4 Symbols of Astrological

Langkah	1	2	3	4	5	6	7	8	9 (1)
Symbol									
Shio	gimau	kambiang	tmancik	kuciang	kayu	alang	aia	lawuak	gimau

c. Impregnation of Home Points

In the realization of the calculation of steps, there are eight crossing models. Therefore this model is called lapan cross or salap gala. However, there are several points of contact that are not counted or not mentioned. The position of this point is at the meeting point of the line (figure 6). To identify this point can be marked with a zero number. This zero point of contact occurs four times. If we refer to astrology, which is based on 12 months of AD, then at the point of confusion, there are points 2, 5, 8, and 11.

When the zero points is still counted, of course, this step is called a sideline gala, and the presence of the zero-point completes the step to nine. Interestingly, nine were absent in the sense of being obscured. Being imposed does not mean there is not, he is, but his presence is

not mentioned. It is reinforced by the synergy between the Tanuang step and the Nine Steps in the silek. The absence of nine occurs because of the meeting of the four lines at one point as identified above.

The results of this identification when the numbers are added up, the results still support this step model called gala salap or lapan step. The occurrence of four times the zero points indicates that four points (2, 5, 8, 11) converge into one totaling 26 as a manifestation of 8 derived from number 2 added to number 6. Meanwhile, number 2 and number 6 have another relation with 12 months in the Hijri calendar, if the two numbers are multiplied.

b. Simulakra Lapan and Nine Numbers

Eight in the old mythology of the ancient Babylonians number 8 is considered the number of the gods, the sky where the stars are still standing. Number 8 is closely related to heaven in the Islamic tradition; there are 7 hell and 8 heavens (grace is greater than wrath). In Islam, you know the 8 angels guarding the throne of God. In the Far East, the number 8 is also considered as a lucky number. It is described in the form of an eight-point star. The Jews also own the 8-point star, and for Christians also used as a lucky number.

In the spiritual matters of Islamic Sufis, there are 8 basic teachings which he calls the Junaid Way. The Christian tradition also teaches 8 paths to happiness; Buddha also mentions 8 paths to cosmic balance. The Chinese Confucian tradition also teaches 8 noble teachings.

Reflecting on the explanation above, that the eight angles contained in the gala tanapan *tanuang* contained cosmic balance. The balance must be obtained by understanding the 8 noble concepts of teachings so that that luck can be achieved. Number 9 is indeed not present in the *gala salapan* astrology system. As explained earlier, the *gala salapan* has formed a dotted or octagonal star. But the number 9 as an absence in the astrological system gala salap exists as an absolute system. This authenticity can be noted from the uniqueness of this number 9. What number 9, if multiplied by any number, will still produce the number 9. The author himself views this number 9 as the highest number in a number.

CONCLUSIONS

The *tanuang gala salapan* contains an old Astrological system that has traditionally been applied by the community. In this system, there is interstellar communication (LINCOS Ollongren term). This is reflected in the eight corners of the star supporting the order of the cosmos. Tanuang as a step concept, calls the old astrological system in the designation of salala gala based on 8 symbols (angles of stars) that are in harmony with the balance of nature.

The Minangkabau people know the tiger as inyiak. Tigers are considered to be reincarnated from ancestors who have high knowledge. Tigers are believed to be supernatural beings who guard their children and grandchildren against harassment and evil. On the other hand, fun (tigers) are often used as pets (animals) that can be used for certain purposes. The tiger, as a semiotic marker, pretends to create the doctrine of courage, strength, and greatness. In astrology tanuang tiger is not only functioned as a sign of strength, courage, and greatness alone. But the tiger goes beyond the zero points as a manifestation of its power. The tiger as a symbol of the house is used to mark the start step. Tigers are at point one (1), which is used as a symbol of a single force or can be called Esa.

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Aizuchi: Politeness Strategy in Japanese Conversation

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Abstract

This research is focused on the use of *aizuchi* as a politeness strategy in Japanese conversation. The data source of this research was taken from the utterance, which contained the *aizuchi* expression. The use of *aizuchi* in a conversation can provide a good impression. It shows that the listener is paying attention to the speaker's utterance even though the listener doesn't understand the topic of the conversation. *Aizuchi*, which is the response of the listener to the topic discussed by the speaker, has a variety of functions. The functions contained by the aizuchi utterances can make communication more lively and smooth. The use of *aizuchi* as a politeness strategy can be seen from the listener constantly encourages the speakers with expressions such as *hai, ee, un, haa, naruhodo*, which can be translated as 'yes', 'sure', 'right', 'yeah', 'I see', 'indeed'. The speaker is always conscious of them, slowing down in the last part of the phrase to invite the listener to include them.

Keywords: *aizuchi*, politeness strategy, Japanese conversation.

INTRODUCTION

In communications, there is an exchange of turns between the utterance participants. Tur-taking enables the participants to have the opportunity to contribute to the conversation. The response of the listener can be identified through certain behaviors when the listener listens to the speaker's speech. Feedback functions as a system of checking responses, which, if shown, the speaker can adjust to convey the next message or speech.

Turn exchanges in speech have a reciprocal relationship in communication, which certainly cannot be separated in everyday life. One example of a change in speech turnover in Japanese society is the response or in Japanese known as *aizuchi* (あいづち). According to the etymology dictionary 語源由来辞典 *gogenyuraijiten*, the term *aizuchi* has meaning, *ai* means 'doing something together,' and *tsuchi* means 'a hammer'. In other words, this is what describes two people talking and adjusting words. *Aizuchi* あいづち「相槌」 or in English is called a backchannel which includes verbal and also non-verbal responses that are done while someone is talking.

For Indonesian speakers themselves, there is a feeling of discomfort if the speech is often interrupted by the speaker. It is because interrupting in the middle of a conversation is considered impolite. In contrast to Japanese speakers, interrupting the conversation with the *aizuchi* expression in the middle of conversations such as *hai, ee, soudesuka, soudesune, naruhodo* is normal and recommended. It is because the use of *aizuchi* in a conversation will give a good impression. It indicates that the listener is really paying attention to the speaker's speech even though the listener does not understand the topic of the conversation.

Research on *aizuchi* or known as backchannel, develops along with the development of the turn-taking system. During a conversation, there must be an indicator that the message delivered by the speaker reaches the listener. Thus, the speaker and listener must always check

the response so that the conversation takes place comfortably. The speaker can check the status of the message he is conveying by reviewing the response given by the listener.

Pragmatic understanding is needed to understand the use of *aizuchi* in conversation. It is due to the response (*aizuchi*) given in the exchange of communication interactions involving the social and cultural context of Japanese society. A listener needs Pragmalinguistic and sociopragmatic knowledge to be competent in a certain language [1]. A pragmalinguistic failure is a failure to use forms of language that are in accordance with the intentions or speaking power of speech in the original language [2]. Meanwhile, sociopragmatics is a pragmatic domain which is closer to sociology or social culture. Sociopragmatic failure is the failure to use forms of language that are in accordance with the socio-cultural rules.

Politeness

Polite and ethical language is relative, depending on the social distance of the speaker and the speech partner. According to Thomas [3], the meanings of polite and politeness that are understood in general are different. According to him, the term polite refers to the grammatical arrangement of mind-based speech that everyone has the right to be served with respect, while politeness means awareness of social distance.

Being politeness is caring about the "face" both of the speaker, and of the speech partner [4]. "Face" in this case, is not in the sense of physical appearance, but "face" in the sense of a public image, or perhaps the exact equivalent of the word is "self-esteem" in the eyes of the public. The face is a personal attribute possessed by every human being and is universal. In this theory, faces are divided into two types: faces with positive desires, and faces with negative desires. A positive face is related to the values of solidarity, informality, recognition, and inconsistency. Meanwhile, the negative face boils down to one's desire to remain independent, free from outside interference, and the existence of external respect for that independence.

Politeness strategy is a strategy that is used to prevent a violation of the hearer's face. Brown and Levinson [2] mention "...any rational agent will seek to avoid these face-threatening acts or will employ certain strategies to minimize the threat". Meanwhile, Barešová [5] mention in the Japanese culture, politeness is based on preserving a social distance between in-group and out-group members. Mizutani [6] identify factors that influence Japanese politeness in communication with their speech partners, namely: (1) familiarity with speech partners, (2) age, (3) social relations, (4) social status, (5) gender, (6) membership in groups, and (6) speech situations.

Aizuchi

The term backchannel was first introduced by Yngve [7]. Backchannel is defined as the activity of the listener that supports the speech utterance of the speaker without the aim of requesting a change of speech turn [7]. Yngve explained that the backchannel includes all utterances that show attention to the conversation.

Backchannel or in Japanese known as *aizuchi* has been introduced in Japanese textbooks for children. According to Yoshida in Walker [8], a good listener should use *aizuchi* because it can make the conversation run comfortably. Yoshida cites examples of *aizuchi* such as *sou desuka* 'really?', *Sou desu ne* 'yes, right', *naruhodo desu* 'I understand' and *hontou desuka* 'really?'. *Aizuchi*'s textbook is taught in a Japanese language class aimed at giving an understanding of the level of politeness and matching the situation in conversation.

Aizuchi is often likened to a backchannel. It is because *aizuchi* in Japanese can be matched with a backchannel in English. Kubota [9] revealed that in addition to being a means for listeners to participate in talks actively, aizuchi was also used as a guide for the speaker to predict the next conversation. Mizuno [10] compared the notion of *aizuchi* and backchannel,

he concluded that *aizuchi* uses the listener's perspective while the backchannel is viewed from the speaker's point of view. Mizuno explained that this difference was due to cultural differences in behavior in responding to conversation.

METHODS

This research is done using a qualitative approach. Qualitative research is research that intends to understand the experience of the subject. It may include behavior, perception, motivation, action, etc. The analysis is done using a descriptive language, in a particular context, which is natural, and by utilizing various scientific methods. Because this research is qualitative, the method used is the descriptive method.

The object of this research is the *aizuchi* expression contained in the conversation ＤＶＤ で学ぶ日本語エリンが戦！にほんごできます Vol. 2 (*DVD de Manabu Nihongo, Erin ga Chousen! Nihongo Dekimasu*) [11]. The natural conversation analysis method used by Maynard [12] and politeness theory by Brown and Levinson [4].

RESULT AND DISCUSSION

In the data analysis found utterances that contain politeness.

Data (1)

　　　さき　：エリン

　　　　　　どうしたの？

　　　エリン　　：あの…部活、見てもいいですか？

　　　さき　：うん、いいけど…、

　　　　　　エリン、私には「見てもいい？」で、いいよ。

　　　エリン　　：見てもいい？

　　　さき　：うん。

　　　Saki　：*Erin*

　　　　　　Doushitano?

　　　Erin　：*Ano…bukatsu, mite mo ii desuka?*

　　　Saki　：*Un, ii kedo…*

　　　　　　Erin, Watashi ni ha "mite mo ii" de, ii yo.

　　　Erin　：*Mite mo ii?*

　　　Saki　：*Un.*

　　　Saki　：Erin

　　　　　　What's wrong?

　　　Erin　：So…club activities, may I see it?

　　　Saki　：Yeah, it's okay but…

　　　　　　Erin, good for me to use "can I"

Erin　　: Can I?

Saki　　: Yeah.

(Japan Foundation, 2007:80)

Situation: Erin is a foreign student who participates in a student exchange program in a Japanese school and Saki is Erin's friend in her new school.

In data (1) seen that Erin wants to see a list of club activities that exist in Saki. The words "*mite mo ii desuka*?" "may I see?" that Erin said to Saki was a polite form of speech. This speech is grammatically correct and does not violate the norm. She was even impressed by respecting Saki as her speech partner. However, this speech violates politeness and contains face-threatening acts because of the uneasy feelings arising from the speech uttered by Erin to Saki. Saki felt that Erin's speech made a gap between them, so Saki asked Erin to use the speech "*mite mo ii*" "Can I see". The form "*mite mo ii*" is an informal form used in informal situations. By asking Erin to use the words "*mite mo ii*", It indicates that Saki wanted to emphasize that she and Erin had a friendship.

Meanwhile, the use of *aizuchi* as a politeness strategy in Japanese conversation can be seen in the following utterances,

Data (2)

店員　　：いらっしゃいませ。

今日はどういった感じでおさがしでしょうか？

客　　　：**そうですね**。かわいいのがいいんですよね。

店員　　：かしこまりました。

そうですねえ。

お客様なら、こちらのフレームがおにあいかもしれませんね。

客　　　：いいですか？

店員　　：どうぞ。

Tenin　: *Irasshaimase.*

Kyou ha dou itta kanji de osagashideshouka?

Kyaku : ***Soudesune***. *Kawaii no ga iindesu yo ne.*

Tenin　: *Kashikomarimashita.*

Soudesunee.

Okyakusama nara, kochira no furemu ga oniai kamoshiremasen ne.

Kyaku : *Iidesuka.*

Tenin　: *Douzo.*

Clerk　: Welcome.

How are you looking for today?

Customer: **Is that so**. I like cute things.

Clerk　: Understood.

I see.

For you, this frame might be your favorite.

Customer: May I?

Clerk   : Please.

(Japan Foundation, 2007: 133)

Situation: The conversation took place at an optician.

From the data (2) found the use of *aizuchi* そうですね *soudesune* "is that so". *Aizuchi* is used by customer (speaker) to respond the speech of the clerk (listener). The *aizuchi* form is a verbal lexical expression. Responding to the greeting given by the clerk, the customer starts his speech by giving *aizuchi* expression before answering the question. *Aizuchi* given by the speaker is used to convey to the listener that the speaker agrees with him. The speaker confirmed the listener's assertion that he was looking for something in the optician. Meanwhile, the speech そうですねえ *soudesunee* "I see" delivered by the clerk (speaker) to the customer (listener) is used to express understanding. The speaker understands the listener's desire to look for a good one in the store. This argument is supported by a statement from the speaker after the *aizuchi* speech that is recommending one of the glasses frames to the listener.

CONCLUSION

Aizuchi, which is the response of the listener to the topic discussed by the speaker, has a variety of functions. The functions contained by the aizuchi utterances can make communication more lively and smooth. The use of *aizuchi* as a politeness strategy can be seen from the listener constantly encourages the speakers. The speaker is always conscious of them, slowing down in the last part of the phrase to invite the listener to include them.

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Lexicons Classic of Hunting in Minangkabau

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Abstract

Hunting is a classic human tradition since pre-historic times in search of food to sustain life, as well as in Minangkabau society. This activity is no longer the main livelihood of the community and extinct. Therefore, in this article, we describe the classic lexicon of hunting in the Minangkabau community, its meaning, and its relation to anthropolinguistic studies. This research was conducted qualitatively with manuscript data sources and ancient manuscript edits and museum collections. Then, it was analyzed in the framework of anthropolinguistic studies. The classic lexicon used in the hunt for Minangkabau people is *pieh, muncak, timbalau, juluk pikek, paso, paleh-paleh, pantik, sumpitan,* and *kauran*. From the lexicon, it can be concluded that the ancestors of the Minangkabau people hunted without destroying nature because nature must be preserved and preserved for the next generation.

Keywords: Hunting, Lexicons Classic, Minangkabau.

INTRODUCTION

Hunting is a classic human tradition since pre-historic times in searching for food to sustain life. Likewise, the case with classical Minangkabau people so that there are ancient hunting tools that certainly have lexicons. This activity is no longer the main livelihood of the community and will extinct. Although hunting activity is still a tradition for some Minangkabau people, such as hunting pigs using dogs. However, it is not a habit for most of these modern societies.

A lexicon will become extinct if there are no referrals from the lexicon found in the daily lives of the general public. Thus, the lexicon associated with hunting has become a classic lexicon — a lexicon that is no longer used. Meanwhile, the lexicon usually has a role in the discourse, which is inseparable. Likewise, in local wisdom, lexicons play a role in realizing local wisdom in language so that it is easy to be passed down from generation to generation.

Therefore, in this article, we describe the classic lexicon of hunting in the Minangkabau community. The meanings and references of the lexicon are also reviewed, including the material and how to use it. Lexicology investigates the vocabulary of a language, both regarding its use and its meaning as used by the language community concerned [1]. In lexicology, the lexical items of material are examined for their origin, shape, and formation, their meaning, their use of sound and spelling aspects, and other aspects. The results of lexicology are written and arranged alphabetically. The field of activity is included in lexicographic activities. [2].

Finally, the anthropolinguistic meaning of the lexicon is examined. Anthropolinguistics is an interpretative science discipline that further explores the language to find cultural understanding [3]. Palmer said [4]) anthropolinguistics is a name that tends to contain a broad understanding in terms of language and culture. Meanwhile, according to Duranti [5], linguistic anthropology is the study of language as a cultural resource and speech as a cultural practice. The culture stored in the human mind as shared knowledge serves to explain the meaning of

speech as that cultural practice. Language is considered as the spiritual wealth of humans and certain speech communities. It includes wealth resources and is used in the form of speech on the side of writing, which is the realization of that culture.

METHODS

The data used to analyze is written data obtained by using text edits. Sudaryanto [6] states that what is meant by a corpus is data or material so that the research in the collection process has been recorded and is physical because it is the body of data. The data itself is a lingual unit consisting of the target object of the research plus the context. Thus, the corpus must reflect the target object plus the context.

This research was conducted qualitatively. It did not take into account the amount but the quality of the data. The data sources in this study are edited text and documentation of folklore and museum collections. In addition, this can also be done through research on folklore, proverbs, puzzles, or other repertoires of "oral traditions". Thus, this research is intended to find a new method to explore the classic Minangkabau vocabulary derived from classical texts. The text produced by philologists and documentation of Minangkabau folklore has not been utilized as the Minangkabau lexicographic corpus.

Then, the data obtained will be searched for by referring to the explanation in the ancient manuscript or based on the Minangkabau language dictionary. For data from the museum collection, the reference lexicon is usually displayed with an explanation of its use. Thus, the lexicon can be explained the meaning and use. This study also uses anthropolinguistic studies to explain the relationship between language and culture usage.

From its analytical character, this research was carried out descriptively, which attempted to explain and observe the problems of language being studied. Nida explained the descriptive analysis as following: *The descriptive analyst must be guided by certain very fixed principles if he is to be objective in describing accurately any language or part of any language* [7].

RESULT AND DISCUSSION

The classic Lexicon used in hunting activities in the Minangkabau community are *pieh, muncak, timbalau, juluk pikek, paso, paleh-paleh, pantik, sumpitan,* and *kauran*. The lexicon functions as a noun or noun. The lexicon has rarely even been used again in daily Minangkabau community.

1. Pieh

Fig 1: pupuik paimak ruso

Source: Museum Adityawarman collection, Padang, Indonesia

Pieh or also called pupuik paimak ruso is a type of inflatable device used to trap deer in the hunt for deer. This tool is made of bamboo with a length of about 20 cm and a diameter of approximately 3 cm. In the center of this tool, a hole is made. When blowing this tool, one of the holes is being closed so that a sound can emerge the trapped deer.

2. Muncak

Muncak is the term for men who have the duty to command hunting. Muncak is in charge of carrying out hunting activities. Meanwhile, muncak rajo is a man who coordinates hunting activity. Even in other social lives he is also respected. From this lexicon, it can be traced that hunting in the Minangkabau community is carried out by men in groups.

3. Timbalau

Timbalau is a type of adhesive or glue used to connect the ends of wood with sharp objects from iron - for example, machetes.

4. Juluk pikek

Juluk pikek is a type of wooden branch that is given the sap of the tree used to catch balam birds. Bird hunting activities by luring with other birds are called mamikek. At present, *Mamikek* has mostly aimed the result as a pet (collection).

5. Paso

Paso is a rope made of coarse thread with a length of about half a meter and is white. Paso is used to tie the feet of birds hunted.

6. Paleh-paleh

Paleh is a bamboo palanta placed on a bird cage. Paleh-paleh is used to put birds that will be used as bait for other birds.

7. Pantik
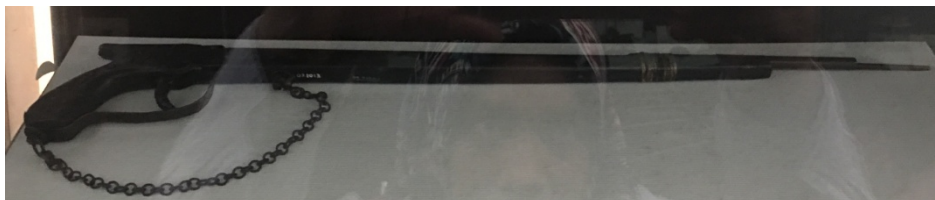
Fig. 2: pantik

Source: Museum Adityawarman collection, Padang, Indonesia

Pantik is a type of traditional weapon made of wood and used to catch fish.

8. Sumpitan

Sumpitan are a type of weapon made of small gutters that are internally removed so that they form pipes. The end of the blowpipe is covered with round wood with a hole in the middle. The hole in the middle of the round wood is useful for blowing arrows. The length of the blowpipe is 165 cm. So, this tool is used by blowing arrows through holes in round wood.

9. Kauran

Kauran is a tool used to catch kauran birds. The tool is made of wood and bamboo. It is finely sized as a stick and mounted on a wooden frame. On the left and right side of this tool, it is covered with a triangular-shaped board.

Generally, the tools used by the classic Minangkabau people are made of natural materials, such as wood and bamboo, so that they do not damage the natural environment. These tools are simple tools that do not damage nature. The tool is implemented on the lexicon. So, the lexicon of the tool is a tool for communicating, imaging, and leaving the local wisdom inherent in the tool.

Special research on the classic lexicon of hunting is hard to find. Research on hunting activities, including hunting tools, and regarding the effects of poaching has been carried out by many researchers. For people in South Sulawesi, especially the Moronene tribe, hunting is a heritage of their ancestors. The identity of the Moronene tribe as hunters is still preserved. Hunting activities for the Moronene tribe are called Malabu [8]. The tools that they use for hunting include spears, agel, mines, agel, which are connected (called popori), and Karu'I [9]. Jungle people in Air Hitam Subdistrict, Sarolangun Regency, conduct hunting activities in the forest to fulfill their daily needs [10]. Unlike the Indonesian people, in general, they hunt using firearms. They also use the term nyanggong to peek at the hunted target/pig from noon until late at night [11].

Unlike the explanation above, Japanese and Icelandic people hunt in the open ocean to get whales. Even though whale hunting is banned, Japan still continues to whale hunting. Japan launched a scientific research program called the Japan Pope Research Program under Special Permits in Antarctica. The main reason why Japan is continuing its whale research program is because of cultural needs [12]. Iceland hunts two special species of whales: minke whales and fin whales [13].

From the hunting lexicon found in classical Minangkabau society, it can be reflected that the classic Minangkabau community carried out hunting without destroying nature. Traditional preservation of hunting activities can support flora and fauna conservation programs as practiced by indigenous Papuans [14]. Indigenous Papuans practice the tradition of hunting from generation to generation, specifically regarding techniques, use of tools, locations, hunting seasons, and species that are targeted for hunting. The traditional wisdom of the Papuan people is the potential to realize conservation goals.

The business of inheriting value in the tradition of hunting can not only be done by preserving hunting activities. However, the inheritance of a tradition's value can also be done by preserving the classic lexicon used in the tradition. The culture of society continues to change, and not all traditions can become regular activities of modern society. The preservation of lexicons can be an effort to preserve values in a culture.

CONCLUSION

The classic lexicon used in the hunt for Minangkabau people is *pieh, muncak, timbalau, juluk pikek, paso, paleh-paleh, pantik, sumpitan,* and *kauran*. From the lexicon, it can be concluded that the ancestors of the Minangkabau people hunted without destroying nature because nature must be preserved and preserved for the next generation. The inheritance of lexicons is a way to inherit traditional cultural values.

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The use of Minangkabau Language between Politeness and Efficiency in Kamang Magek District, Agam Regency

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Abstract

This research aims to explain the program of shortening conversation in the Minangkabau language in the Kamang Magek District, Agam Regency. This study uses a sociopragmatics approach developed through ethnography of speaking and pragmatics. Data collection was taken from the Minangkabau speech conversation in the form of abbreviations. Elders were interviewed in some villages selected randomly. The analysis of this research was analyzed using a qualitative descriptive approach to explain the sociolinguistic-pragmatic phenomena that emerged in the Minangkabau community. The politeness theory explains that the shorter the speech used is, the less polite the speech is. And vice versa, the more complete a speech is, the more polite the speech. However, the results of the study showed that, although the speech was brief, it did not make the speech impolite. The element of language that was shortened could be letters, syllable, and word.

Keywords: Minangkabau language, politeness, shortening, speech

INTRODUCTION

Until now, research on the linguistic phenomenon of the Minangkabau language is a scientific activity that never ends to be discussed. Wherever we look and see a conversation, there are interesting topics to discuss.

As Ramadani Gaffar mentioned, research on the linguistic phenomenon of the Minangkabau language is a scientific activity that can be likened to a long line that has no endpoint [1]. After a set of studies conducted, a number of other lingual units that have not been touched are waiting to be studied. There are even lingual phenomena that must be examined specifically and in detail.

It is confirmed by Sutawijaya, who states that research on the Minangkabau language has not yet reached the overall and profound aspects of language [2]. The phenomenon of shortening can be found in several places in Minangkabau. One of them is found in the District of Kamang Magek, Agam Regency. Some examples can be observed as follows:

1) A: **Cudu** urang datang **kinyak**, kamaa yiah.
   'Just moment the people **came**, Where he go?'
   B: **Mbayang** lih.
   'Let's to pray.'
2) A: Kama toke ladiang tun iah, **ijapri lun** diliek2 <u>no</u> pasan **wak** lih.
   'Where is the seller? I chat, but he didn't read my message.'
   B: Di musajik, **ipupuah** <u>no</u> dek imam baco ayat 100km/ jam. Candu **wak**.
   'At mosque. The imam wants to read the qurán 100 km/ hour. I like it'

Based on the examples above, it can be seen many words were shorten such as the prefix, *ipupuah, ijapri,* and others. The prefix of the word ipupuah, ijapri above can be seen that the letter /d/ is omitted. The verbs *kinyak* and *mbayang* are shortenings of *kanyiak* and *sumbayang*. The adverb *cudu* comes from the word *cako du* which has been shortened.

It is feared that the phenomenon of shortening language will cause misunderstanding in communicating between the listener and the speaker. Moreover, communication is carried out with people outside the region and does not use the Minangkabau language. Meanwhile, children, teenagers, and young people who live and are part of a clan in Minangkabau, they no longer use the Minangkabau language.

From the Indonesian Dictionary*, "Kamus Besar Bahasa Indonesia"* shortening is the process of shortening words [3]. In this research, the focus is on the shortening in speech conversation used by the society in Kamang Magek District in Agam Regency.

Based on temporary observations, the shortening elements in language are phonemes, syllables that are found in the level of words and sentences. The phoneme is the smallest language unit that can distinguish meaning [4]-[5]. The word is the smallest unit that can be spoken as a free form and can stand alone. A morpheme is the smallest unit of linguistic form, which has a relatively stable meaning and cannot be divided into the smaller meaningful part. A morpheme is divided into two, free morpheme and bound morpheme. Free morphemes are morphemes that potentially stand alone in the construction of a sentence, for example, me, sitting, and others. While bound morpheme is a basic morpheme that can only be a free word when joining an affix, for example, fighting, must join an affix *ber*. Affix is a bound lingual form that can only be used when combined with a word [3].

In this study, it will also be seen the relation between the phenomena of shortening and *kato nan ampek* and politeness of language. According to *An Introduction to Sociolinguistics,* Wardhaugh mentioned that when we speak, we must keep making choices about some things, what we want to say, how we say it, and what its lingual form and type are [6]. How we say, something is as important as what we want to say. It was further explained that in the discussion, there was an awareness of community traditions. Awareness is also demonstrated through general courtesy in the language used. The society itself determines politeness itself. That politeness includes small talk used by the Minangkabau cultural speech community, which is discussed in sociolinguistic studies. It relates to the research results of Aslinda's research that the more complete the Minangkabau language element used in a conversation, the more polite the speech is [7]. In conversations in Minangkabau, there are four ways to say, namely *kato mandata* 'horizontal speech', *kato mandaki* 'climbing speech', *kato manurun* 'descended speech', and *kato malereng* 'sloping speech'. These four types of addressing people are given by Navis who calling them *kato nan ampek* [8]. In terms of this shortening language conversation, it is necessary to pay attention to the speech partner that is in accordance with the *Kato Nan Ampek.*

RESEARCH METHOD

This research used three methods, according to Sudaryanto [9] : 1)collecting data, 2) analyzing data, and 3) presenting the results of data analysis. However, before going through the data collection, observations were made first. During the observation, initial information was searched in the field and library. Furthermore, for collecting data, two methods were used, observation and interviewing. Each method had based techniques and advanced techniques. Then, for the data analysis, the translational and articulatory equivalent methods were used. And, finally, to present the results of data analysis, the formal and informal methods were included.

RESULTS

Rules of shortening language in the used of Minangkabau language in Kamang Magek District.

The reason of choosing the shortening language in Minangkabau in Kamang Magek district is because in this observation, point shortening are commonly used. The shortened elements in language can be letters and syllables.

The shortening process can be observed in the table below.

Table 1. Shortening process

No	Data	The process of shortening		Category
1	**ijapuik**	letter **d** removed of prefiks +**i**	dijapuik	Prefix
2	**Cek**	the syllable of word, in the beginning, removed **ke-cek**	kecek	Word
3	**ikapau**	letter **d** removed of preposition **di**	di kapau	Preposition
4	**kinyak**	letters removed **k(a)-(i)ny (i)ak**	kanyiak	Word
5	**Cudu**	Substitution letter **c** (**u** from **a**) and **ko- du** removed	cako du	adverb of time demonstrative pronoun
6	**Tang**	syllable **ba** removed	batang	Word
7	**Sumurat**	/a/ removed in the beginning word /a/ of syllable **sam** change to be phonemic /**u**/	asam urat	Word
8	**Kurari**	Syllable removed /pu/ **ku**, /a/, /ba/**ra** , /a/**ri**	pukua bara ari	Sentence
9	**Sibu**	phonemic removed **s**- **ar**- **ibu**	saribu	countable
10	**Mbayang**	Two phonemics removed **su-mbayang**	sumbayang	Word
11	**Dumah**	letters removed **i** in the beginning of **di** and **r** in the word **rumah**	di rumah	The letter in the process category phonology and morphology

The politeness of the language in recent years has been influenced by the used of shortening language and its elements of incomplete sentences, which make the speech used by the speech participants less polite. Likewise, the linguists reveal that shortening the sentence used. The less polite the speech is, conversely, the more complete a speech is used for communication, the more polite the speech is. As seen in the shortenings above, it appears that only phonemes and syllables were shortened, not elements in a sentence.

Background of the reason why the speakers use shortening

After an interview with two local traditional leaders, namely Datuak Bandaro and Datuak Perpatih Sajatino. The reasons that people from Kamang Magek district, Agam District used shortening in each of their conversations were, because of 1) haste, and 2) simpleness, being concise and clear. Therefore, even if the speech was shortened, it did not make politeness decrease, because the shortening form was not a sentence element, but only letters and syllables.

The relation between the Phenomenon of Minangkabau Language Conversation with *Kato Nan Ampek.*

The phenomenon of shortening is very much related to *kato nan ampek.* Shortenings tend to be used by older speakers to younger speakers or called *kato manurun.* Speakers from the same age are called *kato mandata.* But in *kato malereng* and *kato mandaki* words are rarely

used in shortening form. The shortenings that appear to be carried out by younger speakers are those which seem to be commonly used in society.

Common shortening used here are: shortening of greetings such as *Ncu (uncu)*, Ma (mama) and other greetings, affirmative words and indicative words like *lah, ko*. adverbs like *kudu, cudu*. This specifically seems to be used by all age ratings. This can be seen in the following example:

Dialogue 1)

Irtasma 59 years old and dilla 25 years old. When dila visit uncu's (irtasma) house at the morning.

Dilla : Assalamualaikum **Ncu**,
'May peace and mercy of Allah be upon you **Ncu**.'
Uncu Ir : yo, sia du?
'Yes, Who's that?'
Dilla : iko Ila ***ncu.***
'it's me, dila ncu.'
Uncu : eh ila. uncu kiro sia lo cako du. ***kumah*** lah.
'Oh, dila. I was thinking who came. Come in! (kumah)'
Dilla : Jadih Ncu. O yo ***ncu***, bilo kakak pulang?
'Anyway Ncu, when will big sister come back?'
Uncu : Lun tau uncu li la. Jo sia la pulang? bilo tibo?
'I don't know yet. Who did come with you? When did you arrive?'
Dilla : Jo Ibuk dosen Ncu, samo suami liau jo anak liau. Patang sore la tibo ncu, Tu langsuang se kami pai mancari data.
'I came with my lecturer Ncu, with her husband, son and daughter. We came yesterday, then we directly went to search the data.'
Ncu : Oh mantun. Tu kama sudah ko lai?
'Oh i see. Where will you go after this?'
Dilla : pai mancari data liak ncu. Patang tu sakaciak dapek no. O yo, ncu. La ka si nan lai. Lah ditungguan.
'We will collect more data . Because we just got a little. Anyway ncu, we go now cause   they are waiting for us.'
Uncu : ***Mbek lu***. Ado nan ka uncu ambiak.
'**(Wait a sec)**, i want to get something.'

> **Explanation:**
> Some examples of shortenings:
> a) Personal pronoun : uncu→***ncu***
>   '**Aunt**'
>
> b) imperative   : Ka rumah lah → ***kumah lah***   '
>   'come in!'
> c) imperative : ambek dulu→ ***mbek lu***
>   'wait a sec'

Dialogue 2)

Intan 62 years old, Luh 65 years old. When Aciak Luh passing Paetek Intan's house in the afternoon.

Intan : Oi **Ciak**, kama **cudu**?

     'Hey **ciak**, where did you go before?'

Luh   : Ndak do, pai **klua** nta.

     'well, I just went **out** for a moment.'

    Explanation:

    Some examples of shortenings:

      a) Personal pronoun   : Oi **Aciak** → Oi *ciak*

                         'Miss'

      b) interrogative   : Kama cako du? → Kama *cudu*?

                         'Where did you go?'

Dialogue 3)

    At the Mosque after learning about Islam religion at noon. Jusnir 79 years old and Ros 36 years old .

Ros   : ***Nek.***

     ' Grandma'

Jusnir   : ***yo***

     ya

Ros   : jo sia Enek ka surau?

     'Who did come with you here?'

Jusnir   : lai jo i Mia

     'With mia'

Ros   : ***lah*** sanang ***Nek Mana***, ***Nek***?

     'how is **Grandma Mana**, is she ok now?

Jusnir   : alah, ***lah muah*** no i suruah makan

     'Yes, **she wants to** eat when I offer.'

Ros   : tu ndak ***Nek*** jo ***liau*** pai?

     'So, you didn't go with her?'

Jusnir   : ***lun*** talok tagak no lai, genggang jo badan no baru.

     'She **can not** stand up yet. She still can't balance herself .'

    Explanation:

      Some examples of shortenings:

      a) Personal Pronoun   :Enek → ***Nek***

                          'Grandma'

                          Mariana → ***Mana***

                          (Her full name)

                          baliau → ***liau***

                          'She'

      b) Demonstrative pronoun   : alah → ***lah***

                          'already'

                          alun → ***lun***

                          'not yet'

From the above data, it can be explained that efficiency does not cause impoliteness because only letters and syllables were shortened, and not words (which are sentence elements)

CONCLUSION

From the results of data analysis, it can be concluded efficiency does not cause impoliteness, because shortening is only language elements in the form of letters and syllables, not sentence elements. Greetings, according to *kato nan ampek*, still need to be used well. The reasons why people from Kamang Magek district, Agam Regency, used shortening in each of their conversations were: haste, and simpleness, being concise and clear. Another important aspect is that after observing and asking to the local community and the leader in charge of the culture there, shortening is only used by people from this area.

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'Being Polite when Being Violated': The Analysis of Perlocutionary Act of The Victims of Domestic Violence

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Abstract

Being polite is a choice because some people prefer being impolite in one condition and being polite about other conditions. Even in communication, when what people said insulted the hearer. That hearer might be provoked and get emotion. Commonly, such a situation can bring about anger. Anger is in line with being polite. However, there are still some people who are still polite even though they were being violated. The research focuses on the use of the perlocutionary act of violated women. The object of this article is to identify the types of politeness used. The data were taken in Sumatera Barat by using having an interview, note-taking, and recording. There were around ten women as informants. These women were the victims of domestic violence. The analysis is done by using the concept of a perlocutionary act [1] [2]. The analysis is done using descriptive analysis. There are three types of politeness strategies used as the perlocutionary act, including bald on record, negative politeness, and don't do FTA.

Keywords: perlocutionary act, politeness, violence, women.

INTRODUCTION

When saying something, one is of great possibility to insult others. Itis because, as a means of communication, language is not only used to inform but also to express [3]. When expressing something, the language and strategies used must be different from those in a normal situation. It may lead to inconveniences of the hearer. Even, when the utterances are regarded as violating, the response of the hearer can be rough or impolite.

It is what commonly occurs. Bad utterance may be chimed in badly as well. When quarreling or fighting, impolite utterances are possibly chosen by both participants. However, there were still some people that politely respond to an utterance even though they were violated.

As the study of speakers' intention, Pragmatics deals with context. It is impossible to get the meaning of one's utterance if there is no context. By Pragmatic concept, what people intended to when saying something can be identified.

One concept in Pragmatics is speech act. Speech act is defined as performing via language. That when saying something, actually someone is doing something [4] [5]. Performance via language [6] [3]–[6]. In speech act, when saying something, the speaker is also doing something.

There are three pillars of speech act, locutionary act (the act of saying something), illocutionary act (the act of doing something), and perlocutionary act (the act of responding something or the effect of the utterance)[3] [1] [6].

1)   You are very beautiful.
2)   Can we go now?
3)   I like that program, but I have another program. Thank you.

These three utterances 1 -3 contain the three pillars of speech act. The elocutionary acts are the utterances themselves? **You are very beautiful; Can we go now?;** and **I like that program, but I have another program. Thank you.** There contains action within the utterances: 1) to praise; 2) to ask; and 3) to refuse. The effects of the utterances can be 1) saying thank you because of that praise; 2) accepting or refusing; and 3) keep asking and persuading the hearer.

The perlocutionary act of each utterance 1-3 can be different depending on the context and the understanding of the hearer. Hearer might differently understand the speaker means. If there is no shared knowledge or common ground of the participants [9], the communication can be failed [10].

Such failure of communication can be identified when the participants are in anger. An impolite utterance often expresses anger. It is what is commonly found in the violation of women.

The writing, then, is trying to describe how the perlocutionary act of the victims of domestic violence reacts politely. What kind of politeness is used to respond to the violation becomes the focus in this article?

METHODS

The research was conducted in Sumatera Barat. There were three areas for collecting data, Padang, Tanah Datar, and Lima Puluh Kota. There were around ten women as the victims of domestic violence, giving the data. The data were collected by doing some kinds of open-ended interviews, note-taking, recording, and focus group discussion.

The concept of politeness [11][12] was used to analyze the data. Besides, the perlocutionary act of the utterance became the data.

RESULT AND DISCUSSION

Violence Against Women, Perlocutionary Act, and Being Polite

Violence against women is defined as kind of activity in which there is an act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life [13][14]. There are four types of violence. They are 1) physical, 2) psychological, 3) sexual, and 4) economical.

The violence against women is like an iceberg [15][16] in which the occurrence gets bigger and bigger from time to time but only small-seen. Thus, society regards that the number of violence is not significant. Factually, 348.446 women become victims of violence [17]. Mostly, the perpetrators are special boyfriend and the biological father [17][18]. This is very ironical.

Some of the victims reacted by resisting and rebelling. However, some others are reacted positively and still keep being nice to the perpetrator. These reactions are called a perlocutionary act [19] [7].

Perlocutionary act is the act or reaction toward an utterance or action [20]. Even though the action is verbally done, the reaction can be various. It can also be verbally done or in the form of action. It fully depends on the context. Context is regarded as a speech container. What we say and we react must be based on the context. Sometimes, we can get angry toward

utterances that are insulting or even we smile and keep being patient toward that hurt. The anger can be expressed politely or impolitely.

Politeness is in line with one's face. The utterances regarded as polite when there is no threatening inside [21]. When an utterance can keep one's face save, it is categorized polite. Thus, the indicator of politeness is whether the hearer is insulted, threatened, or not [22].

There are two general types of politeness: 1) General politeness and 2) Do not do FTA FTA [22] [23]. The first type comprises a) bald on record; b) positive politeness; c) negative politeness; and d) off record. In perlocutionary act of the victims of the violence against women in Sumatera Barat, there are five types of politeness. They are a) bald on record; b) positive politeness; c) negative politeness; d) off record; and e) don't do FTA.

4) A: *Dasar urang kampuang! Ndak tau diuntuang. Angkek kaki kau dari siko!*

'You're just an uninformed village girl. Do not realize who you are. Leave this home!'

B: **Maaf, Da**.

'I am sorry, My husband.'

In utterance 4, the speaker (A) seemed very angry. He humiliated the more here by saying that she opposed but asking for sorry. As the wife, B did not resist her husband. She tried to do what her husband wanted, even though it was violating her.

B still behaves politely and responding to what A said in a good way. Such a kind of politeness is categorized as negative politeness [24]. Negative politeness means the speaker tries to impose the hearer to do what she said. A, in this case, tried to as for forgiveness. She apologized to her husband even though what she did was not wrong. Since the husband is a temperamental person, she tried to be patient and spoke politely.

5) A: *Ndak bisa kau maaja anak? Manga se kau di rumah? Mangangak se karajo kau?*

'Can't you educate the children? What are you doing at home? Do't you do anything?'

B: **Awak mangarajoan nan Uda suruah tadi**.

'I do what you ordered.'

A got angry because he thought that his wife could not do her role as he expected to. His anger was expressed in utterance 5 A. This utterance is categorized as the violence since it can insult the wife. However, the wife tried not to fight back. Explaining what her husband wanted her to do is the reaction **Awak mangarajoan nan Uda suruah tadi**. Even though A did not care with what B said, what B did is a kind of politeness with the type bald on record [22]. Bald on record means the speaker is saying something in line with what she means. **Awak mangarajoan nan Uda suruah tadi** is informing that she could not keep eyes on children fully because she had to do the order of A.

6) A: *Kalera kau mah. Manyasa den kawin jo kau!*

   'What a bad woman. I regret getting married with you'

   B: *…(just silent)*

What B did in utterance 6 is a do't do FTA. Don't do FTA means that the speaker said nothing. Being silent is regarded as the wisest way to save one's face [21] [22]. By saying nothing, the speaker may avoid the threatening of hearer's face [23].

The politeness used by the victims of domestic violence toward women is variously done. However, among the three 1) bald on record; 2) negative politeness; and 3) don't do FTA. Among the three, the perlocutionary act of the victims of domestic violence is don't do FTA. It is due to the consideration that being silent is the safest way to control the situation of the husband, who is in high emotion. The occurrence of each type of politeness can be seen in the following chart.
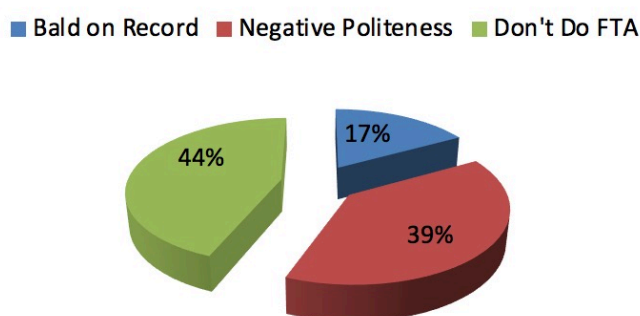
Fig 1. The Cooccurrence of Politeness

The chart 1 clearly shows that *Don't do FTA* becomes the choice of the victims of the domestic violence most. There is about 44% of the victims put *don't do FTA* as the reaction of the violence. It is contradictory with the *bald on record*, which occurs at the least, around 17% followed by negative politeness, 39%. It is in line with the consideration that when the victims give a verbal response, the perpetrators may react brutally. It will be dangerous for the victims. She might be killed [25][10]. So, being silent or do not do FTA is regarded as the wisest and the safest perlocutionary of the violence experienced by women domestically.

CONCLUSION

Whatever the reason, being polite must be on the priority. Being polite never puts someone in a low position. Even being polite creates respect from others. Violation against women is often found in society. Even though some people regard the violence under the domestic domain, it can be allowed. In the sense that nobody may do violations toward whoever. Women are the creatures to be loved and cared not to ber insulted of hurt physically and psychologically.

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The Use of Slangs in Instagram Among Malaysian Youths

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Abstract

The study looks into the linguistic phenomena among youths as users of social media, specifically Instagram. It aimed to identify and analyze the slang words by Malaysian youths Instagram users and to discuss what the usage revealed of the social situations and of the relationships between language and identity. The data were collected by using observation and a close-ended questionnaire. The results from the questionnaires show that all of the participants agreed that they use slang in their daily conversation and when communicating or posting online.

Keyword: Slang, Instagram, Youth

INTRODUCTION

The ways young people communicate in social media or on the internet are often blamed for negative impacts on the standard or conventional ways of communicating [1]. The growing concern among educators, parents, researchers, and the general public has been that the particular style of language use, i.e., slang, is damaging the use of language and will affect the standard forms in the long run [2].

However, despite being regarded as negatively affecting the standard of language use, slangs are still widely used amongst youths. Hence, the objectives of this research, i.e. to analyze language use, particularly the slang words, by Malaysian youth Instagram users.

METHODS

The research utilized a mixed approach. The observation and note-taking methods are used to collect samples of slang words in the language used by Instagram users. Meanwhile, a close-ended questionnaire became the instrument to analyze the awareness, reasons, and perceptions of the usages. The participants were briefed about what slangs are and the example of slang words before they were given the questionnaire. The questionnaire consisted of two sections: 1 - the demographic background of the participants and 2 - the 25 questions regarding the usage of slangs.

RESULTS AND DISCUSSIONS

Table 1 shows some examples of slang words by Malaysian youth Instagram users.

Table 1: Slang words in Instagram posts

Instagram Post	Slang Word
2.00am fashun	*fashun*
Lit songs	*Lit*
@izzatirsln_ thinner than paper yall watch out	*yall*
Jk im actually freezing	*Jk*

Fam	*Fam*
Lost my mom in Sephora, istg she loves it more :')	*istg*
Lowkey dying	*lowkey*
Yall look at my booboo, isn't she the cutest?!	*Yall, booboo*
Bosskur, why so serious?	*Bosskur*
Pishang	*Pishang*
RIP rumah lain	*RIP*

Based on the findings, the co-usage of Malay and English in a post is a norm in the youths' Instagram posts. Table 1 shows some of the common slang words found in their Instagram posts - 'fashun', 'lit', 'jk', 'fam', 'ma', 'istg', 'lowkey', and 'booboo'. There were also many repeated usages of slangs like 'yall' as stated in the table.

The categorisation of the slang words used by the participants

According to Allan and Burridge [3] slangs can be categorized into five categories which are;

fresh and creative
flippant
imitative
acronym
clipping.

However, while analyzing the data, the researcher came up with two new additional categories, short-form, and non-standard spelling.

Table 2 below shows the overall categorization of the 173 slang words made by 25 participants in a total of 500 Instagram posts.

Table 1. The overall categorization of slang words made by participants

Types of Slang	Slang Words
Fresh and Creative	**English** – *lit, slay, cutie, cancelled, potato, adulting, swag, friyay,* **Malay** – *bosskur, pishang, membawang, boh,*
Flippant	**English** - *throw shade, break a leg, spill the tea*
Imitative	**English** – *yall, wanna, yknow, liddis, watchu, tryna,*
Acronym	**English** – *jk, istg, lmao, tbh, idk, smh, lol, brb, wtf, rip, af*
Clipping	**English** – *choc, ma, usin, sis, fam, pics, bro, bros, fuckin, bout, pic,* ***Malay*** – *gi, kat, ni*
Short Form	**English** – *pls, hw, lil, shud, aedy, bby, sup, shuldnt, ppl, u* **Malay** – *org, takyah*
Non-standard Spelling	**English** – *fashun**, gorls, mi, frenz, henlo, cuz, gewd, dis, 4, lyfe,* **Malay** – *panaih, cambiaso, gittew*

The most used slang words were from fresh and creative types, which were 49 out of 173 slang words found in the 500 posts. It was then followed by one of the new categories, the non-standard spelling, i.e., 40. The slang words found for the acronym and clipping type were about the same that carried the total number of 29 and 28, respectively. The short-form type, the other new category, made an occurrence of 15 slang words, which then followed by imitative and flippant type with 9 and 3 occurrences, respectively. Hence, it can be seen that fresh and creative, and non-standard spelling topped the choices of slang words used by the 25 respondents.

The slangs used appeared in both English and Malay languages, the two most spoken languages in Malaysia. Looking at how often the Instagram posts consist of both languages occurring together in a single sentence or posting, it could be inferred that code-switching between English and Malay has quite become a norm in the youths' interaction. There are many English slang words found in their posts, but only a few were listed in Table 1 as illustrations. Similarly, there were quite some Malay slang words found in the data, but the table listed a few of the most common ones that also appeared in their face-to-face conversations.

With regard to the open-ended questionnaire, the demographic background of the 25 participants showed that 80% (20 participants) were males, and 20% (5 participants) were female participants. 13 or 13% of them aged around 22-24 years old, 36% (9 participants) were 15-17 years old, and 12% (3 participants) were 18-21 years old. They were all Malays. Out of all the 25 participants, only 4% (1 participant) used English as his primary language, where the rest regarded Malay as the main medium of their interactions.

The items in the second part were categorized into themes without the notice of the participants. The categories were regarding the familiarity of slangs and Instagram, preferences of slang usage, understanding of slang words, perceptions of slang usage, slangs usage to accommodate communication, situation appropriateness of slang usage, and slangs nature in language.

The results from the questionnaires show that all of the participants agreed that they use slang in their daily conversation and when communicating or posting online. 28% (7 participants) agreed, and 72% (18 participants) strongly agreed that they prefer to use slang rather than the formal language when they post pictures, Insta story, and comment on Instagram. 8% (2 participants) and 92% (23 participants) agreed and strongly agreed that they could easily understand the slangs that their friends use on Instagram. The percentages did not go far enough for the second statement with 12% (3 participants) and 88% (22 participants) that revealed they agreed and strongly agreed that their friends could easily understand their slangs on Instagram, respectively. This theme indicated a positive agreement that the participants and their friends understand the slangs used by one another.

The majority of the participants with the percentages of 12% (3 participants) and 88% (22 participants) agreed and strongly agreed that they feel more intrigued to involve in the conversation whenever slangs appear in their timeline. Almost all of the participants strongly agreed with the first statement of the theme that described that slangs are not a communication barrier when using it on Instagram, with a percentage of 92% (23 participants).

CONCLUSION

All slang types suggested by Allan and Burridge [3] were found in the study with an additional two new types that we named as short form and non-standard spelling. Each of the slangs has its own characteristics and reasons for usages. While the non-standard language used worried the language educators, the users themselves gave the impression that slangs do not harm the youths' linguistic and pragmatic competence as they seemed to be highly aware

of the functions of its use within their speech community, i.e., the Instagram users. They are aware of the limitation of the use of slang within the formal context of language use. The second part of the study, i.e. the questionnaire, shows that slangs actually contribute to communication style positively by facilitating one's communicative competence in a specific way. With the occurrence of slangs, they have better opportunities in pursuing self-identity, express their emotions, and achieve politeness with their interlocutors [4].

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The Error Analysis on the Usage of *Jisei* in *Sakubun*: Case Study of Japanese Language Students of Andalas University

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Abstract

This study aims to describe the use of *jisei* (tense) in writing. This research is focused on the misuse of *jisei* by Japanese language students at Andalas University. The background of the research is, there are many misuse in *jisei* found in the students' writings. The source of research data obtained from a study written by Japanese literature students. The results show that there are three errors in *jisei* use: (1) datsuraku, (2) fuka, (3) gokeishiki. This misuse of *jisei* is found in verbs, adjectives, and nouns. The errors occur because of the ignorance of meaning, situation, and theme of the essay.

 Keywords: Error analysis, the usage of Jisei, Sakubun, Case Study,

INTRODUCTION

Sakubun is an activity related to writing or writing essay, both fiction and nonfiction. Creating essays or *sakubun* is revealing or communicating ideas using written language. Writing is the process of expressing opinions, ideas, and feelings conveyed through the elements of language (words, phrases, sentences, paragraphs, and whole discourse) in written form [1]. In researching *sakubun*, it also analyzes the sentence. A sentence always influenced by circumstances, both past, present, and future. The situation is called time.

In one *sakubun*, the words are arranged into a sentence in the form of a paragraph, and the grouping of several paragraphs will become an essay. It can be identified by the mastery of letters, grammatical, grammatical, and Japanese expressions to a certain degree so that they can convey the ideas well into Japanese. Misuse of *jisei* has been found in Japanese learners' essays, particularly the errors in the type of text describing a series of events in the past. Here is an example of the misuse of *jisei* in a sentence.

(1) * 友達　　と 海岸 で サッカー する ので、つかれました

    *tomodachi to kaigan de sakkaa **<u>suru</u>**, tsukaremashita*

    ' *I am tired of playing football on the beach with friends'*

(2) 友達　　と 海岸 で サッカー <u>した</u>ので、つかれました。

    *tomodachi to kaigan de sakkaa **shita** node, tsukaremashita*

    'I am tired of playing football on the beach with friends'

In the example of sentence (1) there is a *suru* verb, and in the example of the sentence (2) there is a verb *shita*. The verb is a sign of *jisei* in Japanese. The use of *jisei* in the sentence (1)

is incorrect since sentence (1) tells of the past. The verb to be used is the form of the past *–ta*, which denotes the past event (2). In example (2), without mentioning the time description, it is possible to know when the event occurred through the change of verb which follows that sentence, in this case, signed by the form of *-ta* following the verb.

Japanese learners found the difficult to distinguish between *-ta*, *-te or -masu* verbs as a marker of *jisei* in Japanese. This student's difficulties will result in misuse of *jisei*. The current research is conducted because many errors in the use of *jisei* were found in essays written by Japanese learners.

Every Japanese learner might have made a mistake in using *jisei*. However, the frequency and degree of error in each learner vary. This was the underlying assumption made by the research on the misuse of *jisei* in the environment for Japanese Literature students of Andalas University.

According to Ellis [2], error analysis is a work procedure, commonly used by researchers and language teachers, which includes sample collection, identification of sample errors, error explanations, classification of errors based on their causes, as well as evaluating or evaluating error severity.

Speech errors are closely related to language teaching. Error analysis can help teachers identify the types of mistakes made, error areas, nature of errors, and causes of errors by Tarigan [7]. Analyzing language errors is important, as it is useful as an evaluation for the implementation of the next learning process. To analyze the error of using *jisei* in this study used the theory of language error analysis proposed by Ichikawa [3]

2. *Jisei*

According to Sudjianto [6], *jisei* is a grammatical category related to the time of an event or the occurrence of a dichotomous activity at the time the sentence is spoken. If the time of speaking (*hatsuwa-ji*) or the utterance of the sentence is the now time (*genzai*), then there are three times the occurrence of such event or activity, that is, past form (*kako*) 'past', time when speaking (*genzai*) 'now', and future time (*mirai*).

The use of *jisei* in a sentence or phrase will result in a change of form in the verb corresponding to the time of occurrence [8]. *jisei* is found in every predicate in the sentence, whether it is a verb, an adjective, and a noun by Katou and Fukuchi [4]. Tense in Japanese is not only marked by changes in its predicate but is also marked by noun like kino (yesterday), ima (now), kyou (today), ashita (tomorrow), senshuu (last week), sengetsu (last month)), kyonen (last year), raishuu (next week), rainen (next year).

3. Language Error

The following points are the clarification of language use Ichikawa [3]:

a. *Datsuraku* (脱落: *omission*)

   Omission is an error of omission on important elements.

b. *Fuka* (付加: *addition*)

   Addition is the opposition of Omission. The speaker adds an unnecessary element which must be eliminated

c. *Gokeishiki* (誤形式: *misinformation*)

   Misinformation, the error in constructing conjunction and changing the verb.

d. *Kondou* (混同: *alternating form*)

Alternating form, the error caused by swapping transitive and intransitive

  e. *Ichi* (位置: *misordering*)

Misordering, the error in arranging and sorting the language elements.

f. *Sono ta* (その他: etc)

METHODS

This study is a descriptive study with a qualitative and quantitative approach implemented at the Japanese Literature Department of Andalas University. This research data is derived from an essay written by a student of semester IV. The total number of essays made up of 48 essays (48 students) with the theme of "semester vacation". Furthermore, for this research to be more structured, then it is necessary to go through the stages of research.

There are three steps to be taken in this research: data preparation, data analysis, and presentation of analysis results. In providing data, I used the observation method. The observation method is a method of data acquisition by recognizing the use of language by Sudaryanto [5]. One of the methods used is to study the essays of semester IV students in *Sakubun* II's lecture. The technique used is the tapping technique. The data were taken from student writing *jisei*. Note-taking was done to identify and select data in the form of sentences using *jisei* around. After classifying the data, the data is then analyzed based on existing problems. Data were analyzed using the theory of error analysis presented by Ichikawa [3]. The data analysis step of the researcher is to (1) collect the results of the essay that have been identified, (2) identify the type of error; (3) explain the errors found; (4) classifying errors by type of *jisei*; (5) evaluate theory-based errors .

RESULT AND DISCUSSION

Sakubun written by students is classified into its error based on the Ichikawa's theory [3], there are six errors; (1) *datsuraku* (omission: error sentence type), (2) *fuka* (付加: addition: error sentence type), (3) *gokeishiki* (誤形式: misinformation: mistake formation error sentence type), (4) *kondou* (混同: Alternating form: confusion error sentence type), (5) *ichi* (位置: misordering: position error sentence type), (6) *sono ta* (その他: the other error sentence type). But in this research, it was found three type of errors. They are *fuka*, *datsuraku*, dan *gokeishiki*. The analysis describe three types of errors based on *jisei* classification.

Genzai (現在)

(1.a). **Watashi wa, ima kara omoshiroi eiga o **hanashimashita**.*

'I **have been telling** the interesting movie from now.'

In sentence (1.a), there was an error. It is caused of hanashimashita 'have been telling'. It should be written in "now", it is *hanashimasu* 'will tell'. In that sentence, there was no relationship between time signal "*ima kara"* and *jisei* form. *"hanashimashita"* as a predicat. Based on the discussion there was an error in sentence (1.a), it was *fuka* type (addition). It is about the addition of other component which is not used. Another component is about the addition of –*ta* after *hanashimasu.* Thus, the sentence (1a) above is expressed like a sentence (1.b) below.

(1.b). *Watashi wa, ima kara omoshiroi eiga o **hanashimasu***

'I **will tell** the interesting movie from now'

Kako **(過去)**

(2.a). **Watashi wa kinou Jakarta e* **ikimasu**

'I **went** to Jakarta yesterday'

In the senstence (2.a), there was an error in verb form. The verb form of past from in *ikimashita* 'went' (*kako*). That sentence is not correct grammatically. Because there is no relationship between the time signal of *kinou* 'yesterday' past form, which indicated past with *jisei* as a predicate *ikimasu* 'go'. To make it grammatically, the function of the predicate should be in the past form. It is formed by changing of *-masu* in *ikimasu* in to *-mashita*. Based on the discussion above, there was an error of *datsuraku* type (omissions errors). In that sentence found an error of omission that should be used. Thus, the sentence (2.a) above is expressed like sentence (2.b) below.

(2.b). Watashi *wa kinou jakarta e* **ikimashita**

'I **went** to Jakarta yesterday'

(2.c). *Kinou no ban *eiga wa totemo* **omoshiroi desu**

'Last night's movie was very interesting'

In sentence (2.c), an error occurs in the predicate *omoshiroi desu* 'interesting'. The use of *jisei* in this sentence should be adjusted to the adverb *kinou no ban* 'last night'. In the sentence above, the predicate function of the *omoshiroi desu* is formed from the adjective *omoshiroi* and the inflection *desu*, which is a marker of the *genzai* sentence. Thus, the error sentence is found in the inflection *desu*. The inflection *desu* in the sentence should be eliminated, and the adjective *omoshiroi* becomes *omoshirokatta*, by changing the last letter of the *omoshiroi* with suffix *-katta*, so that it becomes the *omoshirokatta desu* expression. Based on the above case, then in the sentence (2.c) there is a *gokeishiki* (misinformation) type error, due to a form error. Thus, the sentence (2.c) above must be expressed as the sentence (2.d) below,

(2.d). *Kinou no ban eiga wa totemo* **omoshiroi desu**

'Last night's movie was very interesting'

Mirai **(未来)**

(3.a) ***Mata** *ryokou ni* **ikimashita.**

'I will go again'

In sentence (3.a), an error occurred because of the writing *ikimashita* 'has gone'. It should be written in the future, like *ikimasu* 'will tell'. In the above sentence it is not appropriate between the *mata* 'again' which indicates the future time with the form of *jisei* '*ikimashita'* which functions as a predicate. Based on this, in the sentence (3.a) an error fuka type (addition) is an error with add other elements that are not used. The element is the addition of *-ta* after *ikimasu*. Thus, the sentence (3.a) above is expressed like sentence (3.b) below.

(3.b) **Mata** *ryokou ni* **ikimasu.**

'I will go again'

CONCLUSION

The results showed that there were three errors in using *jisei*; (1) *datsuraku* (omission), (2) *fuka* (addition), (3) *gokeishiki* (misinformation). Misuse of *jisei* is found in verbs, adjectives, and nouns. This error occurs because it does not pay attention to the meaning, situation, and theme of the essay.

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The Application of Bourdieu's Social Space in Analyzing Literary Works

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Abstract

This paper discusses Bourdieu's social space concept in analyzing literary works. The literary work used as material for analysis is the novel Kifujin A No Sosei written by Ogawa Yoko. The application of Bourdieu's theory for the novel exposed the concept of Bourdieu's social space can explain the dominant and dominated position in the field of the characters that appear in the novel in more detail based on their social space, habitus, and the capital of the characters.

Keywords: Dominant character, field, capital, *habitus*, and Ogawa Yoko.

INTRODUCTION

The analyzing literary works to find something or answer questions that emerged after reading a literary work requires suitable tools. Many various theoretical tools are available that can help solve various problems. For example, is structuralism that provides a mechanism for studying literary works through the elements. Researchers can examine literary works intrinsically using this structuralism theory. Studying literary works with a structuralism approach is considered to have not solved the problem as a whole. More in-depth and broader curiosity about literature makes it possible to analyze the work extrinsically. Theories related to extrinsic analyzing refer to social theory that is commonly used by sociologists in analyzing society. Literary works that are part of the community because in the community they were born, so that very possible to study using a sociological approach is known as the sociology of literature [4].

Pierre Bourdieu is a sociologist from France, who has put forward many concepts relating to problems found in society and then endeavors to use these concepts to analyze literary works. Bourdieu applied his theory to the *Sentimental Education* novel written by Gustave Flaubert. In his analysis, Bourdieu describes Frederic's social space in great detail, namely the four social spaces where Frederic interacts with other characters. The description of Frederic's social space shows the relationship between characters that appear in the novel, the capital possessed by the characters, and the position of these characters in the community.

The issue to examine using Bourdieu's theory is how the characters appear in literary works occupy the position in their social space as dominant or dominated roles. The literary work use as an example for the application of this theory is a novel *Kifujin A No Sosei* written by a female Japanese novelist, Ogawa Yoko. This novel has chosen because the novel tells the story of the struggle of the protagonist, who tried to construct a family in her new social space and obtains a dominant position as a family head.

Bourdieu [2] explained the methodology to analyze data using social space theory as follows. First, examine the position of the field and power of the field. Second, describe the physical structure of relations between positions occupied by agents or competent institutions to determine the form of legitimacy that has exclusive authority (first capital) in the field. And third, analyze the agent's habitus, the disposition that determines the economic and cultural capital, and finds the trajectory in the field.

DISCUSSION

The Novel *Kifujin A No Sosei*

The novel *Kifujin A No Sosei* is analyzed using Bourdieu Social Space concept. Before examining literary work, Bourdieu explains the synopsis of the Sentimental Education novel based on the understanding of the general public. Bourdieu has not used his theory to describe the outline of the novel. Bourdieu shows how to read literary work in general and how to read the literary work after analyzing using his method. [3]. Bourdieu chose literary works that are already famous in France and used as teaching material for literary subjects in schools in France. Almost everyone in France knows the story in this novel by Gustave Flaubert. Bourdieu then uses a synopsis of the novel contained in the school textbook as a description of the reading of the work in general. However, the *Kifujin A No Sosei* novel does not have a general description of literary readings; instead, a summary of the story on the cover of this novel. The outline of the story on the novel' cover is not a general reading description, but that summary can use to find out the description of the novel contents.

The *Kifujin A No Sosei* novel narrates about a Russian woman who fled her native country because there had been a revolution in her country. And then she was granted asylum to live in Japan. In the course of her life, this character named Aunt Yuri met a Japanese man called Mr. H. Aunt Yuri's knowledge of preserved animals made her close to Mr. H. He finally decided to get married at a relatively old age of 69 years while Mr. H himself 51 years old. Their marriage, which was thought to be short-lived by Mr. H's relatives, could last up to 10 years. They finally parted ways, not because of the mismatch of the people around him, but because Mr. H died of a heart attack when he opened a box of preserved animals.

After Mr. H's death, by agreement of his extended family, Aunt Yuri continued to live in a large house, the legacy of her husband. She has accompanied by Watashi, Mr. H's niece, from his younger sister. Incidentally, the Watashi herself had lost her father two months after the death of Mr. H. The appearance of Niko, Watashi boyfriend, and Ohara Kenji made Aunt Yuri who was not enthusiastic about living her life look very excited at all. Indirectly, Aunt Yuri stated that she was Princess Anastasia, the daughter of King Nikolai II, who escaped when there was the obliteration of her family during an uprising in Russia. Ohara Kenji, a magazine columnist, then took advantage of Aunt Yuri and Princess Anastasia's physical similarities by publishing her in the mass media. Since the publication, Aunt Yuri has become famous in her surroundings and often gets many guests who want to meet her face to face. Ohara, without hesitation, immediately took his place as the manager of Aunt Yuri. Since the publication, Aunt Yuri, Watashi, Niko, and Ohara have met frequently, and they seem to support each other like one family.

The Field of Characters

In the *Kifujin A No Sosei*, the field is Aunt Yuri's home, which is a social space for her family members. In this space, there are various layers in which each layer has its strength. These layers have their field, and each occupant of that field will struggle to get a position in social space [1], [3]. At Aunt Yuri's house, the field can represent by every family member in

it, for every family member in their social space has his or her field. The characters appear in the novel are Aunt Yuri, Watashi, Niko, and Ohara Kenji. Aunt Yuri is a rich widow, Watashi and Niko are final semester students, and Ohara is a preserved animal lover magazine columnist. The four of them gathered in a field, namely, Aunt Yuri's house (see figure 1), and they had their capital and *habitus*.
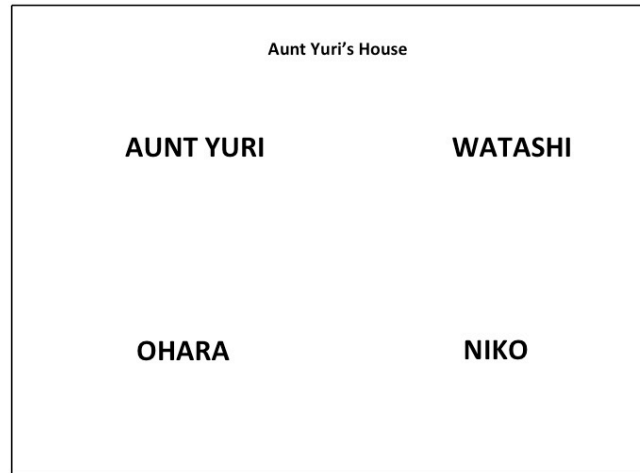
Fig. 1. Aunt Yuri's House

The Characters Relationship

The relationship between characters is important to analyze to find out the *habitus* and capital exchanged by the characters in their social space (see figure 2). Aunt Yuri and Watashi established a close and intimate relationship as if the relationship between mother and child. The relationship established between Aunt Yuri and Watashi was initially due to personal interests. Aunt Yuri needs someone who took care of and looks after all the needs of her elderly. Watashi, who did not have a father, required the expense to continue her studies. Therefore Watashi gladly accepts education fee from Mr. H.'s inheritance [5]

The relationship between Watashi and Niko established as lovers who help and support one another. Watashi helps Niko treat his sickness by finding various solutions that can ease her mental burden. Niko helps Watashi take care of Aunt Yuri. Aunt Yuri welcomed Niko's presence, and they often ate together at Aunt Yuri's house. Aunt Yuri also treats Niko like her child. Niko already felt accepted at Aunt Yuri's home and called Aunt Yuri as auntie as Watashi called Aunt Yuri.

Watashi and Ohara's relationship has initially been only as strangers who came to visit Aunt Yuri's house. Ohara succeeded in winning Aunt Yuri's heart and making Aunt Yuri feel happy and looking healthier. It is why Watashi accept Ohara to be part of her family. Watashi takes Ohara in Aunt Yuri's house. It can be known when she will leave for her campus, happily entrusts Aunt Yuri, who cannot be left at home alone to Ohara [5].

Niko and Ohara, in particular, do not have a close relationship. The two of them accidentally are in the same social space due to their closeness to Aunt Yuri. Niko seemed to protect Aunt Yuri and Watashi from Ohara's interference. But after Aunt Yuri and Watashi as part of her family received Ohara's presence, Niko and Ohara helped each other. They were co-operating to taking care of guests who stay at Aunt Yuri's house. The guest was a Russian man residing in Poland, who was also allegedly Aleksei, sister of Princess Anastasia. Aleksei, who paralyzed, couldn't go to the bathroom by himself, so Niko and Ohara together bathed Aleksei.
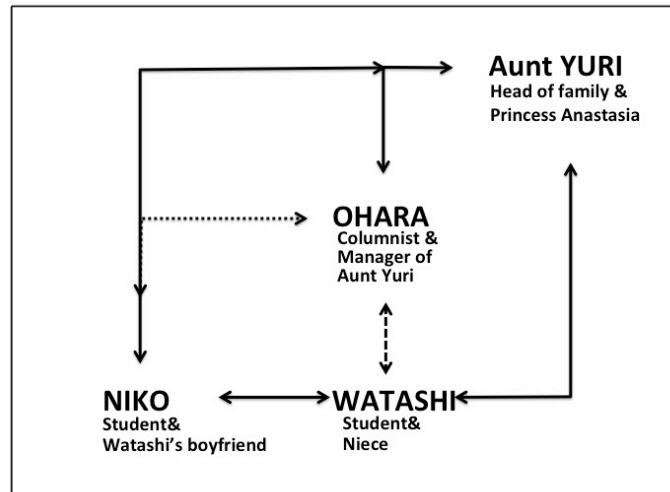
Fig. 2. The relation of characters

The Character's Habitus and Disposition

Habitus and the disposition of the characters explain by the capital and how the capital exchange. Aunt Yuri has a lot of economic capital, which is a large house, living expenses from her husband's inheritance, and a collection of preserved animals. Aunt Yuri showed cultural capital after the presence of Niko and Ohara, namely embroidery skills, playing magic, swimming, and good taste in clothes. Aunt Yuri gave rise to social capital, that is, her ability to interact with others even with people she just met. Aunt Yuri's habitus changed by writing her signature by a large letter A on the paper offered by her fans. The most surprising of the change in Aunt Yuri's habitus is her courage to act as if she is Princess Anastasia. Her posture is showing herself worthy of being called a princess. Other people's assumption that Aunt Yuri is Princess Anastasia adds to the symbolic capital. The statement from experts that she is Princess Anastasia put Aunt Yuri's position in her social space in a dominant position.

Watashi's position in her social space did not change at all, both before Niko and Ohara entered her life and afterward. It is because there is no addition or reduction of capital owned by Watashi. Regarding Niko's position in the social space, Niko's economic capital was obtained from her parents so that there is no difference in economic capital from Watashi. Although Niko left the college due to his sickness and caused a reduction in cultural capital and social capital in campus life, Niko knew preserved animals. Niko also could help Watashi do college work.

Ohara has an occupation so that the economic capital is higher than Watashi and Niko. Besides, Ohara has sufficient cultural capital with his experience in the animal world for more than 30 years. Ohara also has a lot of social capital, which can see from his ability to bring guests to visit Aunt Yuri's house. Also, Ohara could bring in historians and other experts to test the truth of whether Aunt Yuri was Princess Anastasia. Ohara was also able to present a crew from the TV station to cover the proving event. But with all of this capital, Ohara cannot match Aunt Yuri because economically, Ohara is far below Aunt Yuri.

CONCLUSION

The analysis of Aunt Yuri and other characters in the *Kifujin A No Sosei* novel by using the concept of social space proposed by Bourdieu can be used to determine the position of each character in social space. The social space depicted in the novel shows that Aunt Yuri's

position is the most dominant due to the large amount of capital she has. Aunt Yuri was also able to exchange her capital so that she could increase the amount of capital. Aunt Yuri occupied the dominant position that gave her the power to regulate other individuals to act following her wishes.

Aunt Yuri's domination of other characters in her social space is inseparable from the economic capital she has besides social and cultural capital. Economic capital is the principal capital and essential capital that can move individuals to move from one position to another in social space.

From the description of the development of Aunt Yuri's economic capital, it seems that there is financial stability when Aunt Yuri has succeeded in occupying a dominant position. There is also no conflict with each other related to economic problems. The economic security of an individual occupying a dominant position is important to be able to regulate the individual in social space like the Aunt Yuri depicted in the novel.

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Current ICT in Japanese Language Education in Indonesia and its Future Direction

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Abstract

21st-century skills, Higher Order Thinking Skills, and the use of ICT are the buzzwords that are often heard today, and the educators are challenged to change their way of teaching to meet the social change. However, the reality of ICT use in language teaching in Indonesia is yet to reach the ideal. This paper tries to capture the current situation of ICT use by Japanese language teachers in Indonesia. It explores the future role that ICT can play to support students' 21st-century skills in terms of language education.

Keywords: 21st century-skills, HOTS, ICT, Language Education

INTRODUCTION

As Information and Communication Technology (ICT) has become pervasive in the world, the way we communicate and learn has dramatically changed over the past several years. In response to this trend, recent education in Indonesia sees a significant change in its curriculum in 2013(K-13). The language education is also at the turning point from its traditional face-to-face lecture style of teaching to the learning that supports students to become independent and lifelong learners, aiming at developing what is called 21st-century skills [3].

However, just introducing ICT tools does not lead to meaningful technology use in education. Instead, we need to think of the way to shift the pedagogical understanding of the teachers to facilitate "technology-enabled learning [1]." In this light, this paper tries to picture the current use of technology in Japanese language learning based on a questionnaire to Indonesian teachers and discuss the possible future directions toward technology-enabled learning.

ICT and Japanese Language Learning

Traditionally, learners in the JFL (Japanese as Foreign Language) contexts were said to have disadvantages in less exposure to the authentic Japanese language contents and interactions with native speakers. However, the recent ICT development has changed our language practice, and learners in the JFL context now can have different learning experiences.

Synchronous tools such as an online video conference have made it possible to connect people in the distance, letting learners reach native speakers to practice conversations more easily. Asynchronous tools such as Emails, SNSs, blogs, or LMS[1]s can facilitate the co-creation of the contents in which learners can collaborate. Now countless of the language resources can be found everywhere in our daily lives, including YouTube videos, blog posts,

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[1] Abbreviation of the Learning Management Systems

podcasts, etc. These technologies can have a possibility of letting learners not only expose themselves to a variety of resources but also "engage in activities that produce comprehensible output and where meaning has to be negotiated [5], p.23."

Recent Trends in Education in Indonesia

Moving on now to have a brief look at Indonesian educational trends. It has been several years since the current educational curriculum, K-13, has been officially implemented in schools. K-13 is characterized by its emphasis on the development of students' 21st Century Skills. In this curriculum, the learners are seen as members of society who "have a responsibility to educate, including participating in learning, increasing their abilities and interests independently, creatively and autonomously, and developing their physical and mental abilities [3]." As for the goals of foreign language education, it is mentioned to be necessary to "exposure students to world languages and cultures from an early age for responding to the globalization of the 21st century [2]."

Furthermore, in recent years, the development of students' Higher Order Thinking Skills (HOTS) has been taken up in various teachers' seminars held by the Ministry of Education and Cultures across the different regions of Indonesia. HOTS is the idea developed based on Bloom's taxonomies of learning [6], which was later revised by a group of cognitive psychologists, curriculum theorists, and instructional researchers in 2001, as shown in Figure 1 below. They are the skills listed at the upper part of the pyramid of Fig.1[2]Although some of these skills can be acquired even in the traditional types of classrooms, to maximize the development of students' 21st century skills and HOTS through language learning as mentioned above, the effective use of ICT could be powerful aids as technologies can enable learners to engage in so many language activities that could not otherwise be possible.
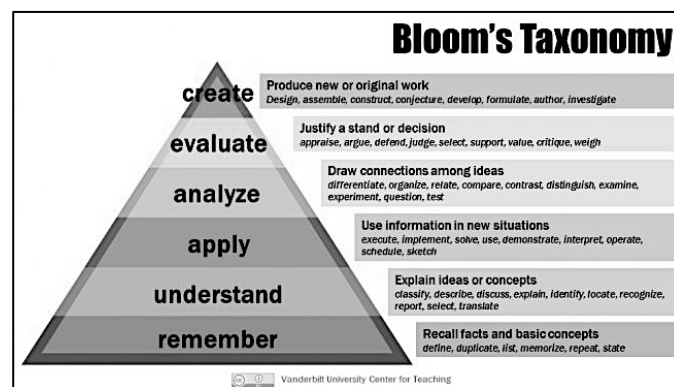
Fig. 1. Bloom's Taxonomy

METHOD

Contrary to the rapid educational shift as mentioned above, however, I have felt that there is still a huge gap between the potential use of ICT as facilitation tools for learning and its current use by the language teachers. Therefore, to capture a broad picture of the current situation, I conducted a questionnaire on ICT use to Indonesian teachers who teach Japanese language at high schools and Universities. Based on the findings from the questionnaire, I would like to further discuss the future direction of ICT use in language teaching and learning in Indonesia.

Research questions are:

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[2] The Upper three categories are called HOTS, and the lower three are called LOTS (Lower Order Thinking Skills), although some researchers say that "apply" could also be considered as HOTS.

1. What is the current ICT use in language education by Indonesian teachers like?
2. What implications from the questionnaire do we have to lead us to the more effective use of ICT in language learning that could foster learners' 21st-century skills and HOTS?

The questionnaire was written in the Indonesian language using Google Forms[3], and the link was sent to the Japanese language teachers' WhatsApp Group in West Sumatra. Each question is as listed below:

a. Do you use any ICTs in educational activities (both inside and outside the classrooms)? →Yes / No
b. Which ICT do you use when teaching? Please list as many as you could think of.
c. Please choose your purpose of using ICT from the choices below (multiple answers). *Choices are shown in Figure 2 &3.
d. Do your students use ICT for learning? →Yes/No
e. Which ICT do your students use? Please list as many as you could think of.
f. Please choose your students' purpose of using ICT from the choices below (multiple answers). *Choices are shown in Figure 4 & 5.
g. (If the answer for the question a. and d. was "No",) Please write down the reason why you do not use ICT for educational purposes.

FINDINGS & DISCUSSION

The result of the questionnaire shows that most of the teachers and their learners are using ICT in some ways (Table 1.). 100% of the teachers at universities and 77% at high schools answered that they use ICT in education, whereas 23% of the high school teachers answered that they do not use ICT at all when teaching. The main reason for not using ICT was the lack of facilities at schools or the lack of teachers' skills in ICT.

Table 1. Table title. Table captions should always be positioned *above* the tables

Affiliation	The number of the participants	Teachers' use of ICT for education (Question1)	Students' use of ICT for learning (Question4)
High school teachers	61	77%	70%
University teachers	16	100%	100%

Figure 2. and 3. below shows the result of the question "a", the purpose of teachers' ICT use in language education. What is notable in the figure is that at both universities and high schools, less than 50 % of teachers answered that they share/show the materials outside of the classroom, although most of them use some kinds of ICT to show contents during the face-to-face classes. A possible explanation of this is that most of the face-to-face classrooms are still the only way for students to get input from the instructors, and there are few meaningful connections between the physical classes and students' learning outside the classrooms. Methodology such as flipped or blended learning has proved to be effective in a way that lets learners engage in input or the acquisition of the lower-order skills (LOTS) at home and use physical classrooms as spaces to explore what has been presented already focusing more on HOTS. But these styles of teaching cannot be possible if teachers hold the materials only within their hands. A possible breakthrough solution of this would be the teachers use of digital technologies to share materials with their students even outside of the classroom.

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[3] are the service offered by Google, where anyone can create a form to share with others and ask them to fill it out online.
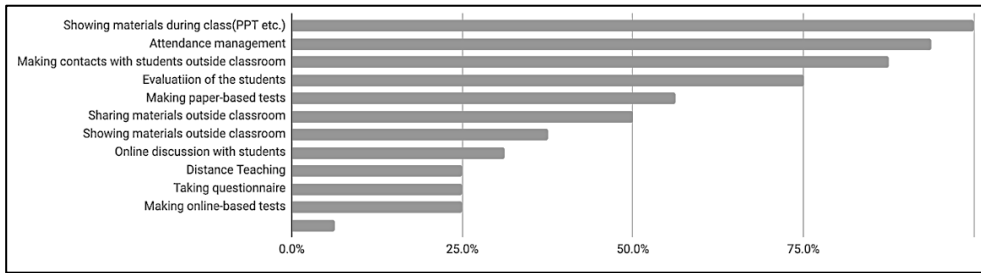
Fig. 2. University teachers' purpose of using ICT
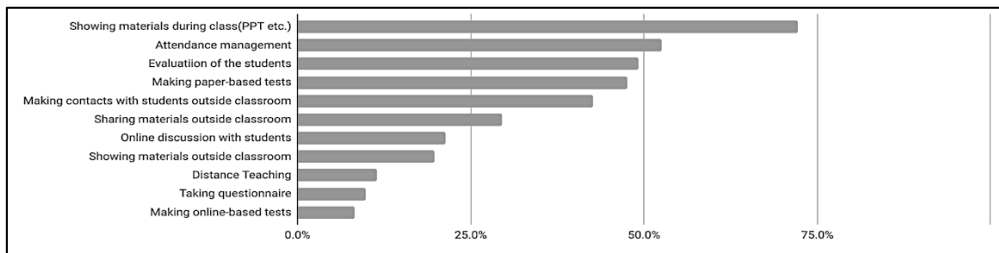
Fig. 3. High school teachers' purpose of using ICT

Figures 4 and 5 below show the results of the students' use of ICT in language learning (question "f"). Both in universities and high schools, searching for information, watching videos, using the dictionary app, and making presentations were ranked high. On the other hand, most teachers did not choose "connecting with people outside of the class" as students' purpose of ICT use, and only a few chose ICT as a collaborative use. It could be assumed that teachers can not merely recognize students' connectivity. Yet, when we think of the current technological and educational change and its impact on language learning in the JFL context, the use of social networking sites to connect students to communities outside of class to practice languages cannot be ignored. Also, some researches show that learning becomes more effective when learners become creators/producers instead of being consumers of the technologies [4][5].
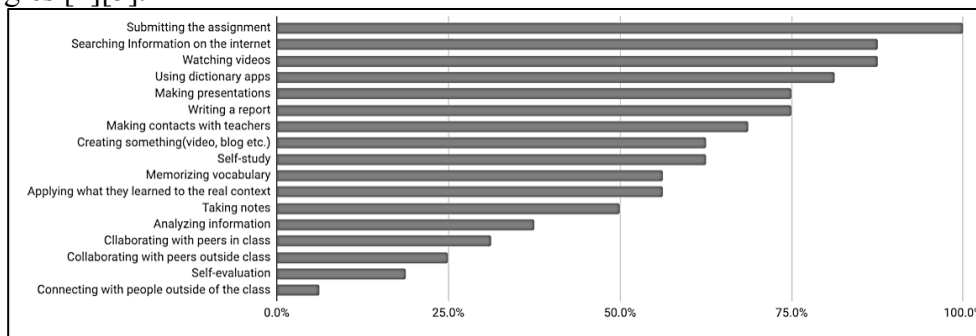
Fig. 4. University students' use of ICT
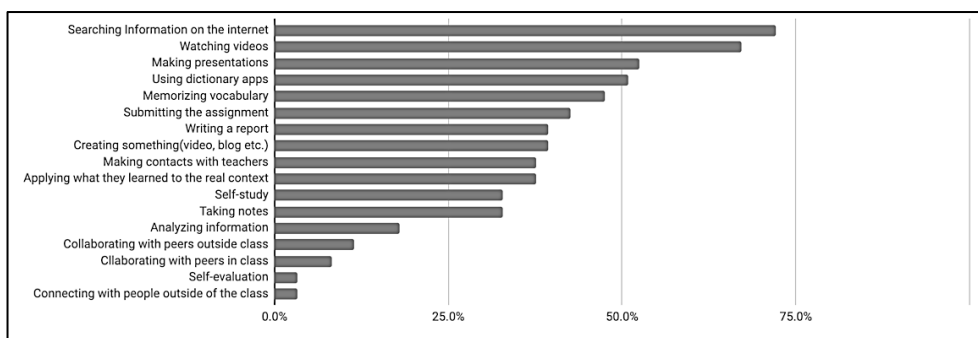
Fig. 5. High school students' use of ICT

CONCLUSION

The increased use of ICT has offered us many choices to let learners to engage in more meaningful language activities and develop skills needed in this rapidly changing 21st century. Nevertheless, the result of the questionnaire showed that teachers' ICT use has not gone beyond the traditional face-to-face classroom activities where information is delivered one way from teacher to student. The use of ICT is not the ultimate goal, but the goal is to "engage students in authentic problem-solving, using the most effective and efficient tools available [1], p.180." For "technology-enabled learning" to be possible, teachers now need to rethink what it means to be a "good learning" to the learners in this age and how the use of ICT can facilitate it. It could be a good chance for teachers to start capturing students' learning environment in broader ways, not configured only in the classrooms.

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Politeness in Fuman Hyoumei Speech Act of Japanese in Informal Situation

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Abstract

The use of speech acts in formal and informal is an interesting thing to be studied. As a learner and teacher of a foreign language, of course, this thing must be understood to avoid the miss used. Especially to convey the feelings of dissatisfaction (*fuman hyoumei*), one of which is by complaining and criticizing, which influences the psychologist of speech partner. This article discusses politeness speech acts of Japanese people in conveying *fuman hyoumei* to speech partners by complaining, which is limited to informal situations. Data is taken from Japanese dramas/films. The method used is a qualitative approach. The results show several variations of politeness in Japanese in conveying dissatisfaction/fondness to the speech partner.

Keywords: *Fuman Hyoumei*, politeness strategy, Japanese conversation.

INTRODUCTION

The main purpose of learning a foreign language is to be able using the language to communicate with other people who speak the same language. The ability to communicate is a skill to deliver the idea, though, and argument orally. Alwasilah (1992) stated that learning the Japanese language is not merely learning the linguistic aspects of the language but also to learn the socio-cultural background of the target language.

Culture in the Japanese language cannot be separated from the ability to tolerance, which is known in Japanese as hairyo in which the expression is named as hairyo hyougen. It is explained in the following statement

対人的コミュニケーションにおいて、相手との　対人関係をなるべく良好に保つことに配慮して用いられる言語表現

Taijinteki komyunike-shon ni oite, aite to no taijin kankei o narubeku ryoukou ni tamotsu koto ni hairyo shite mochiirareru gengo hyougen.

'verbal acts that consist of tolerance utterances are used to maintain the relationship among the speaking partners especially on intrapersonal communication.'

Ponfei (2004) also stated that maintaining relationship among the speaking partners is understood as:

「相手に好ましい印象を与える」とは、相手を心地よい気分にさせるように，相手の心地よさの状態を保つことができるように、自分が相手に誤解されないように、自分が相手にとって喜ばしい存在であるようにと、積極的に相手に快・喜の感情をもたらすこと、などを意図するものである。

"Aite ni konomashi inshou o ataeru" to wa, aite o kokochi yoi kibun ni saseru you ni, aite no kokochi yosa no joutai o tamotsu koto ga dekiru you ni, jibun ga aite ni gokai sarenai you ni, jibun ga aite ni totte yorokobashi sonzai de aru you ni to, sekkyoku tekini aiteni kai, yorokobi no kanjo o motarasu koto, nado o ito suru mono de aru.

'giving a good impression to your speaking partner is to allow them to feel comfortable during the communication, to avoid misunderstanding, to make them feel happy and to create an impression that you are a good speaking partner.'

It can be said that Hairyo Hyougen is the key factor in speech act, as Japanese people concern on hairyo aspects (expression of tolerance).

As international students who learn the Japanese language, learning the cultural background that corresponds to the target language is a responsibility. One of the aspects that need to be learned is the *Fuman Hyounei* (FH) in which the students must be able to express dissatisfaction while maintaining tolerance.

Expression of dissatisfaction is different from the expression of gratefulness in which the speaker might give a psychological burden to their speaking partner. As a result, mastering the strategy in expressing the dissatisfaction is crucial to maintain politeness.

Textual books that are used to learn the Japanese language at the Japanese Department of Faculty of Humanities at Andalas University shows no separate section of hairyo on the conversation part. As a result, this research focus on the strategy of hairyo hyougen, which is implied in the textual books. The purpose of this study is to improve the cross-cultural communication skill of the student. However, this research only focuses on fuman hyoumei.

The use of speech acts in formal and informal is an interesting thing to be studied. As a learner and teacher of a foreign language, of course, this thing must be understood to avoid the miss used. Especially to convey the feelings of dissatisfaction (*fuman hyoumei*), one of which is by complaining and criticizing, which influences the psychologist of speech partner to informal situations.

METHODS

The main text should be written using Times New Roman, 10pt, fully justified. Italics can be used for emphasis, and bold typeset should be avoided.

Teks utama harus ditulis menggunakan Times New Roman, 10pt, sepenuhnya dibenarkan. Miring dapat digunakan untuk penekanan dan huruf tebal harus dihindari.

This research is a qualitative research by applying descriptive method. *Descriptive analysis must be guided by certain very fixed principles if he is to be objective in describing accurately any language or part of any language (Nida,1963:1).*

Descriptive analysis is conducted base on 4 principles. First, it should be based on the statement that is spoken; for this research the statements are written on the book sources. Second, the form of the statement is classified as the primary aspect. Meanwhile, the function is regarded as the secondary. Third, no language cannot be explained without pointing out other references. Fourth, language is always placed on the alteration process.

An explanation from Nida is understood as a descriptive analysis. The data should correspond to the source of the research object. It is followed by form and function analysis. In general, the principle of the language is universal; as a result, the researcher should have a reference of other languages. As language is changing, a certain limitation is also needed during the research.

The data of this research are taken from textual conversations that are found in Japanese drama. The library approach is applied in collecting the fuman hyoumei statement that is

available on those books. Later, non-statistical analysis is done to explain the statement as well as possible behavior which is caused by the statement.

RESULT AND DISCUSSION

Statement from Yamaoka, Makihara, and Ono regarding the definition of fuman hyoumei is explained as,

《不満表明》の定義を、「相手が自分にもたらした

不利益に対する否定的評価を相手に伝える発話機　能」とする

"Fuman hyoumei" no teigi wo, 'aite ga jibun ni motarashita furieki ni taisuru futeitekini hyouka wo aiteni tsutaeru hatsuwa kinou' to s uru.

"fuman hyoumei" is defined as the dissatisfaction statement, which caused the disadvantage of the speaking partner.'

From the Japanese drama titled "5ji kara 9ji made" which was used as a source of data, several speech acts have complained in an informal situation. Even though in an informal situation, when making a complaint, it appears that the speech acts used also contain the following elements of tolerance.

Data 1.

Nene 　：おかえり. (Okaeri)

Junko 　　　：ただいま. (Tadaima)

Junko 　：<u>ねえ.. 声 外まで 聞こえてるよ</u>. (Nee..koe soto made kikoeteru yo)

Mitsuru ：あっ. ごめん. (Aa. Gomen)

(Episode 1, 00:10:05 – 00:10:11)

This conversation takes place between Junko, Mitsuru (Junko's father) and Nene (his sister), while Junko is heading to his house in an apartment. Junko complained to his family's laughing voice that sounded out. Junko worried that the laughter would disturb his neighbors. Because it also complains with marked sentences: ね え .. 声 外 ま で 聞 こ え て る よ. (Nee..koe soto made kikoeteru yo hey, the sound of your laughter reached all of you know). The form of hairyo hyougen was found
ねえ (nee)and 声外まで聞こえてるよ (koe soto made kikoeru yo)

Data 2.

Junko：三嶋からの ニューヨーク土産。マシューズの チョコレート。これだ

けでね 5,000円は するね. 　(Mishima kara no Nyuuyooku miyage. Mashuuzu

no chokoreeto. Koredake de ne 5000en wa suru ne

Keiko ：ニューヨーク 行ったこともないのに <u>詳しいね</u>. (Nyuu Yooku itta

koto mo nai noni kuwashii ne)

Mitsuru ：ねえ.. (Nee..)

Junko ：うるさいな. (Urusai na..)

　　　(Episode 1, 00:10:19 – 00:10:28)

詳しいね : menggunakan bahasa melingkar untuk menyampaikan maksud sebenarnya yaotu : sok tau

use circular language to convey the true intent, which is: pretentious

This conversation took place at Junko's house with his family. Junko got a souvenir from his friend Mishima who returned from New York. Junko did have his dream to go to New York. Junko told me that chocolate like that alone costs 5,000 Yen. Then Keiko who saw Junko talked like that as if he himself had gone to New York said: ニューヨーク行ったこともなののに詳いね. (Nyuu Yooku itta koto mo nai noni kuwashii ne: Even though you have never been to New York but you know the details). Judging from Junko's reaction by answering: うるさいな. (Urusai na: nyinyir.), Then it can be seen that the action of Keiko's speech contains a satirical meaning which the writer interpreted by: Sok know. The method of conveying using indirect speech acts is the form of hairyo hyougen, enkyoku hyougen group (circular language) whose purpose is to reduce the psychological burden of the interlocutor.

CONCLUSION

From the results of this study it can be seen that, the form of the expression of complaining (fuman hyoumei) in an informal situation was found to use speech acts that contain elements of tolerance hairyo hyougen. But this research still needs to be continued to find out more about what strategies are contained in Japanese speech acts when complaining about informal situations.

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Revitalization of Kadang XII Cemetery Decoration Into Achehnese Batik[*]

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Abstract

The site of Situs Kandang XII Cemetery is a Royal burial complex of Acheh Darusalam located at Kelurahan Keraton, City of Banda Aceh, Province of Acheh Darussalam, Indonesia. There are 12 graves of Royal Sultans of Acheh Darussalam and their families in this site ruling the country approximately in 16th century AD. These graves carry burial attributes such as tombstones and obituaries richly decorated, among others with flowery patterns and the beautiful. The decoration on the grave attribute not only as of the highly valued historical evidence but also a very potential cultural heritage to be developed and revitalized to support the creative industry, particularly, batik industry in Acheh Darussalam nowadays and in the future. This article will elaborate descriptively and elaborately on the burial artifacts found at Kandang XII. This article also discusses the material discussion, including form, material, and size of the artifacts found and the types of decoration available, calligraphic writings and then related to the historicity dynamic analysis appearing in Acheh Darussalam approximately 16th century AD. Then, this will be associated with the effort of calligraphy and decoration available on the graves bearing the creative process to the creation of new decoration motifs, especially the batik motif that can support batik industry in Indonesia, mainly, in Nangroe Aceh Darussalam. The motifs are registered to the Ministry of Justice and Human Rights RI, as the product of Rights of Intellectual Property.

Keyword: artifact, decorative pattern, Islamic calligraphy, Koranic Verse, Sufism poetry, batik motif

INTRODUCTION

There many ancient burials found in the areas of Aceh Darussalam provincial territory. They are scattered to almost across Regencies and towns in the Province. The graves are the cultural heritage, for they are the archaeological evidence of a long discourse of Aceh Darussalam history from 13th century AD up to 18th AD *(well known as batu aceh).*[1] The graves are of numerous social stratification commencing from the sultan's and his families, admiral's, ulama's, Achehnese Royal family and even the graves of common people. One of the most interesting cemetery complexes to study is the one of Kandang XII belonging to the grave of the sultan ever ruling in the Kingdom of Acheh Darussalam in the past. The site of Kandang XII cemetery is located at Kelurahan Kraton District of Baiturrahman, City of Banda Acheh, on the land as wide as 214 m^2. This cemetery complex is within the public housing complex and is easy to visit for it is at the city center, and one can ride a two or a four-wheel

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vehicle on a well-paved road to reach it. If it is related to the event tsunami earthquake on 26 December 2004, thus, this gravesite could be said to survive from the incident [2].

There are 12 graves, and all of them are well decorated and the bigger ones are decorated with certain patterns. What are the decorative forms found at Kandang XII graves? What do the decorations signify? How do the decorations relate to social groups and dynamism took place in the Kingdom of Acheh Darussalam in 16th century AD. as the Sultan ruling was buried? What is the burial decoration potency in developing a creative industry, particularly, batik, in Acheh Darussalam at the moment? Such questions are the foundation to analyze and to study the Kandang XII graves.

In the beginning, these graves were frequently discussed by the scientists and discussed in academic papers [3]-[12]. This burial site is a complex at which several sultans, and rulers were ever governing the Acheh Darussalam Kingdom approximately in the 16th century ago. Unfortunately, though this cemetery belongs to the well-conserved site completed with a protecting construction, tiled floor, and metal fence surrounding it, some of the burial attributes have disappeared, and incomplete such as tombstones already disappeared, and the tombstones are not intact anymore. Moreover, some of them are damaged due to non-procedural and scientific restoration. Some parts of grave attributes are cement pasted, deteriorating, and removing the archaeological data on the graves. Just say, for example, some Arabic calligraphy textual data are cement pasted and cannot be read and taken advantage of for further study [13]. Therefore, the study on Kandang XII is necessary to be carried on for from time to time, the graves at the cemetery complex of Kandang XII is gradually damaged and cannot be taken advantage any longer. This cemetery reserves an information center about the history of Acheh Darussalam Kingdom, which is the important one in South-East Asia in the 16th -18th century AD.

DISCUSSION

The Art of Kandang Cemetery XII and Reflection of Sufi Teachings in Aceh

At the cemetery complex of Kandang XII cemetery, all graves can be said decorated, beginning from the simple one up to the bigger one, well decorated with certain decorative patterns or with beautiful Arabic calligraphy. The graves site of Kandang XII could be said that it began at the beginning of 16th century AD as it is based upon the historical data of Sultan Salahuddin Ali Mughayat Shah governing the Acheh Darussalam Kingdom running from 1530 up to 1537 AD. Then, the last year's digit found in the site is 579 AD that is on the grave of Sultan Ali Riayat Shah (grave no-6 from eastward).

Artifact in the form of Kandang XII grave attribute is the track record of art historical discourse in the Kingdom of Acheh Darussalam. The artifact keeps the art history dynamism concerning the social history in the era of Acheh Darusalam Kingdom in the 16th century AD. The graves in the Kandang XII complex are the graves of Sultans and the Royal Palace dignitaries of Acheh Darussalam. Jit is obvious the occupation of the persons buried in this complex are in the highest structure in the Royal community of Acheh Darussalam. Kingdom. Therefore, if it is associated with the decorative pattern that appeared on the grave attribute would reflect that the decorative patterns appeared are the ones liked by the royal elites of Acheh Darussalam Kingdom.

If it is related to the calligraphic clauses appearing on the graves, they already reflected the teaching of Sufism pervading among the society in 16th century AD in Acheh Darussalam. The clauses already obviously reflected how the teaching of Sufism *wahdatul wujud* (God already integrated with one's self). It is dominantly influential within the calligraphic art in Acheh Darussalam at that time [14]. On the foot tombstone of the grave 5, the Sufism poem is found meaning:

> **Existing in everything** the possible one, no god but Allah
> Allah is the Most Forgiving and most Pardoning the Kindest, no god, but Allah…
> Our Leader Muhammad, Allah praises the Most Gracious and the Most Merciful…
> **To everything** the possible No god but Allah.

Later on, the foot part of the grave 5, westward continued to northward, eastward and southward, there is found a series of another Sufism poem meaning written in *Thuluth A* style meaning:

> "**Existing in everything** the possible one, no god but Allah
> Allah is the Most Forgiving and most Pardoning the Kindest, no god, but Allah… Our Leader Muhammad, Allah praises the Most Gracious and the Most Merciful…
> **To everything** the possible No god but Allah. [15].

The similar findings are also met on the tombstone grave 7th, namely the grave of Raja Ali. There is a Sufism poem on both tombstones on the head and foot parts. The poems are beautifully written on some calligraphic in *Thuluth* style. The one found on the foot-part reads:

> "Disappear did a drop of water– from the true eyes– hardship – thus, disappear-
> Oh, beautiful Lady – what are you mourning for (very deep sadness)-
> Oh, the lady – (who) feels missing
> Oh, girl – feels missing – is a disaster-
> He forgives many people
> **Existing in everything** forgiving many people to witnesses by Himself". [15]

Then, Sufism poem on the head part might be translated:

> "Allah deadens everything– Allah defines everything-
> Rules out– all mountains–
> Enlightens Bulbul – in the dark night –
> Glow does the shine– in everyone". [15].

The Sufism poems obviously reflect the presence of wujudiyah sufism sense influential in the Acheh Darussalam Kingdom in 16th century AD. This could be seen in the use of "maujud pada segala sesuatu" and "hadir pada segala sesuatu" (see the reference) is clearly the words usually found in the books of wujudyiah Sufism teachings. The Sufism teaching is the heritage of thoughts from a number of Sufism ulamas of Acheh Darussalam Kingdom called as-Sumathraniy. The Sufism teaching is also accepted well by ruling Sultan, such as Ali Mughayat Shah and Ali Riayat Shah. [15].

Revitalization of Decoration into Batik Motif

There are 12 graves, and all of them are simply well decorated, and the bigger ones are decorated with certain patterns. [19] The graves found at Kandang XII preserve quality decorations to develop and to revitalize in order to support the creative industry activity as well as the development of batik motif in Acheh. Some decorations found on the graves at Kandang XII are very potential to develop into batik motif. Say, for instance, the decorative pattern of guava flower (*bungong glima*), young bamboo sprout (*pucok rebung*), spider-web (*sarang laba-laba*), cloud flower (bug*ong mega*), suspension lamp (*lampu gantung*), *arabesque*, and so on. On this occasion, I would explain three products of batik motif design that is the result of

revitalization and is developed from the decoration found on the graves at Kandang XII. These motifs are now attempted to acquire a patent (registration of Rights, Rights of Intellectual Property) from the Ministry of Justice and Human Rights of RI. They are as follows.

a. Batik Motif of *Basmalah Spider Web*

The batik motif of this spider web is revitalized from one of the decorative patterns found on the waist part of the tombstone found in the cemetery complex of Kandang XII. These motifs are usually inscribed on the better part of tombstones found in Nanggroe Acheh Darussalam, chiefly, appearing from the 13th century up to 17th century AD. These motifs are quite simple that is an inter-twisted curve sketch and forms a pretty motif. If we take a close look, thus, there is found and obvious patterns. This motif preserves a very deep significance, particularly concerning human life. The life is utterly complicated, like a "spider web". However, if it is given a foundation of faith, thus, all dynamism of living tasted something beautiful full of heavenly living, but it should start *in the name of Allah* (*basmalah*). Therefore, the decorative pattern of "*basmalah sarang laba-laba*" preserves the deep Sufism significance. This runs together with hat the people understood in the Kingdom of Acheh Darussalam in16th century AD, living in the Sufism atmosphere of *wahdul wujud.* This is reflected in the Sufism poems inscribed on the tombstone of grave 6 mentioned above: The world is just like a spider-web "*Dunia ini ibarat sarang burung laba-laba*".
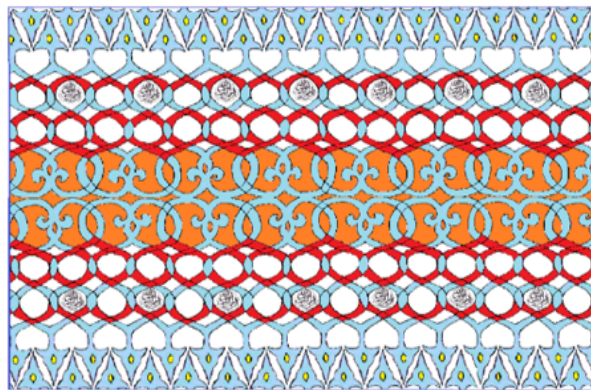
Figure 1. Motif Batik "*Basmalah* of Spiderweb"

b. Batik Motif of Big Clouds

In the repertoire of Achehnese traditional decorative variety, the term *cloud* (awan) is frequently used to name the decorative pattern such as a stalk of cloud (*awan setangke*), intermittent cloud (*awan meucanek*) , and big cloud (*awan mega*). The term *awan mega* is used to name this motif for the decorative pattern found on the grave at Kandang XII is also often found the decoration such as *awan mega.* Thus, the decoration is revitalized into batik and called cloud (mega). This decorative pattern, too, preserves a deep significance for the cloud (*awan*) is the natural object that every time faces the dynamism of living in Achehnese society. Let alone the Acheh territory situated between both costs and mountains that anytime face the alternate change of weather. If there occurs a weather change, it means that social activity is also affected by it so that the cloud is a sign telling the dynamism living of the Achehnese people.
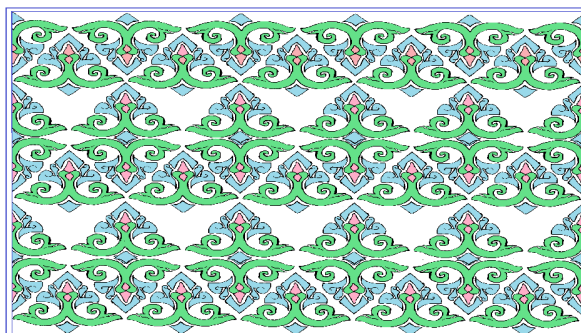
Figure 2. Batik Motif of Cloud Flower

c. Batik Motif of *Kandang Flower*

Kandang is a term in Acheh Darussalam referring to the grave, in Indonesian, it refers to a rest area in a long trip of a creature after a life in the world to go to to the life of the day-after and to go to God. Those who believe in God, kandang, is not a scaring place, but it is an honorable and a nice place. Thus, the ancient graves in Acheh Darussalam full of decoration. *Bungong Kandang* could be meant a grave flower, the flower of the grave. The name *Bungong Kandang* is intentionally given to this batik motif in order to show that in Acheh, truly, the grave is deeply honored and beautifully decorated.
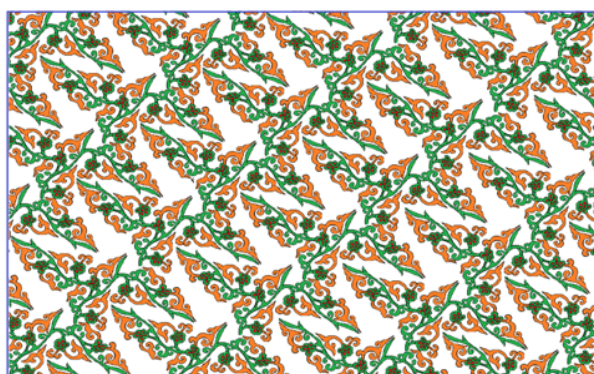
Figure 3. Motif Batik of Flying Eagle

CLOSING

The Acheh area is rich in graves, which are the cultural heritage of Acheh Darussalam Kingdom beginning from 13th century AD up to 18th century AD. Albeit a part of the graves are well maintained, some of them, at the moment, the better part of the grave artifact nowadays cannot be used for academic study anymore. The artifact is worn out, they undergo damage ether time eaten or due to natural process. Such damage is deteriorated by human wrongdoing intentionally or not. It seems, many works intending to maintain the grave, just true damage the data available on it either artistic data or textual one**.**

The grave attribute such as tombstone and the structure are the artistic artifact that could be made an inspiring source to develop creative industry in Acheh, chiefly batik industry. Both tombstones and structures preserve the decoration rich in ancient decorative patterns. Let alone the decorative patterns reflect the philosophy of life of Islamic Achehnese faithful society and highly valued. The decorations on the tombstones and structures are a never dries "well" to bail out and to dig out and then developed to revitalize into something new. Both

tombstones and the grave structure are the chief sources in the effort to revitalized the batik motifs, particularly Achehnese batik.

Both tombstones and structures left are preferably "secured". More serious attention from the government is necessary to pay on either the central government or provincial one. Then, if there is any attempt to secure and to protect them, therefore, such an activity must be subject to the scientific constraints so that it does not damage the artistic value let alone the historical data damage useful to discover the"greatness and glory" of Acheh Darussalam. History.

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The Strategy of Agent of Change in the Diffusion of Storytelling Innovation among Indonesian Youths

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Abstract

Most Indonesian youths today do not know storytelling activities. Ariyo, as a storyteller, wanted to change the condition. This research discussed how the change agent did in the process of diffusion of storytelling innovation among Indonesian youths. This research used a qualitative approach with a case study. Informants in this research were collected by the technique of snowball sampling with members of the Ayo Dongeng Indonesia community. Data collection was done in January-June 2018. The results of the research were information related to performing movements such as workshops, pop-up storytelling and storytelling festivals. The strategy of the change agent is to build trust value, build interpersonal communication, foster empathy, and positive values. Storytelling movements by agents regularly generate new enthusiasm and motivation for members to make changes. In the current era of technological sophistication, Ariyo can reappear the positive values that exist in the storytelling to erode the negative contents of technological developments.

Keywords: Strategy, Agent of Change, Diffusion Innovation, Storytelling, young Indonesian, Mochamad Ariyo Faridh Zidni.

INTRODUCTION

The agent of change is someone who seeks to influence others in a social system. Agents make changes by spreading innovation. Innovation is an idea, action or item that is considered new by someone [1]. In this context, the innovation is referred to the storytelling. It is defined as an art of a narrative skill of stories in the form of poetry or prose, which is shown or led by one person in the presence of the audience directly where the narrative can be narrated by way of narrated or sung, with or without music, pictures, or other accompaniment that may be learned orally, either through printed sources, or through a source of mechanical recordings [2].

Although storytelling is not new to the people in Indonesia, the storytelling activities today are increasingly being abandoned. Young people who do not have an influential reading culture are more familiar with gadgets than books. In addition, the role of parents is currently required to have activities that are solid enough so that they do not have free time for children just to tell stories. Parents prefer to give their children lessons and games from devices, tablets, television because it is faster and more practical. Another obstacle that often causes parents or teachers rarely tell stories is the difficulty in telling stories.

One young storyteller who became an agent in spreading the importance of storytelling to the broader community is Mochamad Ariyo Faridh Zidni. Storyteller is someone who has a special skill to tell narrative stories to listeners or recordings on film, video, or voice recorder

[3]. To make changes to the phenomenon of storytelling that has begun to fade, Ariyo starts a storytelling movement. By establishing a community called Ayo Dongeng Indonesia (AYODI) Community from 2011, it becomes one of his strategies in inviting people to be active again storytelling for parents of teachers and young people who care about children. For his persistence in transmitting the virus storytelling to a broad audience Ariyo get appreciation from *Kompas* to "figure" Daily Kompas May 2017.

Based on the description above, we need to do more in-depth research on how change agents carry out the diffusion of innovations about the importance of storytelling to young people? The agent must face the context of young people who are more familiar with technology and do not have the habit of reading. This research uses the qualitative approach with the case study method. Case studies are part of a qualitative method that seeks to deepen a particular case by involving the collection of diverse sources of information [4] — the informants selected in this study with the method of snowball sampling technique. Data collection was done from January to June 2018. They consist of the key informant, namely Aryo and some member of AYODI. The urgency of this research is to understand the strategy of change agents in empowering Indonesian youth to tell children so that they have the habit and ability to read critically.

Theoretical framework

The agent of change may be an individual or an organization that may act as an agent of change on behalf of the organization. The agent of change usually aims to influence the target group to adopt innovation [1]. According to the research by Amalia, et al., which examines the role of the change agent in empowering coastal communities in Malang, change of agent has a sense of empathy, so he/she is respected by the local community [5]. This is aligned with Rogers' theory, which states that in conveying information, agents must understand the target community and build mutual trust between them [1]. Similar to the Shibah, she shows that nurse as an agent has to understand the nature of change at the clients, how people respond to it and how to effect change for improved community health [6]. In the process of innovation diffusion, the agent of change has interpersonal communication channels, which are defined as a face-to-face exchange between two or more individuals [7].

There are seven role agents of change in disseminating innovation in social systems, as follows: 1) develops need for change; 2) establishes an information-exchange relationship; 3) diagnoses their problems; 4) creates intent to change in the client; 5) translates intent to action; 6) stabilizes adoption and prevents discontinuances; 7) achieves a terminal relationship [1]. The strategy is a way to achieve an end result, which concerns the goals and objectives of the organization [8]. The Strategy is essentially planning and management to achieve a goal and must show how its operational tactics [8], [9].

DISCUSSION

Process of innovation diffusion

The social system in this research is AYODI community. Ariyo spreads knowledge about the importance of storytelling through the AYODI community established in 2011. Background participants learn to tell stories such as teachers, office workers, students, teenagers, and much more. This community is not only for those who want storytelling but also for people willing to volunteer to spread the storytelling virus in a preferred way. Such as the design team, the documentation team, the website team (*www. ayodongengindonesia. com*). The process of innovation diffusion is as follows:
 1. **Developing a need for change.**

Change agents play a role in creating awareness about innovation to members of their social systems. The participants are students, teachers, lecturers, employees, officers, economists, and housewives, and they sharing about experiences, tricks, and tips on storytelling [8]. International Folklore Festival held in 2015 by inviting some international storytellers.

2. **Establishing an information-exchange relationship.**
   At a later stage, change agents foster closer relationships with members of the AYODI community. Every month a fairy tale of surprises is held in libraries, reading parks, and other public spaces. The above explanation shows that Ariyo oriented to members of the community. Ariyo always encourages members, so that their members are always motivated to tell stories. One of the members tells about her experience interacting with Ariyo:

   > I joined Ariyo because I found what I needed at that time. I met someone comfortable and willing to share knowledge, and he did not need to get paid. Before I met him, I attended the workshop, and what I got was just the basics. We can't ask intensely as we did to Ariyo. (Yuni, pseudonym)

   From the beginning of joining the AYODI community in 2015, Yuni still felt that storytelling was complicated. But after participating in several workshops and Ariyo's activities, she increasingly practiced and learned how to tell stories. Until now, she is one of the storytellers from the AYODI who has been trusted to replace Ariyo to fill in a fairytale event in 2017 and many other activities. Yuni's statement above shows that Ariyo is an agent who can build trust with his serious members to learn storytelling.

3. **Diagnosing their problems.**
   At this stage, the change agent analyzes the problem situations faced by AYODI community members. Usually, after the activity, there will be an evaluation from Ariyo to give criticism and suggestions. In this case, he does two-way communication so that he can establish interaction and close relationship with a listener storyteller. The most common problem is the feeling of being unable to do storytelling activities. According to Ariyo, the problem is not difficult. The frequency of doing it determines a person's ability. The more often someone does it, the more proficient it will be. That is what he said:

   > "The skill of storytelling only requires five conditions that we already have. The five states are mental, story, sound, expression, and gesture. So I always say that if someone already has these five conditions, he can certainly be a fairy tale. He can only be noted as an expert when he does it more often than other people. "

4. **Creating an intent to change in the client.**
   Change agents are tasked with finding ways to motivate and attract attention to arouse the members of the AYODI community to change or open themselves to accept innovation. His strategy is to build interpersonal communication. It is the communication between people face-to-face that allows each participant to capture the reaction of others directly, both verbally and nonverbally. He always looking for the right moment to move people to want to tell stories, such as the month of fasting in June 2018.

5. **Translating an intent to action.**

   The change agent seeks to influence the behavior of community members with the consent and based on the client's needs. One of Ariyo's ways is to convince community members that storytelling can be trained. The approach used personally done to influence members to want to realize the dreams together [8]. Ariyo is an agent who can move members of his community to volunteer when holding various events. One example is during the International Festival of Dongeng Indonesia, some members given the opportunity to do storytelling.

6. **Stabilizing adoption and prevents discontinuances.**

   Agents of change must maintain the stability of innovation acceptance by strengthening community members who have applied innovation. The message that Ariyo always tells the members of the fairy tale community is when telling the most important story on how to tell the story is as simple as possible, not to burden the storyteller. The strategy is to choose the preferred story and master the story before the performance. For example, when we will hold the event "Festival of International Dongeng Indonesia", he asks what are the constraints when telling stories without using props. He also allowed his friends who have experienced it to become a mentor for members.

   In maintaining the continuity of action, Ariyo stated that one needs to interpret the experience gained during storytelling. Aside from being a trigger for obtaining inspiration, that experience can provide a variety of lessons. As expressed by Nana:

   "The first impression during the storytelling was happy, excited, mixed up. When I got feedback from the children who listened to the story, it turned out that they were very receptive to the story that I told, yes I was really happy. It is a motivation to keep trying."

   Nana, one of the members, expressed her feelings when she first tried to tell stories. The response of the children who had touched her inspired her that she was able to do it, and she felt the passion for continuing to carry out these activities.

7. **Achieves a terminal relationship.**

   The ultimate goal of the agent's job of change is to raise awareness for change and the ability to transform himself. Members can be independent when they have found comfort in the storytelling process. A lot of new creativity emerges and attracts members of the community which to help a fairy tale world. Some members easily accept the innovation because the concept built and the way propagated by Ariyo is universal so that many adopt the innovation and decide to storytelling with methods that have been adapted from Ariyo.

Strategies in the diffusion of storytelling innovation

In realizing the desire to spread the storytelling innovation, he started the movement let's tell a story. He is doing a volunteer in place after a natural disaster in Aceh, Yogyakarta, Padang, and other cities. He is willing to sacrifice his time and thoughts to prepare all the needs for storytelling activities. He gradually invites the people closest to support the storytelling activity through the community AYODI. The movement is committed to developing inspiration, motivation, and cheerfulness, as well as develop the imagination of Indonesian children.

Change agents take a role in introducing and reassuring the social system of disseminated innovation [8]. The diffusion process creates Ariyo's strategy in generating the willingness of members of his social system to make changes. The strategy is :

1) **Building trust value**.
   One of the ways that Ariyo performed as a change agent is giving the same opportunity to every member of his community who wants to learn deeply about storytelling [10]. Even for members who have long been active, there are believed to replace him in the workshop of storytelling, such as at the International Festival Storytelling Indonesia.

2) **Building interpersonal communication**.
   Communication is needed to influence others. Ariyo builds excellent communication with every member of his community. His belief in the movements he builds and the way of storytelling that does not depend on any tool gives more value to others so that his innovation can become better known.

3) **Growing empathy and positive value**.
   It can be seen from how he provides input and criticism for members in dealing with various problems in terms of storytelling. He always instilled positive things to members and will face any problem calmly. He is very positive and always persistent with the tale disseminated.

CONCLUSION

The process of diffusion of storytelling innovation is done through seven stages presented by Everett Rogers. One of the seven steps can be seen as the most dominant and the most powerful information dissemination efforts are how agents generate the client's need to change. In terms of storytelling, agents can see the various problems that exist and always trying to solve the problem quickly. As Ariyo uses a strategy to deliver storytelling, innovation is important to build trust with the members of the community. The most important point that is often done is to build personal communication with his community. Ariyo's storytelling movements, actually cultivate a new spirit and motivation for members to make changes. Ariyo, as a change agent, has an influence and a big role in the real action of the fairy tale movement in Indonesia. A high sense of empathy can be widened from his open, positive, and can feel he's community feeling. As a change agent, Ariyo always instilled positive things in his social system. With the moves that Ariyo did to make the crowds are subjected to do the same.

ACKNOWLEDGMENTS

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The Learning Strategy for Male and Female Student Based on the Function of Brain Hemisphere

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Abstract

This paper explains the aspects of language used by male and female students based on a different function of both the left and right hemispheres of the human brain. Gender wise, this difference causes the distinctive use of language in individual expressions and verbal behavior. These differences occur linguistically and verbally during their interaction in active learning. The models of concept analysis and experiential learning are applied to the male students, whereas the models of creative thinking and group inquiry are applied to the female students. The results of this research show the male students express their knowledge at a lower percentage (37%) than the female.

Moreover, the male students show more dominant use of direct utterances at 67 percent than the female. On the other hand, the female students express non-verbal behavior at a higher percentage (74%) than the male. These differences cause the lectures to revisit some relevant learning strategies for different sex or gender.

INTRODUCTION

Learning strategies are the organized plan of activities encompassing the methods and the potentials in learning [1]. In essence, the definition of learning strategies in the most real sense includes approaches, models, processes, and specific knowledge and teaching procedures or techniques. This research applies the active learning method covering some relevant models on the function of both the brain hemispheres. This research puts the students undergoing an effective learning strategy. This process pushes them to function their brains at the optimum level.

The students are walking the path toward maturity in their studies at the university. The learning process at this age activates some neurons in the brain for acquiring knowledge and experience in specific fields. Therefore, effective learning strategies are required for maximizing brain function during the learning and teaching process. This process involves many aspects such as the lecturers, the facility, methods, etc. The lecturers play a significant role in improving the brain function of their students. It requires an effective learning strategy to achieve good results in many subjects of their respective fields.

Psycholinguistics is a multidisciplinary subject crossing the conceptual boundaries of linguistics, neuroscience, and psychology. The students study this discipline after finishing the course on general linguistics. This subject helps the students to figure out the function of the brain and the mechanism of verbal and non-verbal communication. Sastra explains the

left side of the human brain regulates the linguistic rules of language, and the right side regulates the use of language. Therefore, the use of language for communication depends on the treatment of the early development of the brain.

There is some possible treatments for some reasons. The human brain requires learning strategies in the process of studying to optimize the function of the left and right side of the brain. This process is also significant for learning purposes. The variants of learning strategies used for this purpose also depend on the sex or gender of the students since male and female human brains have slight differences in function.

Thus, the education at the university requires a proper strategy to acquire science and technology in specific fields. Psycholinguistics is one of the subjects in linguistics. This field can improve students' intelligence. The effects of psycholinguistics to the human's intelligence are the object for further research at theoretical and application scales. One of the researches for this purpose is about learning strategies.

The lateral developments of the left and right hemispheres of the human brain undergo a good improvement during adolescence if being stimulated properly [2]. The process of learning and language acquisition is one of the good stimulations to improve the brain function on the reasoning process. This cognitive capacity also shows human quality. The proper treatments for both hemispheres during the golden period (pre-puberty) are required for good developments of the human brain. After this age, the functions of these hemispheres have been localized for their specific functions.

Brown [3] states the different functions of the left and right hemispheres. The left hemisphere regulates language, the sequence of temporal perception, assumption, and analysis. The right one controls non-verbal auditory, vision-spatial, stereognosis, and synthesis. Prins explains both hemispheres show different anatomy [4]. The left hemisphere has more sensors and motoric neurons with a wider primary region.

The right hemisphere has a wider region on parietal association and prefrontal. Goldberg and Costa [5] states the left hemisphere regulates singular fixation, whereas the right one is responsible for more complex tasks, consciousness, and tone recognition in music and the human voice. The right hemisphere also regulates the codification and diffusion of information. On the other hand, the left hemisphere controls vocal codification.

Obler [6] describes the left hemisphere is more analytical, more aware of seconds and time management, and giving the sequence on mathematical rules and questions. The frontal end of the right parietal lobe regulates the feeling and perception. The rear-end is responsible for processing the visual information and renders it visible and recognizes the spatial position (space and time awareness).

The differences of the left and right hemispheres regarding anatomy, processing, and brain function [4]. The left hemisphere has more grey matters, neurons, interconnections of the areas, and bigger temporal region. These anatomical characteristics show the linear processing, direct selective awareness, the first meaning, sequential processing, more analytical, keen on detail. These features are also responsible for language/linguistics and praxis (sequence of motion).

The right hemisphere has more white matters, axons, more inter-connections of areas, bigger prefrontal regions. The codification on the right hemisphere has more variants, unconcentrated, divided awareness, parallel processing, more holistic, and typically shows more synthesis of information or data. The functional differences lie in visual and spatial function, motion coordination, and movement in unison.

Based on the differences of the left hemisphere from the right one, both male and female students share the same capacity to express themselves. However, those expressions become way different because of the difference of treatment to the brain hemisphere during the golden age (hypothetical critical age). The critical age undergoes behavior formation during

the development of the left and right hemispheres. The intelligence regulated by both regions is called intellectual and emotional quotient. More balanced intellectual and emotional capacities become the aspect of one's success story, individually and socially. This aspect includes verbal and non-verbal expressions.

Men and women express themselves differently since their brain functions in a different mechanism. There are researches of neurology on these brain differences encompassing the differences between the male and female human brain in regulating human verbal and non-verbal behavior. Of course, both male and female human brains still share most of the functions and systems.

Some differences between the male and female human brain as follows: 1) Male human brain is 11-12 percent bigger than the female one. This different size is not about the higher or, the lower intelligence, but it is about the mass required to control the bigger body and muscles. 2) The men tend to use the left hemisphere more frequently and dominantly than the women do. On the other hand, the female human has a natural tendency to use both regions in their thinking process [7].

In the process of addressing the problems, the men show the tendency to use power or muscle, whereas the women shoot the issue more creatively. 3) The women have a bigger brain region on language and linguistic capacity than the men. Therefore, women seem to be more successful in language-based career. There are some findings showing women suffered from a stroke can recuperate quicker than men. The women have a bigger brain region regulating language, so they are more capable of communicating, manipulate words, and show gestures, control the emotion, empathy, dan intonation.

Moreover, the men show the tendency to act first. They lack of capacity to figure out the silent emotion. It is one of the causal factors of the problems in communication between men and women since they interact differently. The men also have smaller groups of neurons connecting the left brain with the right one (*corpus callosum*). It is 25 percent smaller than women's. The women can maximize the function of both sides of the brain resulting in the use of words is more frequently than the men do. The women use 20.000 words on average every day, whereas the men only use 7.000 words [8].

The women have a bigger limbic system than men. Consequently, they express their emotions differently from men [8]. They also show more emotions and easily express their feeling or emotion. The women also have a higher concentration of serotonin (a chemical agent supporting the brain function of regulating the emotion). Therefore, they are capable of being more chill in responding to a physical threat, whereas the men will show more anger since they have less serotonin. The female human brain also has another chemical agent in a higher concentration, such as oxytocin. It regulates the feeling of connection between humans and other humans or goods.

Both chemical agents cause women to talk before the action, whereas the lesser concentration of these agents in the male human brain cause men to act before talking [8]. Andrew supports this notion since male children undergo slower language development than females. Thus, they act more frequently than female children [9]. The female kids show more frequency to speak.

These differences are the results of male and female different brain anatomy. Those anatomical developments are caused by sex and gender since birth. The effect of brain lateralization since the early growth to the age of puberty is also one of the causal factors. The differences in brain anatomy after the critical age (11-12 years old) cause men's brain function differently from the women's on processing the information and the effects of a social environment. This process constructs different gender traits at the age of maturity. This different anatomy also produces different behavior, perception, language, understanding, and

attitude to the men and women. These aspects include the different behaviour of male and female students in their learning process.

METHOD

The subjects of this research are the students of Sastra Indonesia Department who take the course on psycholinguistics in the fifth semester. They major in linguistics. Actually, this department has two concentrations: linguistics and literary criticism or literary studies. The data of this research are taken from the students in 2015 generation. They are 49 in numbers consisting of 9 male and 40 female students. The male students are divided into two smaller groups: one group of full male students and another group is a mix of gender male and female students. There are other 12 groups full of female students. These group categories are intended to observe the cooperation of the groups in studying.

The subjects of this research are not only undergraduate students but also graduate students from the linguistic department of the graduate program of Andalas University. They take the course on neurolinguistics. There are three classes: A, B, C, for this course. Class A has 17 students; 4 males and 13 females. Class B has 15 students; 3 males and 12 females. Class C has 11 students, only 1 male.

The active learning method is applied in these classes. The students are observed in two up to three lessons. They undergo three tests on concept proficiency, the use of clauses or sentences, and the way of communication among male and female students. The result is conceptual analysis, and experiential learning models are the relevant learning models for them. The test applied to female students shows different results: the creative thinking and group research model are the appropriate learning model for them.

RESULT AND DISCUSSION

One of the learning purposes in the National Qualification Based Curriculum of Indonesia at the universities is about improving the soft skills of the students. The active learning method is one of the models to improve the students' soft skills. This method focusses on the mental process in accumulating knowledge and improving attitude and behavior [10]. Therefore, this learning model requires a good studying environment.

The application of active learning model can help the students to acquire the life skills, meaning, the students not only develop their cognitive capacity but also improve their confidence, independence, courage, responsibility, leadership, and care about the environment, both the physical aspects and the occurring events. Bruner and Slavin [12] state the students have to be proficient in concepts and fully committed to the good principles. They have to be facilitated and motivated to discover, both individually and collectively. They have to involve in completing the tasks to improve their cognition.

The active learning model is based on constructivism. The students actively study and are constructed in social contexts. They acquire social understanding during interaction with the environment. The constructivist approach focuses on studying for addressing the problems so the students accumulate knowledge from the information. This approach also states the students have to engage the learning activities in their groups. Thus, the groups acquire knowledge together and become proficient in the subjects. This process of active learning also improves the life skills of the students.

The life skills are the result of previous treatment at an early age. However, the effects of the environment are also significant to test one's life skills in a domestic and outside environment. These four models of active learning were applied to the students of psycholinguistics and neurolinguistics at FIB Unand. The male students undergo the test of conceptual analysis and experiential learning model three times. The result shows an

improvement in learning materials mastery. The instrument of testing is students' knowledge of verbal expressions on the topic, the utterances used directly and indirectly during group discussions, and verbal or non-verbal expressions in presenting the materials.

During 6 classes, both subject categories, the undergraduate students taking the course on psycholinguistics and the graduate students taking the course on neurolinguistics show the results as follow: 63 % of male students express the knowledge, whereas only 37% of female students express their knowledge; 67 % of male students use direct utterances, only 33% female students use direct utterances; 26% of the males use non verbal expressions such as gestures, expressions, intonations. The females show the higher score of 74%. Check out the following diagram:
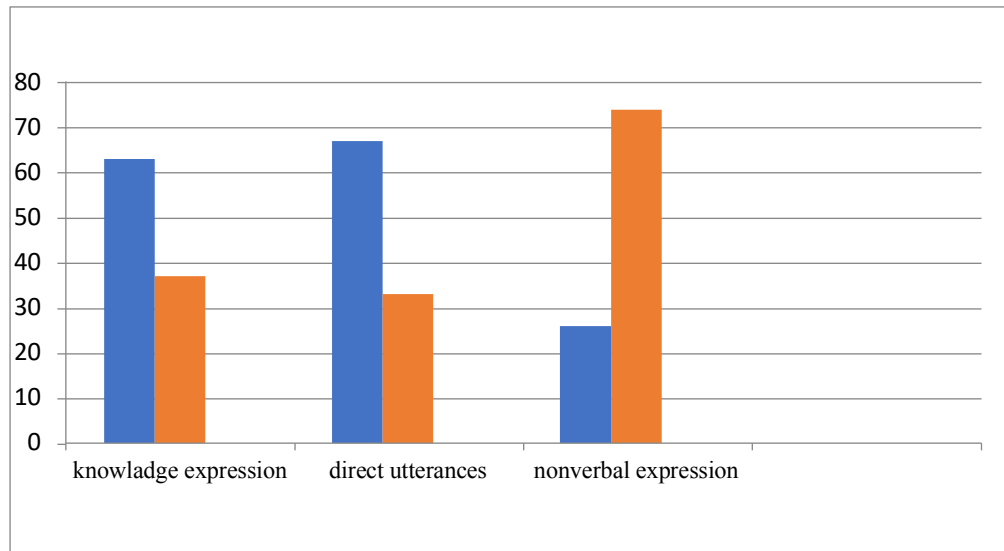
Blue: Male students
Brown: Female students

Fig. 1. Result of Verbal and Non Verbal Competence of Students

The observation on both male and female students in two up to three classes undergoing the test of conceptual mastery, the use of utterances, and the way of communication show the following results: the relevant models for male students are conceptual analysis models and experiential learning model. On the other hand, the relevant learning models for female students are creative thinking and group study.

The test of using conceptual mastery, the use of utterances, and the way of communication show the male students have a better proficiency on concepts than the female. The males tend to use direct utterances, whereas the females are inclined to use indirect ones. During the communication, the male students show non-verbal behavior less than the females. These differences show the gender-based students' traits in understanding the concepts, the use of language, and the way of communication.

The results of this research prove male and female students should undergo different treatments in the learning and teaching process. Those different processes include the varieties of learning methods since male and female students show different learning responses based on their gender or sex. In short, applying the gender-based learning models through active learning will meet the requirement of different treatment for the best results of studying because male and female students are different.

CONCLUSION

The results of this research show the models of conceptual analysis and experiential learning are more appropriate for male students. Moreover, the models of creative thinking and group study are more relevant for female students. These results meet the different functions of the male and female human brains. Thus, gender or sex becomes one of the factors in learning models. The lecturers should be aware of these differences in the class.

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Endangered Language In Padangpariaman – West Sumatera

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Abstract

This research tries to explain the lexicons, which are categorized as severely endangered language. The lexicons that are analyzed in this research relate to agricultural tools and processes in Kabupaten Padangpariaman. The data were collected by interview. The result shows there are 7 lexicons which categorized as seriously endangered. These lexicons are familiar by older people (50 years old and more). The words include: *gatia, lasuang jungkek, tuai, pasangan, singka* and *salayan* and *juek-juek*, and only one lexicon that is part of the agricultural process that is *manggatia*.

Keywords: Endangered, Lexicon, Agriculture, Padangpariaman.

INTRODUCTION

4.0 era introduces digitalization that forces people to develop a system in which both services and data are kept in a place that can be accessed by everyone and everywhere. During the past years, data were collected as a form of pages of documents. Today, data are saved in the form of one organized digital file that can be accessed by people who have an interest in them. The simplification from pages to files does not only spare the funding, space, and time. In fact, 4.0 proposes easiness to facilitate people as users in accessing the services. However, this attempt also forces us to provide the data in the form of a digital file.

Simplification in data saving is not only applicable to public services, but also in the academic institutions. The entire organization and institutions are forced to keep the data as a form of digital files, which can be shared through the internet. This approach is made in understanding that it will be challenging to count the number of research when people have no access to them. Digitalization is not only limited in research articles but also the entire data that are used during the research. How data were collected is among the question evokes during the research presentation. Further questions may follow, such as may ask, did the data been digitalized or not? Are the entire data being used during this research? And where the reminder data are kept if they are not used for the research, and whether the data can be freely accessed or not? These questions may be difficult to answer if the data have not been kept as digital forms. As a consequence, all types of researches should be saved digitally so they can be accessed by people who need the data for their research.

The importance of digitalization should be followed by the importance of preserving vulnerable culture in which it relates to tradition, history, and language. Those aspects should be maintained as they are, preserving them is part of defending our self-conception as part of cultured society.

This research analyzes the language aspect within a culture as part of the revitalization, the language part that is chosen for this research is the agricultural lexicon. A lexicon is a unit of language which consists of the meaning and the use of the word [3]. In this research, the entire agricultural lexicons are collected through interviews with the local farmers who are familiar

with the words. The lexicons are then analyzed and reconfirmed trough interviews to classify the lexicon and determine those that are categorized as a seriously endangered language. The main characteristic of this category is the limitation of lexicon users who are mostly over 50 years old. The younger generations no longer use the lexicon, although they are still familiar with the words and the meaning of the lexicons. As a result, the formulation of the research problem for this article concerns the form of agricultural lexicons, which are categorized as a seriously endangered language, as found in Kabupaten Padangpariaman. Hence, the digitalization of linguistic data is very important so that people can access and use the data for academic purposes.

METHODS

Language trough level of extinction is categorized into five different levels; they are potentially endangered language, endangered language, seriously endangered language, moribund language, and extinct language [7]. Seriously endangered language is classified as a medium language extinction, in which the user of the lexicons are 50 years old or older. Other generations still understand the lexicon itself, but they no longer use them in daily life for several reasons.

The interview is done in determining the level of extinction on the lexicon. Interviewees are local people who have competency in agriculture. The older generation is interviewed at the beginning to record the term words for agricultural sequences. The characteristics of the speakers include, (1) Work as a farmer for at least five years, (2) older than 70 years old, (3) local people, and (4) never leave the village for more than five years.

This generation has a more complete record on agriculture lexicons. Those lexicons are collected and verified to the younger generations and then categorized into their endangered category. Seriously endangered language lexicon users are mostly people who are older than 50 years old. The verification was done to interviewees who are between 50 years old and 69 years old who work as a farmer for at least five years, born and grow in Padang Pariaman and considered himself as local people, and he/ she should not have left the village for more than 5 years. There is an indication that the 50s generation is using not all lexicons. The exact data are then verified to the younger generation between 30 to 50 years old to determined those that are only spoken by generation in their 50. The interview method allows the classification of data and separates them from their extinction categories, which is based on theory.

The locations of this research are 4 agricultural villages in Kabupaten Padangpariaman. The locations were selected for the following criteria: the agricultural area on each location must be sufficient, so collecting the data is much easier. Those selected locations are Sicincin, Ketaping, Sungai Sirah, and Kayu tanam.

RESULT AND DISCUSSION

Through interviews with the interviewees, it is found that the lexicons that are still in used by people who are 50 years old and older that are categorized as seriously endangered language include: Gatia, Lasuang jungkek, Tuai, Pasangan, Singka, Salayan, Juek-juek, manggatia.

Data that are collected from a group of people who are 50 or older consist of 7 lexicons. *Gatia* and *tuai* are lexicons that share the same meaning which is agricultural tools to reap the rice or known as a*ni-ani. Gatia* and *tuai* as agricultural tools correspond to *maulu tahun* (a ritual to gathered 7 stems of rice plants to be used as seeding for the next season). Ritual *maulu tahun* can only be done trough *manggatia* process, which has no longer be done. As a consequence, *gatia* is not used anymore. Dissipation on *maulu tahun* ritual caused the vanishing of *salayan* lexicon as the first place to collect the rice. *Salayan* is described as an

agricultural tool which is usually placed over fireplace in the kitchen. Since the modern house has a modern kitchen with kerosene and gas stove, salayan is no longer used. The modern stove does not produce fume like fireplace, so *salayan* that has the function to keep ingredients that needs fumigation is no longer in need.

Another lexicon *lasuang jungkek* is also an agricultural tool to grind the rice, as explained previously. This lexicon is also disappeared since the tool has been replaced by a rice grinding machine. In addition, the introduction of tractor also caused the disappearance of *pasangan* and *singka*. These lexicons are becoming unfamiliar with the younger generations because they never see the tools neither listen to the words from their elders. In addition, *juek-juek* lexicon, which is also classified as seriously endangered language. *juek-juek* is a rope applied on the rice field and another agricultural field to drive out birds.

In category seriously endangered, *manggatia* lexicon can still be found. However, the process of *manggatia* has been abandoned because farmers do not collect the rice stems from *ani-ani* anymore. Nowadays, the farmer collects the stems by using sickle and machine to replace *ani-ani.*

Indonesia is known for its agricultural activities that produce various harvested plants. The saying "*hamparan sawah dan ladang* (the overlay of rice field and greenery)*", "padi menguning (*yellowing rice)" are very familiar. It proofs that agriculture is part of our daily life from Sabang to Merauke, as we still consume rice as our basic food source. Each region has its uniqueness that is determined by the geographical location and agrarian condition.

Variation in needs and conditions brings out differentiation in local wisdom. As it is said *"cangkua urang jawa jo urang awak balain"* (our hoe and Javanese hoe is different). The line indicates that needs and soil structure on a location may inspire people to develop a different kind of tools. It also identifies that the lexicons in each region are different from one another depending on the local people's needs. In the region where rain is scarce, people are applying unirrigated rice or rice variety that stands dry weather. To cultivate this plant, the farmer will need a different tool from what we usually know on the irrigated rice field. Differentiation in processes and tools is adjusted to the community's needs. It then leads to local wisdom, which is varied among regions.

Although this research can only gather 7 agricultural tool lexicons and 1 lexicon for the process from Padangpariaman. It doesn't mean that we don't have to worry about the possibility of language extinction. Limitation on the finding lexicons that are categorized as seriously endangered language may come from the selection of interviewees and locations as this research choose farmer from a major agricultural area in the region. As the rice fields are still sufficient and the people are mostly worked as farmers. In consequence, the process of language extinction may not run rapidly. Although most of the tools and equipment are replaced by machines, the lexicons are still used. The tools are no longer available, the lexicon are used as "*kalau kami dulu* **mairiak jo kaki**, *tapi yo ndak ado pulo kaki ko sakik-sakik mode urang kini*" (in the past, people *mairiak* with feet, but never did we suffer from extream tired on foot just like nowadays generation). This utterance may classify as local wisdom. Why does elder generation never experience extreme tiredness after they work on the field? Do they use their feet more active? Does it include another task? Does it also relate to the type of food and environment? It is assumed that the older generation as more fit than current generations. These topics can be used for a further research projects.

As mentions before, the interviewees on this research are local farmers, who do not leave the village for more than five years. It is generally understood that these people are familiar with the lexicons. Different results may occur if the questions toward the lexicons are asked to young generations who live in the capital city. The number of data that implied a possibility of extinction is growing as the result of limited knowledge toward the agricultural process. Those

who are unfamiliar with the lexicons have no experience in seeing the agricultural process in the rice field.

CONCLUSION

Since the level of endangered language is dynamic depends on the interviewees, we still have to maintain the local language to avoid possible extinction. Language extinction will be followed by the endanger in local wisdom, tradition, and cultural heritage as happed in some Indonesia regions such as Papua and Maluku. Other nations such as Cornish in England and Siche in New Caledonia also experience the same thing. However, both languages can be revitalized, and it is possible to see them being used again [10]. Some efforts that are done by both nation should inspire Indonesia to do the same in saving the nation endangered languages to maintain the culture and avoid language extinction. We expect that Indonesia can revitalize and revive the endangered language and.

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The Discourse Tactics of the Service Companies to Local Outsourcing Workers in West Sumatra Indonesia

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Abstract

This article reveals the discourse tactics of the service companies to local outsourcing workers in West Sumatra Indonesia. The companies and contract letters to be observed are purposely selected based upon a number of academic reasons. The theory used in this article is postdiscourse which is focused on the discourse forensic analysis on the textual tactics, orientation, total authority, and imbalanced power relation in those contracts. The analyses expose that the service companies do various tactical and strategic discourse engineering in eliminating the rights and the opportunities of the local outsourcing workers to gain their rights, obstructing their voice, and weakening their positions.

Keywords: Outsourcing workers, contract letters, service company, West Sumatra, Indonesia

INTRODUCTION

The highest juridical authority that controls the aspects of job agreements in Indonesia is The Acts No. 13, 2003 on Manpower. In chapter IX, section 59, it is stated that a job agreement occurs when the employer and the labour have an agreement on job descriptions. There are two categories of agreement according to that acts as follow: a) temporary job agreement for outsourcing workers and (b) permanent workers or the workers hired for indefinite time. This writing is focussed on contract letters for outsourcing workers at the service companies in West Sumatra [1]. It's indicated that one of the social problems in West Sumatra is the condition of outsourcing workers in numerous service companies. They are exploited without winning their rights appropriately.

Contract letter is as one of the ways to exploit the workers [2]. The companies manipulate the discourse as a form of tactic in the contract letters which systematically weaken the bargaining position of the workers and reduce their rights [2], [3]. The tactics of discourse used by the companies are developed for unilateral interests of gaining maximum profits through cutting the production cost from the outsourcing workers' wages. This research is focused on revealing the tactics and the strategy behind the process of discourse engineering of various textual forms and meaning of the contract letters. These aspects are the essential points of designing the possible solutions for the social problems of outsourcing workers.

THEORY AND METHOD

The conceptual and theoretical root of tactics and strategy are based on the art of war. Tactic is the use of armed forces in the engagement, whereas strategy is the use of engagements for the object [4]. The object of war itself for example is not winning the war, but tends to be more political like the use of victorious war in strengthening the roles of the country in the world and the holistic defense system of that country [4].

Some experts developed their insights on strategy and tactics based on Clautzewitsian point of view that tactics are the planning and conducting the ways of winning the war and something, whereas the strategy is focused on how to use the engagement to support the political objective or strategic objective [5]-[9]. In short, the basic concept of strategy and tactics can be developed for discourse analysis which demands some adaptations but does not change the conceptual nature of strategy and tactics themselves.

Post-discourse theory and method [10] is used to support this research to provide various forensic and strategic discourse analyses on deep meaning effects on workers' mind and its discourse engineering process on social practices, behavior, ideology, etc. This effect does affect the architecture of reality faced by the workers that trap them in the labyrinth of uncertainty, weak bargaining position, and therefore shape them to be the instrument of production without equal rights. The possible solutions of this problem are designed based on the transfiguration of forensic and strategic analysis in order to provide further balanced problem solving [10]. One of the concepts of post-discourse methods is the discourse tactics as the ways of designing and engineering the discourse and its effects in achieving certain aims (culminated ends) and strategic actions as well [10]. The nature and the operation of discourse tactics are meant to support the producer's strategy for the continuing advantages (non culminated ends).

RESULTS AND DISCUSSION

The Discourse Tactics of Contract Letters
The contract letters of local outsourcing worker still have serious problems related to the Acts number 13 of 2003 and The Book of Civil Law Acts in Indonesia. Some phrases and words or the fragments of discourses were taken from several chapters or verses in some contract letters from service companies in West Sumatera are the examples that could abuse the local outsourcing workers right [3]. Forensic analysis of postdiscourse [10] is used in the fragments of contracts below.

In one of the contract letters at X company in chapter 3 verse 9 stated that "the local outsourcing workers agree to be terminated the contract without any requirement and any claim to the first party (the employer) if they do not accomplish the target or employment requirements set". Even it has been agreed by both parties, it clearly shows that the worker is in weak side. Local outsourcing workers are required to make statement letter on stamped which states that the workers agree not to get married during the contract with the job provider [X company, Chapter 7, verse 2, Certain Time Employment Agreement].

Chapter 14 in certain time employment agreement between Y company and local outsourcing workers also stated: "... at the end of the contract the company has no obligation to pay any compensation, benefits or any other names with the same purpose." It is also stated in the same verse and chapter of Y company that contract workers" ... consciously will not demand any compensation, benefits or any other names in the same purpose." Those utterances obviously abuse the workers' rights.

In chapter 7 verse 4 of the Certain Time Employment Agreement between Z company and local outsourcing workers stated "The worker who cannot accomplish a minimum target of work which has been settled within three consecutive months, are automatically considered to have resigned, even without a formal resignation letter." Without no conditions or prerequisites that stated why the workers do not accomplish a minimum target is not fair enough when the reason is natural disasters such as earthquakes. This chapter should be placed in a specific context.

The previous utterances show the weaknesses of contract workers' stance. The previous fragments are engineered to escalate the negative meaning effects on the behavior and

understanding of the employee. The tactics are designed based on the economic intention of maximizing the efficiency and cost effectiveness, therefore, the employer consider the compensation for the employee as mere another burden of production cost. These utterances describe the tactical intentions of gaining total control and compensation distortion even in the possible dispute between the employers and the employees. In other words, these discourse fragments are also engineered to distort the reality in which the employee must pay the compensation for the company, not the employers pay them.

Furthermore, the previous contract fragments are as if engineered through the use of words that reflect the meaning of responsibility, but they are manipulated to be imbalanced since there are no equal statements concerned with the explicit responsibility of giving the rights of the workers if the job suspension occurs. These tactical discourses trap the employees in difficult reality in which the opportunities to gain the rights have been taken over and controlled by the company even before the dispute happens. The employers' preemptive tactics of winning the possible dispute and the strategy of exploiting the possible workers' problems and the reality have obvious orientation as the breach of the law of manpower in Indonesia.

Chapter 1338 verse 1 of The Book of Civil Law Acts in Indonesia confirms that the legal contract among the parties is consider as an Act for the parties itself. The contract has a power to bind the parties who involve in the contract. By the contract the law relation is made up which indicates the right and the duty of the parties who are involved in the contract. In other words, the parties are bound to obey the contract. In this case, the contract has a similar function as Acts, but it only binds the parties who made the contract itself. In law, contract can be forced to be worked by the court. The law gives a punishment to the parties who break the contract or break the promise.

According to Chapter 1338 of The Book of Civil Law Acts that the contract is working if it had been made based on consensus principles (by means that the contract must be made by the agreement among the parties). These principles are parallel to the principles of agreement which has been applied in several countries in South East Asia. In the Philippine Bill of 1987, the right of outsourcing worker is warranted, such as the right to set their own organization or to do the collective bargaining, the right to do the legal demonstration, and the right to get involved in making decision which concerned to the workers [11].

It is not only lead to psychological disadvantage for the worker, but also of the inequity between the rights and duty. Among others, it can be seen in the items of discourse about when do the workers would get a permanent status, when do the worker should not extend the contract, and when do the workers should get compensation. All of the points at contract letters are not explained systematically, clearly, and assertively. The company regulation should have a plain parameter, and may not vary at the company's will.

Even though most of the content of service companies' contract in West Sumatra is not contradicted to the law, public order and decency, but there is no local outsourcing workers who been included to make the contents of the contract. It has impact to equal points toward the contents of the contract. According to Minister of Manpower Regulation Number Per-02/Men/1993 on Certain Time Employment Agreements that the employment agreement for a specified time only be held for a specific job based on the nature, type, or activities which be completed within a certain time. For example, the estimated job which can be complete in not too long time and maximum of three years.

In the hierarchy of the production process, the labor is the perpetrator of the bottom process. However, their role is significant to the survival of a business. Unfortunately, the fate of the workers have not received a serious attention. Various injustices lead lack of prosperity because no social warranty and future uncertainty. Subcontract at the local level such as in service companies in West Sumatra have not received adequate attention even by the Labor Law that had legalized by The House of Representative of Indonesia (DPR RI) in 2003.

CONCLUSION

As the logical consequences, the discourses of employment agreement (contract letter) are often been made based on a written agreement that been "forced". The worker do not have a strong bargaining position to argue since there is no legitimate rights and duty, that is a valid and assertive contract letter. Based on the discourse analysis, it also can be said that the there is no standard regulation about the existence and the evaluation of contract letter. Moreover, this condition is often used as a strategy to create a dependency on the certain principle which motivated by the economic principles, that is to reduce the production costs maximize the profits. If refer to the Labor Law on 2003 and The Book of Civil Law Acts in Indonesia, the discourse of contract letter is still far from expectations. One of the interesting facts that found in the field is the local outsourcing worker at service companies and (agri)-industrial as well in West Sumatra have a strong bind to the company, although they have been "exploited", no demonstrations, protests, or any other lawsuit against the company. The research findings indicates that there is a social ties which bind the company and the workers, such as kinship, colleagues and friendship which make the exploitation can be accepted in apathy.

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The Event of Arab Islamic American Summit and Trump's Political Discourse

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Abstract

This study is aimed to describe the communicative act on Donald Trump's speech in Arab Islamic American Summit. The presence of speech act on Trump's representative utterance about "Terrorism, Radicalism, and Extremism" and the effect of his utterance to the public that can see through the Media's respond to their news article be the crucial issues on understanding Trump's communicative act. Trump's inconsistencies in strategies, statements, attitudes, and also lexical choices indicate the presence of information quality's issue on his speech as a politician who is always identically with some intentions. Generally, this study is a qualitative descriptive-explorative research where descriptive and explorative in this case are intended to describe and explain the situation based on collected data and facts, which then analyzed and arranged systematically to get conclusions in detail to be a hypothesis. In this research, the research data was taken from Trump's speech in Arab Islamic American Summit and some news articles that are related to the speech. In analyzing the data, the author uses critical pragmatic approaches, speech acts, and framing text as tools on analyzing the forms of speech acts, responses, the context of utterances, and the presence of social meaning in language discourse. The results of the analysis show that the forms of speech, responses, actions, and lexical choices that are displayed in Trump's statement about the concept of terrorism, radicalism, and extremism have a positive tendency to the presence of America's Imperialism conspiracy behind it.

Keywords: Speech act, illocutionary force, information quality, political discourse, anti-Islamic ideology.

INTRODUCTION

As a tool of communication, language tends to be used for various functions either as an expression, self-defense, power representation, representation of ideology, representation of interests, or as a tool to control or influence other people. Language expression is believed not only contained information, but also further functioned for certain actions and purposes. In telling an idea, people not only produce a verbal speech that contains grammatical structures and words but also further acts through the linguistic activities, precisely behind the structures and grammatical words that are used, which we knew as speech acts [1].

Since the beginning of its emergence, the study of speech acts has become an interesting thing to study. One of the most recent developments in this study that attracted much attention was the presence of critical pragmatics. Critical pragmatic is an approach that correlates pragmatic science to critical discourse analysis. In this approach, a researcher is required to be able to see and parse the context of a speech further, deeper, and critically. From a critical pragmatic point of view, a speech with some strategies and lexical choices is aimed at achieving certain purpose and intention where the features of language in this case often are used as a tool on identifying the intention and purpose of utterances. The presence of a critical approach

to pragmatic study is important because sometimes to study or handle discourses in certain speeches, pragmatic alone is not enough. The interpretation and analysis in exploring meaning are judged to be more comprehensive by the presence of a critical pragmatic where the phenomena are counted not completely free from various motives and contexts such as the context of the situation, historical, power relations, ideological reflection, and so forth.

The emergence of critical pragmatics is fairly new to the study of linguistics in Indonesia, so talking about the developments and applications on this model and approach in various studies on pragmatic areas may still be less than optimal, either in the quantity of research or the quality of research. This research then was taken to fill the gaps in the lack of speech acts research within the critical pragmatic framework. In this study, we are discussed the importance of a critical approach on conducting and assisting the analysis in pragmatic research, speech act, especially on understanding the meaning and communicative intention of a politician's speech and a speech event comprehensively. This research will present a speech act analysis of Donald Trump with his speech-related "Terrorism, Radicalism and Extremism" on Arab Islamic American Summit as data. As we know, speaking of the language of a politician is always identified with some intention, hidden goals, and ideology. A language on this case is often used and collected in such a way by a politician to achieve a particular intention whether it is intended to invite or influence other people, looking for empathy and sympathy, and so on where the words are often used to manipulate a person or group of people. Further, an utterance from a political point of view is said to be an effective utterance if only through his utterance, a speaker succeeds in influencing his partner either on changing his partner's point of view on something or on provoking his partner on doing something. In this case, language is further used and devoted to building a particular political ideology by influencing people's behavior. Through a speech, a speaker not only describes the form or the meaning of verbal speech alone but also carries a particular social action that he wants to achieve through his utterances, which are further referred to speech acts.

Related to this, the author then tries to analyze, find, and parse how the representation of speech acts and responses arising through certain strategies, lexical markers, and certain patterns further carry some function and indicating the particular purpose and intention behind it. The related issue that is not only hatred against Muslims but even further also the presence of American imperialism political conspiracy against Islam, especially Middle East, by positioning Islam and their people as the target of hatred from all parties was raised. The current study focuses on the issue of how a language is manipulated in such a way to be a tool for achieving communicative acts of some political interests.

METHODS

In this study, the author uses a pragmatic critical survey [2], [3] as a tool of research data analysis, especially on analyzing the forms of speech acts, responses, the context of the ongoing speech, and also the social meaning of the presence of a language discourse. The research was developed from the obtained data to draw a generalization and conclusion. The author used a representative speech act study [4], [5], on analyzing the communicative strategies that are used by Trump in his speech. Text framing and pragmatic studies [6], [7] on analyzing the news article that is also used to figure out the representation of the public's voice on seeing Trump speech as what and also as a justification on getting and understanding the communicative meaning of Trump's utterances.

In general, this research is qualitative research with an intrinsic case study approach that emphasizes specific individuals or events to be the focus of the research [8]. The research method used in this research is a combination of descriptive and explorative methods. Descriptive is aimed to describe the situation based on collected data and facts, which then

arranged systematically to further analysis to get conclusions in detail, full of meaning and depth. The explorative is aimed to find out more deeply about a phenomenon or a case before assembled into a hypothesis.

RESULT AND DISCUSSION

In Trump's speech at the Arab Islamic American Summit, when talking about terrorism, radicalism, and extremism, he tends to show the claim's form and the existence of inconsistency dominantly. In defining terrorism, radicalism, and extremism in his speech, Trump tends to use the tone of judgment, such as claiming, judging, and labeling. Terrorism, radicalism, and extremism are defined as violence, crime, ugliness, contradicting humanity, and any religion, but at the same time also relating it to the Middle East, Iran, and Islam in his speech. It can be seen as shown in the following table.

Table 1. Realization of Representative utterances about the Concept of "Terrorism, Radicalism. and Extremism" on Donald Trump's Speech at Arab Islamic American Summit

No.	Type of Utterance	Act	Frequency
1.	Claiming	Claiming or evaluating terrorism, radicalism, and extremism as perpetrators of violence, crime, killer, and associated with Islam	2
		Claiming or evaluating terrorism, radicalism, and extremism as an Iranian ally	2
		Claiming or evaluating terrorism, radicalism, and extremism as the destructor of future generations and part of Middle Eastern	3
		Claiming or evaluating terrorism, radicalism, and extremism as a barbaric criminal whose bring the name of religion	3
		Claiming or evaluating terrorism, radicalism, and extremism as crime, bloodshed, and violence that bring destruction, suffering, death, and despair	2
		Total Frequency of Claiming	12
2.	Announcing	Telling that terrorism, radicalism, and extremism are broadly seen in Iran	1
		Telling terrorism, radicalism, and extremism as a threat to the regional security of the Middle East that must be eradicated	2
		Total Frequency of Announcing	3
3.	Speculation	Identifying and linking terrorism, radicalism, and extremism with the Middle East	3
		Linking terrorism, radicalism, and extremism as a crime with the various destructions of life such as violence and murder that opposed by all parties, especially God	2
		Total Frequency of Speculation	5
4.	Stating	Stating terrorism, radicalism, and extremism as threats, vandals, rigid thoughts, the destructor of future generations hopes, and also enemies which is contrary to America in both vision and action	3
		Stating the Gulf Security Cooperation Council as an ally to terrorism and Hezbollah as a terrorist organization	1
		Stating the Iranian government as an ally to terrorism, radicalism, and extremism	1
		Total Frequency of Stating	5

5.	Suggesting	Characterize extremism and terrorism as a threat of fear, violence, and destructor for bright future generations which is needed to be eradicated	1
		Total Frequency of Suggesting	1

Terrorism, Radicalism, Extremism, and Islam

From the analysis, it can be seen how Trump talking about terrorism, radicalism, and extremism is tended to associate it with the Middle East predominantly, whether it is conveyed in the form of declaring, claiming, suggesting, speculation, or announcing. The percentage of it can be seen as shown in the following diagram.

Percentage of the Concept of Terrorism, Radicalism, and Extremism on Donald Trump's Utterances at Arab Islamic American Summit

- 42% ■ Identifying Terrorism, Radicalism, and Extremism with crime in general
- 58% ■ Identifying Terrorism, Radicalism and Extremism with Islam (the Middle East in general and Iran)
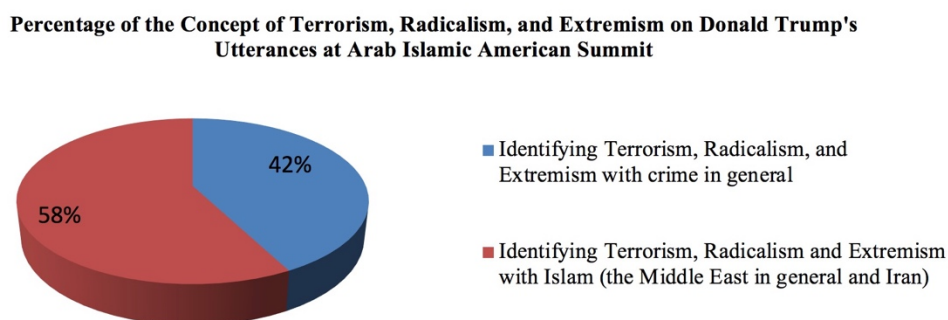
Fig 1. The percentage of Donald Trump's Representative Utterance on the Concept of "Terrorism, Radicalism and Extremism" at the American Islamic Summit

From the diagram above, we can see when talking about terrorism, radicalism, and extremism, Trump tends to associate it with the Middle East predominantly, whether it is delivered in the form of stating, claiming, suggesting, speculation, or announcing. It can be seen in some following examples of Trump representative utterances,

(4) *"…beginning of peace in the Middle East and maybe even all over the world. But this future can only be achieved by defeating terrorism and the ideology that drives it."* (Speculating)

(5) *"...They have borne the brunt of the killings and the worst of the destruction in this wave of fanatical violence. Some estimates hauled that more than 95 percent of the victims of terrorism are themselves Muslim."* (Claiming)

(18) *"I also applaud the Gulf Cooperation Council for blocking funders from using their countries as a financial base for terror, and for designating Hezbollah as a terrorist organization which they certainly are last year."* (Stating)

(19) *"That means honestly confronting the crisis of Islamic extremism and the Islamists and Islamic terror of all kinds we must stop what they are doing to inspire. Because they do nothing to inspire but kill..."* (Claiming)

(22) *"From Lebanon to Iraq to Yemen, Iran funds, arms, and trains terrorists, militias, and other extremist groups that spread destruction and chaos across the region. For decades Iran has fueled the fires of sectarian conflict and terror. It is a government that speaks openly of mass murder, vowing the destruction of Israel, death to America, and ruin for many leaders and nations in this very room."* (Claiming)

(23) *"Among Iran's most tragic and destabilizing interventions you've seen it, in Syria…"* (Announcing)

(24) *"…Iran has a rich history and culture, but the people of Iran have endured hardship and despair to their Leaders reckless pursuit of conflict and terror…"* (Claiming)

In the utterances above, we can see how Islam especially the Middle East and Iran, always appears in Trump's utterances. When talking about terrorism, radicalism, and extremism, Islam, Middle East, and Iran are always potrayed as violence, kill, destruction, and so on.

Trump's Speech, Public's Responses, and Arab Islamic American Summit

Speaking of speech act, It is not only focused on the illocutionary act of an utterance. It is also important to consider the perlocutionary effect of an utterance, especially on getting the meaning. The current research is highlighted not only Trump's speech, but also all responses to Trump's statement, ideas, and perspective on terrorism, radicalism, and extremism as the perlocutionary effect of Trump's utterances. In this case, the perlocutionary can be inferred from some news articles that coverage by some media with popular on Google to show how the public response toward the Trump statement. From seven news articles, we found that most of the article shows a suspicion of the involvement of American conspiracy in Trump's speech at the Arab Islamic American Summit. It can be seen as shown on the following table.

Table 2. The Group of Public's Responses Related Donald Trump's Speech at the Arab Islamic American Summit

No.	Framing	Displayed Frame	Frequency
1.	Framed Trump's speech on terrorism, radicalism, and extremism at the Arab Islamic American Summit as an awkwardness, an irony, a political conspiracy, and a tool for achieving the certain intention	As a tool on creating hostility among Muslims	3 times emphasized in articles on three media (*Era Muslim, MintPress News, and VOA*)
		As a political provocation for Muslims and the Middle East	3 times emphasized in articles on three media (*Era Muslim, MintPress News, and VOA*)
		As a tool to get a Muslim's heart and to soften the anti-Muslim stigma in Trump for a particular political intention	3 times emphasized in articles on three media (*Al Jazeera, CNN, and USA Today*)
2.	Framed Trump's speech as a representation of the US view and as a tool to unify the readiness of Islamic state leaders to take more responsibilities and greater role in fighting terrorism in their territories	As a representation of the US and as a tool to unify the readiness of the Islamic State and the world's leaders to fight over terrorism in Middle East country	2 times emphasized in articles on two media (*CNN and Republika*)

The inconsistency and instantly changes displayed in Trump's attitude towards Islam which began with an anti-Islam image. It has been done by the boycotting and positioning the presence of Muslims in America badly. Sometimes Muslims are called terrorists or murderers. Yet, Trump mentions Muslims as partners on fighting against terrorism in his speech at the Arab Islamic American Summit bring and indicates so many awkwardness and the existence of veiled intention in the eyes of Muslims. Therefore, many times Trump statement get a negative response from the people because it seems embarrassment, irony, political conspiracy, and sometimes just as a tool to achieve certain intentions. Whether to create hostility among Muslims, to create political provocation for Muslims and the Middle East, to soften the anti-Muslim stigma that has attached to Trump's or the other political purposes. It can observe through some pieces of news text from some media below,

"The other factor making the event so strange was the sight of the president of the United States standing and dancing with the king of a country whose nationals participated in the 9/11 terror attacks. Many in the United States believe that Saudi Arabia itself was involved in the attacks." (Reported on *MintPress News*)

"After saying 'Islam hates us' and calling for a Muslim travel ban, Trump seeks to reset relations with the Islamic world." (Reported on *Al Jazeera*)

"...Trump masa bodo dengan kejahatan penjajah Zionis Israel yang melakukan pembunuhan anak-anak, wanita dan menghancurkan rumah di atas kepala pemiliknya". "Ini adalah pesan agresif yang memihak kepada penjajah Zionis Israel, serta bentuk agresi terang-terangan terhadap tempat-tempat suci umat Islam dan Kristen..." (Reported on *Era Muslim*)

From the text above, we can see how Trump's utterances in his speech on this case tend to be seen as something that is constructed and manipulated for a particular purpose of communicative action. In this case, the presence of the public's responses seems and generates to be justification in showing and finding the indications of Trump's communicative acts and also the involving of American imperialism conspiracy discourse against the Middle East behind it. As we know, the presence of the responses becomes essential, especially when we are dealing with the language of a politician and speech act because talking about the language of a politician has always identified with some particular intentions, hidden meaning, and ideology. The presence of a response, in this case, can use as proof and justification on finding, reading, and understanding a speech intention, which in other words means that the purpose or intention cannot be separated from how an utterance is understood as what.

Furthermore, in addition to the findings of the research, there are two interesting things, (1) an indication of the presence of political conspiracy, a part of American imperialism discourse towards the Middle East whether in the use of terrorism labeling or the inconsistency in the realization of representative utterances in Trump's speech. In this case, Trump seems to act as an agent to maintain the stigma of the links between terrorism, Islam, and the Middle East; (2) the existence of public suspicion, especially Muslims, to the presence of American conspiracy. It is also at the same time serves as a hint, justification, and description to understand Trump's speech dominantly interpreted as what and on reading the presence of the US imperialism discourse against the Middle East, which is already lasted long.

By the context of speaking, Trump's language and rhetorical strategy tend to elevate the meaning of terrorism and all its ugliness to the first point of his speech. It indicates many things. Among other things is to attract sympathy, support, and Muslims, but at the same time also trying to influence and ignite the emotions of the listener, especially Muslims, in fighting terrorists who gradually display as Iran, a part of the Middle East and Islam itself. It is clear from the study of the various elements and context of the utterance that how Trump's speech on this case further was used to exploit Muslims and create hostility to the Muslim. He labels one Muslim country, Iran, in his speech because, as we know, terrorism is hated and criticized by all parties, including among Islam countries. Thus when a conflict begins, the US will simultaneously be the beneficiary element whose boasting the peace and security promise to Middle East, so that these regions can then be simultaneously under the protection of America

The communicative meaning refers to the connectivity between elements of an utterance speaker's perspective and knowledge about the context. Moreover, in the pragmatic point of view, intention can be interpreted from hearer perception as the endpoint of a speech imprecision. The response becomes so important, especially when we are dealing with the language of a politician because, as we know, speaking of the language of a politician is always identified with specific intentions, hidden goals, hidden meanings, and ideologies. A language

is often in this case, displayed indirectly, non-transparent, and collected in such a way by a politician to achieve certain intentions. It can be to influence people, looking for empathy and sympathy, or to manipulate a group of people. Through a speech, a speaker often not only describes the form or meaning of verbal speech alone but also carries some particular social actions that he wants to achieve through his utterances, which are further referred to as speech acts. However, it is slightly different from people in general. The use of words in a politician's speech is often incomplete. In other words, politicians tend to be less than what is intended, so it becomes important for the presence of a response from the listener in this case as a justification in capturing, justifying, and comprehending the meaning of a speech comprehensively.

CONCLUSION

The result of the study found that the forms of speech, responses, actions, and lexical markers that are displayed Trump's speech in revealing and interpreting the concept of Terrorism, Radicalism, and Extremism have a positive tendency to the presence of Imperialism conspiracy discourse that was initiated by America behind it. The inconsistencies that Trump displays in his certain ideas, strategies, lexical markers, attitudes, and also certain patterns tendencies are the crucial issue regarding the quality of the information in Trump's speech as a politician who always identically brings some intentions behind. This study attempts to examine the presence of the matter more comprehensively by not only seeing and analyzing the realization of speech acts from the speaker side unilaterally that is focused on the act of illocutionary only. It is also considered and analyzed the side of the perlocutionary effect arising from the utterance, where thus, the obtained meaning of a speech acts will be more comprehensive. Various aspects, motives, and contexts such as the context of the situation, history, power, relations with society, ideological reflection, and its implications for a realization of a speech event are considered and critically examined to find out the purpose or intention and also the goal of an speech event which in this case is intended as a discourse tool of American imperialism as the purpose and the realization of speech acts in the Trump's speech as the goal or tool to achieve the purpose where the presence of Trump, in this case, tends to be present as a tool or agent that brings and realizes these two things.

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The Coming of Islam to Minangkabau before the Eyes of the Minangkabause: A Historiographic Study

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Abstract

This paper discusses the history of historical writing on the coming of Islam to Minangkabau. The study was done based upon five textbooks written by the Minangkabause about the history of the coming of Islam to their region. The aspects discussed covering the writer's view or the theory proposed concerning the period about the coming of Islam to Minangkabau, who carried, and whatever areas were passed through in the process for the coming of Islam to Minangkabau. This paper also discusses the spirit of the time and the social-political background, which affecting the writers in their works.

Keywords: The coming of Islam, the Minangkabause, the study of historiography.

INTRODUCTION

On July 22.1969, there was held a "Seminar on Islamic History in Minangkabau" in Padang. Among the recommendation is to write a comprehensive history book on the Minangkabau history by the Minangkabause over the coming of Islam to and its development in Minangkabau. The involvement the Minangkabau writers became the center of attention for up to the moment, the works available were, in general, written by non-Minangkabause so that their perspectives looked and sounded quite strange. Up to now, 50 years after the seminar was held, the Minangkabause historians have not managed to provide even a single book.

Therefore, the historical information concerning the coming of Islam to Minangkabau from the Minangkabau writers could only be found in fragment in some of their works with the other topics. At least, there are five writers providing information dealing with the coming of Islam to Minangkabau in their works. All five writers could be said as the owner of the Minangkabau Islamization theory.

The historiography tracing over their works found that there are basic discrepancies among each writer throughout the coming of Islam to Minangkabau, who the carrier, what region they went through in the process of the coming of the religion to Minangkabau.

DISCUSSION

A. The Perspectives of Historian

1 M.D. Mansoer et al.

M.D. Mansoer et al. said that Islam was already present in Minangkabau in the period of Mu'awiya (661-680 B.C.) became a Caliph of Ummayya Dynasty. Mansoer stated that at that time the Arab merchants already came and traded at Muara Sabak (Sriwijaya/Jambi). It was through the merchants Mu'awiyah sent his letter to His Majesty Sri Maharaja Lokitawarman, King of Sriwijaya/Jambi (Muara Sabak). The Caliph persuaded the King of Muara Sabak embracing Buddhism to convert to Islam as well as persuaded him to maintain direct trading

to Damascus, the Center of Muawyya's Caliphate. Unluckily, Muawiyya failed to influence Sri Maharaja Lokitawarman to convert to Islam, and such a direct trading relation fell into failure.

Mansoer, furthermore, said that the Mu'awiya's grandson, Sulaiman Abdul Majid, (715-717), then sent reconnaissance marine armada with 35 ships to occupy Muara Sabak. The battleship succeeded in taking control of the Kingdom. Soon after the conquest, Sri Maharaja Srindrawarman (the successor of Sri Maharaja Lokitawarman) converted to Islam in 718. In this respect, Mansoer said that the first area of Minangkabau embracing Islam was Muara Sabak. He said that it is situated at east Minangkabau [1]. It was from the eastward, through the river, then Islam came to the inland of Minangkabau.[1]

The theory is proposed by Mansoer et al. in their books titled *Sedjarah Minangkabau*. This textbook was the first Minangkabau history book by the Minangkabau historian. This book was published following the Seminar on Islamic History in Minangkabau [1].

2 Hamka

Hamka said that Islam came to Minangkabau was at the first century of Hegira. Hamka based his view on 'a Chinese almanac ' stating that in 674 A.D. there was already a group of Arabs in West Sumatra. Moreover, Hamka wrote: "...if it was remembered that Prophet Muhammad PMOH passed away in 632 A.D., it was obvious that in 52 Hegira, 42 years after to the death of the Prophet, the Arabs already had a village in West Sumatra. Probably, the word 'Pariaman' is derived from Arab '*Barri Aman*' (graceful land)..." [2].

From the citation above, it could be said that Hamka stated Islam came from Arabs. Pariaman was said as the first *nagari* (village) becoming the footstep for the coming of Islam to Minangkabau. Indirectly, Hamka also said that Islam was spread out through an interaction between the Arab and the local people.

Hamka proposed his theory in one of his books *Ayahku: Riwayat Hidup Dr. H. Abdul Karim Amrullah dan Perjuangan Kaum Ulama di Sumatera* (Hamka 1982). This book was the fourth edition (the first one was published in 1950, the second one was in 1957, and the third one was in 1963). In the three previous editions, Hamka did not mention the period of the coming of Islam to Minangkabau. The fourth edition by inserting the period of the arrival of Islam to Minangkabau, it seemed that it had something to do with the recommendation of the Seminar on the coming of Islam to Minangkabau held in 1969. Hamka wanted to participate by proposing his opinion on the history of the arrival of Islam to Minangkabau.

As it was understood, Hamka was a multi-talented one. He was an ulama, Islamic expert, literary writer, and historian. As a historian, never did he go to school for history education, specifically in a university. As his fourth edition book was published, Hamka has already written approximately 60 books [3].

3 Mahmud Yunus

Mahmud Yunus recommended a theory saying that Islam came for the first time in Minangkabau was in the 12th century. Yunus also said that Islam came to Minangkabau was coincidental to the coming of Islam to Aceh; it was just later than the arrival of Islam to Acheh. Islam was carried to Minangkabau by an Islamic teacher coming from Arab via Aceh called Sheikh Burhanuddin. According to the Mahmud Yunus, Islamization process of Minangkabau by this *ulama* was started from Batuhampar (during10 years), then Bonjol (5 years), next

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[1] The east Minangkabau was also called *Rantau Hilir* (Lower Rantau) or *Rantau Tujuah Jurai* (Rantau of the Seven Rivers). Such a naming was related to the seven rivers flowing down through the regions. The rivers are Rokan, Tapung Kanan, Tapung Kiri, Kampar Kanan, Kampar Kiri, Kuantan, and Batanghari. They were already made as "high ways" for the traffics of both the people and goods. They also brought ideas from the outside into Minangkabau and the ideas from Minangkabau to the outside world.

Ulakan, Pariaman (15 years), afterward, he went to Kuntu Kampar (20 years), and died there in 610 Hegira (1191 A.D.).

Yunus proposed his view in his book *Sejarah Pendidikan Islam di Indonesia* [4]. This book was a second publication; the first one was published in 1960. Other than the use of Revised Spelling (*Ejaan Yang Disempurnakan*), Yunus said that there was no other change in this second edition. It meant that the content of the book published in 1979 was precisely similar to the one published in 1960. Therefore, Yunus proposed his theory several years before the conduct of the Seminar on Islamic History in Minangkabau.

Yunus was an *ulama*, expert of Islam, and primarily as an Islamic educator. The top of his career was as he occupied the Rector of Islamic University (1957-1970). He was also an author, a better part of his books discussed Islamic education. The book, in which he proposed his theory on the coming of Islam to Indonesia, was indeed a book discussing the world of Islamic education in Indonesia. Similarly to Hamka, Yunus did not have a background history education.

4 Azyumardi Azra

Azyumardi Azra said that Islam, for the first time, came to Minangkabau was in the 16th century. He also said that Islam was carried to this area by the Gujarati merchants, already embracing Islam. The merchants from the India sub-continent already become the trading counterpart of the merchants in the west coast of Minangkabau for a long time. Furthermore, Azra said that the centers of Islamic spreading for the first time were Pariaman and Tiku. Azra proposed such an opinion in his book *Surau: "Pendidikan Islam Tradisional dalam Transisi dan Modernisasi"*[5][2]Although he did not state specifically in his book*, "Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Melacak Akar-akar Pembaruan Pemikiran Islam di Indonesia"*, Azra argued that Islam came to Minangkabau during 16th A.D.. This statement was presented in a map drawn in his book [6][3].

Azyumardi Azra is an academician historian. When writing his thesis and dissertation, he is a lecturer at IAIN Syarif Hidayatullah (now UIN Syarif Hidayatullah, Jakarta). Since he was a student up to the first days, he became a lecturer, he was already active in the world of writings (journalist).

5 Taufik Abdulah

Taufik Abdullah said that Islam came to Minangkabau was in 17th century A.D. He proposed this statement in his thesis titled "Minangkabau 1900-1927: Preliminary Studies in Social Development". Abdullah related the coming of Islam to Minangkabau with the role played by Sheikh Burhanuddin, an ulama from Minangkabau who previously studied Islam from Sheikh Abdurrauf at Singkel. Abdullah said that Burhanuddin played a major role in carrying Islam to Minangkabau. Taufik Abdullah said that Ulakan, a country located by the coast, is a most important town or a country as the footstep of Islamization of Minangkabau at the early stage [7].

Taufik Abdullah was a historian academician. Four years after completing his master's program, Abdullah achieved his doctoral degree with a dissertation titled "School and Politic: The Kaum Muda Movement in West Sumatra 1927-1933" [8]. Other than his thesis and dissertation, there were two other Abdullah's works frequently referred to concerning with Minangkabau. Both of the works titled "Modernization in the Minangkabau World" [9] and

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[2]. This book is the revised edition of the master's thesis of Azra defended at the Department of Middle Eastern Languages and Cultures, Colombia University, New York, 1988.

[3] This book is the revised edition and translation of Azra's dissertation prepared to achieve the Doctoral Degree at the Department of History, Colombia University, New York 1992.

"Adat and Islam: An Examination of Conflict in Minangkabau" [10]. Other than these four works, Abdulah wrote hundreds of papers, articles, and scientific books [11].

B A Historiography Review

There are two groups of Minangkabau authors proposing opinion concerning the time of the coming of Islam to Minangkabau, first were amateur historians (Hamka and Mahmud Yunus), and the second is historian academicians (M.D. Mansoer c.s., Azyumardi Azra and Taufik Abdulah). The amateur ones tended to say that Islam came to Minangkabau at the earliest time, at the earlier stage, at the time Islam was present on earth. Besice Mansoer c.s., the historian academician (Azra and Abdullah) tended to say that Islam came to Minangkabau in the late time (16th/17th centuries).

Both amateur historians who were actually ulamas seemed wanted to confirm that Islam coming to Minangkabau was the pure one, directly carried by the Arab (preachers). They also avoided the impression that the first Islam arrived in Minangkabau by the influence *of Tarikat*. Both of them argued that Islam came from pacific through interactions with the local people (as stated by Hamka) or through educations (as stated by Yunus). Both Hamka and Mahmud Yunus seemed to want to deny the western expert opinions telling that Islam was coming to Indonesia in the 13th century and carried from India by the Indian merchants.

Hamka saw the west coast area as the first area embracing Islam, and it became the early point of Minangkabau Islamization. Such a view was in line with the collective memory of the Minangkabause about the spreading of both Islam and adat that said: "adat goes down, the shara goes up" (“*adat manurun, syarak mandaki*”). The Minangkabau believes that their adat was formed at the core area, the three Luhaks (*Luhak Nan Tigo*) situated in the inland area. This adat spread out to the expanded area (*rantau*), which is generally located on the lowland so that it is said goes down. However, Islam is believed to come from outside and developed for the first time in the expanded area (west coast) situated in the lowland. Then from here, it spread to the inland located on the highland so that it said goes up.

As an amateur historian, both Hamka and Mahmud Yunus tended to explain their opinions without sources (just referring to the other sources without attaching the sources in the bibliography), or using the source that in history study is referred to as the secondary source. Hamka, for instance, based his opinions upon referring to 'a Chinese almanac' without saying which Chinese almanac he used. Mahmud Yunus proposed his views by referring to an article published in a magazine *Mimbar Agama* (without telling the author's name, title, number, volume, and year of publication), as well as the information from the Office of Religious Information of Central Sumatra about some remains said to have something to do with the history of Sheikh Burhanuddin at Kuntu, Kampar (also without saying in detail the source type used).

The academician historian had two sharply different opinions from one another. Mansoer et al. said that Islam came to Minangkabau in the first centuries Islam was present on earth. Islam came in two ways. First, it came diplomatically (but it failed), and second, it came violently (war), and it succeeded. Apart from that, Mansoer et al., too, said that Islam came to Minangkabau through eastward of Minangkabau.[4]

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[4] Mansoer et al. stated were quite similar to what Parlindungan said in his book *Tuanku Rao* [12]. Mansoer et al. tended to recopy what Parlindungan stated. They seemed to be very much influenced by Parlindungan, let alone it was said in the ‘Introduction’ that their book published was initiated by Parlindungan (Parlindungan himself wrote the ‘Foreword’ in this book). Such a reality might be understood, let alone Mansoer et al. said that they were not much experienced either in research or writing (they were still green) [1].

Mansoer et al. views emphasized that Islam coming to Minangkabau from eastward (through Muara Sabak) was obviously a portrait of the era wanting to erase the collective memory of the Minangkabause saying that Islam came to their region through the west coast (Ulakan) and was carried by Sheikh Burhanuddin. The emphasis that the converting of the Muara Sabak King to Islam following the coming of 35 battleships of Ummayya Dynasty implied a message that Islam was introduced by the power of the weapon and by compulsion. This last statement implied the protectorate influence, which in his book almost always mentioned the violation of war, murder and even raping that almost always took place in every movement of the "Islamic Army" [1].

Both Azra and Abdullah said that Islam came to Minangkabau was much later. Azra said that Islam was carried by the traders of Gujarati (India), and Abdullah said Burhanuddin carried Islam from Acheh. They proposed their opinions based upon the empirical data. This was, of course, back-grounded by the factor of "environment" where the proposed their theories as well in what capacity the theory was proposed. Abdullah proposed his theory in his master's degree he presented at Graduate School, Cornell University, New York, U.S.A. in 1967. Azra proposed his opinion in his dissertation at the Department of History, University of Colombia, U.S.A. in 1992, and his master's thesis at the Department of Middle Eastern Languages and Cultures at the same University. The academic circle bringing forward both scientific and rational aspects caused them to bear a theory that also must be supported by the empirical data. So far, the empirical data available regarding the coming of Islam to Minangkabau was only for the period of 16th or 17th, and Islam was carried to Minangkabau by the Gujarati (India) merchants or by Burhanuddin from Acheh. Azra's view was based upon the book of Pires [13], and Abdullah's theory was based upon Ronkel's work [14] as well as the Minangkabause collective memory.

EPILOGUE

Dualism given the Minangkabause historian's academician and amateur ones concerning the coming and development of Islam to their region keep going on up to the moment. The historian academician still holds up the principles of research and scientific writing the history study under an already standardized method. In general, their views are less accepted (or unaccepted) by the Minangkabause as a whole. Azra's views were saying that Islam in Minangkabau as a part of *Islam Nusantara* (Archipelagic Islam), for example, is strictly denied in Minangkabau. On the contrary, the views of the amateur historians writing without any source and only relied upon the ability to narrate the event very well are accepted heartily. The most recent example of such a phenomenon is the opinion brought forward by Rajo Mangkuto, saying that Islam was already recognized as the base for the way of life of the Minangkabau and became the baseline the Minangkabause adat since 1403 [15].

 The dualism in this view and the discrepancy of the Minangkabause perception on these different views, probably up to the moment that caused a comprehensive book dealing with the history of coming and developing of Islam in Minangkabau is not successful in materializing by the Minangkabause historian(s).

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Challenges in Handling Stunting for Sustainable Development

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Abstract

This paper is a literature review to understand the challenges in dealing with stunting problems. Stunting is a problem because it has a double burden, which in the short term can disrupt brain development, intelligence, physical growth disorders, and metabolic disorders. In the long term, it can cause a decrease in cognitive abilities and learning achievement, decreased immunity so that it can easily get sick, and a high risk for the emergence of diabetes, obesity, heart and blood vessel disease, cancer, stroke, and disability in old age, and the quality of work that is not competition which results in low economic productivity. There are several challenges faced in dealing with this problem. To be able to achieve sustainable stunting handling, it is necessary to study the challenges in three main aspects, namely: the unconscious family behavior that causes many factors, the political will of the government as a policy maker, and the behavior of nutrition and health officers in serving people who have children stunting sufferers and counseling for the community to prevent stunting.

Keywords: *malnutrition, stunting, sustainable development, The double burden of malnutrition*

INTRODUCTION

Malnutrition in infants and toddlers is still a big concern in the world. In the MDGs, the nutritional status of children under five is one indicator to determine the health level of a nation [1]. In SDGs, the problem of malnutrition is still a concern. The decline in stunting and wasting rates for infants and toddlers is an international target by 2025. It is expected that by 2030, all countries can end all forms of malnutrition.

Improved nutrition in infants and toddlers, primarily the reduction in stunting rates, is one of the most urgent challenges in development, but in the world, this problem is often overlooked[2]. Stunting not only shows a failure to reach height according to age but also is a predictor of other developments, namely cognitive and future economic potential [2].

In Indonesia, efforts to improve the nutritional status of the community, including reducing the prevalence of short toddlers, are among the national development priorities listed in the main targets of the 2015-2019 Medium-Term Development Plan. The target of reducing the prevalence of stunting (short and concise) in under-two children (under 2 years) is to be 28% [3]. Meanwhile, the National stunting rate in 2017 is 29.6% [4].

Based on the above conditions, of course, the problem of stunting becomes a tough task for Indonesia in handling it. However, it must be done to achieve community welfare. The complexity of the issues related to malnutrition certainly becomes the problem from which the problem is solved.

DISCUSSION

Stunting and Causes of Stunting

Malnutrition and stunting are two interrelated problems. Stunting in children is the impact of nutritional deficiencies during the first thousand days of life [5]. Stunting is a condition of failure to thrive in children under five due to chronic malnutrition so that the child is too short for his age. Malnutrition occurs since the fetus is in the womb and in the early period after the child is born, but only appears after the child is 2 years old [6]. The indicator used to identify stunting toddlers is based on Height Index by Age According to the WHO child growth standard with stunting criteria if the z score is <-2 Standard Deviation (SD)[7].

The causes of stunting in infants and toddlers are very complex [8]. Asearch of literature causes of nutritional problems, especially stunting, can be categorized into two reasons are direct causes and indirect causes [7]. Chronic diseases and infections; poor nutrition for pregnant women [9]. While the indirect reason is poverty [10]; early marriage and young mother. The Efevbera research findings in sub-Saharan African countries show there are consequences for the intergenerational marriage of young girls with child welfare and health (stunting). Another indirect cause is domestic violence [11], mother's education father's education [12], gender [13][14][15], beliefs and practices of eating habits[16], sanitation and availability of clean water [13], food insecurity and food picky behavior [18].

Nutritional Problem Prevention Program

The importance of handling and alleviating malnutrition and stunting is because of the effects it causes. Malnutrition and stunting have the effect of a double burden [19]. In the short term can disrupt brain development, intelligence, physical growth disorders, and metabolic disorders. In the long term it can cause a decrease in cognitive abilities and learning achievement, decreased immunity so that it can easily get sick, and a high risk for the emergence of diabetes, obesity, cardiovascular and blood vessel disease, cancer, stroke, and disability in old age, and the quality of work that is not competitive which results in low economic productivity [19]. Meanwhile, from an economic standpoint, according to Bambang Permadi Soemantri Brodjonegoro (the Minister of National Development Planning), economic losses of 2-3% of GDP due to malnutrition are estimated to reach Rp300 - Rp1,210 trillion per year.

The Indonesian government has long recognized that nutrition is very important for the welfare of its citizens. Nutrition development in Indonesia has started since the Old Order government since 1950. The Indonesian Ministry of Health's People's Food Institute in 1950 gave rise to a nutrition awareness movement with the slogan "Four Healthy Five Perfect" [20]. Then it was continued by the New Order government. In 1974 there was a Family Nutrition Improvement Effort program (Restirini, 1998). In early 1984 the Integrated Service Post (Posyandu) was established at the RW level, which involved the community mainly in nutrition improvement activities (Kusnaedi, 1988). In 1999 there was an additional food program (PMT) and Posyandu revitalization. Exclusive breastfeeding based on Government Regulation No. 33/2012 is breast milk given to babies from birth for six months, without adding and replacing with other food or drinks (except drugs, vitamins, and minerals)[21]. Then, recently, the government also launched another 1,000 Birth Day stunting prevention program in 2017.

Although there have been many nutrition improvements and improvement programs launched by the Indonesian government, the problem of malnutrition, especially stunting, persists. Stunting rates in Indonesia fluctuate nationally. The data obtained in 2013 were as many as (37.2%), in 2016 and 2017 it dropped to (27.5%), but in 2018 it rose again to (29.6%). In West Sumatra, the highest stunting rate was found in Pasaman (40.6%) [23].

WHO has set the stunting threshold in a country to be 20%. Based on WHO provisions, Indonesia is targeting that by 2030. The stunting rate will drop below 20%. Seeing the development of existing stunting figures is certainly a burdensome effort for Indonesia to achieve the targeted reduction in numbers. But the effort must be made. The problem of malnutrition is indeed not only a problem for the Indonesian state. Many other developing countries also experienced it. The countries with the highest malnutrition rates were Timor Leste (50.2%), Papua New Guinea (49.5%), Pakistan (45.0%), Lao PDR (43.8), and Afghanistan (40.9%) [24].

Based on the 2017 Nutrition Monitoring Pocket Book, all provinces have infants and toddlers who suffer from malnutrition and stunting. This means that none of the regions in Indonesia, which is free of stunting [4] .

Fig. 1. Map of Spread of stunting in Indonesia Souce: [4]

Based on the data that has been presented, it can be said that the Indonesian people are not aware of the unfortunate consequences that can be caused by stunting problems. Perhaps not many people know about this condition. Allegedly ignorance is what makes people not care and aware so that this problem becomes neglected, and there are not many government programs for handling this problem.

Challenges in Handling and Preventing Stunting

From various studies, Indonesia has not succeeded in reducing the number of stunting due to lack of nutrition, health workers have not played a maximal role, implementation and poor nutrition services have not gone according to the procedure [25], and bad lifestyle [26].

Observing what has been said above can be seen as such complex factors that reproduce the problem of malnutrition. Indonesia has the opportunity to overcome the problem of malnutrition in infants and toddlers, if all the factors that are likely to be the source of this problem are solved. Challenges in dealing with this problem include family, government, and nutrition, and health personnel. The challenge for families is to change family behavior in various aspects related to the things that cause stunting. In the government, political will is related to government policies on food security, availability of clean water, sanitation, adequate nutrition and health personnel, and the availability of sufficient funds for program implementation and emergency response. The challenges for health workers are work culture, their readiness to serve the needs of the community related to nutrition improvement, and their ability to translate and implement policies related to stunting and prevention.

CONCLUSION

The problem of stunting is a big problem for the people of Indonesia because all regions in Indonesia are not free from this problem. The problem of Stunting is not only related to body size but affects the level of intelligence, health, and well-being of stunting sufferers. It means that it can cause the quality of Indonesian people to be less quality.

In efforts to deal with stunting problems in Indonesia, there are various challenges faced. The challenges include multiple aspects. There are at least three aspects, namely: the main place of the family that reproduces stunting children, the government as the party responsible for the welfare of its people, and nutrition and health officers who serve the community in handling and preventing this problem. Serious handling of the issue of stunting in all three aspects is expected to be sustainable handling.

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Japanese Gestures and Languages Used in Japan Restaurant Services in West Sumatera

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Abstract

Japanese food is one of the foods from other countries that are favored by Indonesians. This is evidenced by a large number of Japanese restaurants in Indonesia, including in West Sumatra. The data from this article is the result of observations and interviews conducted at 12 Japanese restaurants in West Sumatra. The results obtained are in terms of gestures, waiters also do *ojigi*, which is a gesture to bend the body to the guest. The type of *ojigi* that is often used is *eshaku*, which is a formal bowing motion intended to show respect. Japanese is used for naming restaurants, menus and expressions in serving guests in the form of greetings to customers and expressions of thanks.

Keywords : Japanese, gestures, Japanese restaurants

INTRODUCTION

Ojigi is an act or greeting the respect of the Japanese people when interacting with others by bowing heads. One of the goals is to show hospitality or heartfelt service to others. This hospitality is also called Omotenashi. This term was popularized by Christel Takigawa when serving as the announcer in the event to introduce Japan as the host of the 2020 Olympics [1]. Omotenashi is often associated with tourism. If you are in a hotel, traditional ryokan inn, or restaurant in Japan, the staff will surely welcome you with a smile and a bow, then offer good and polite service.

Along with what was done by the Japanese government, it required a lot of energy needed to work in the tourism sector. One background of this research is one of the results of a tracer study conducted by the Japanese Literature Department. There are Japanese Literature alumni of Andalas University who went to Japan to study Japanese at the Japanese School or what they called Nihongogakkou while working part-time. In general, they work in Japanese restaurants. From the results of interviews conducted by the author, they must relearn the Japanese language related to service, especially service in the restaurant. Not only the language but the culture of the local people.

The next background is, similar to Japan, West Sumatra is one of the tourist destinations that are quite popular with tourists from home and abroad. West Sumatra is known for its delicious food. CNN has reported that as the most delicious food in the world, which was released by reporter Tim Cheung. So, with the culinary wealth in West Sumatra, we must further improve services in the culinary field both in terms of product packaging and service in the restaurant. One way is to learn from Japan how they provide services in their restaurants.

The current study focuses on the forms of ojigi and omotenashi in service at Japanese restaurants in Japan. Next to find out the utterances used in service in Japanese restaurants.

The research is expected to provide input to Japanese language learners in terms of culture and language used in Japanese restaurants. Next is expected to provide input to restaurant and tourism managers forms of hospitality and service that the Japanese do in running their business in the restaurant sector.

With the development of culinary tourism, the impact on other fields of tourism will also be good. For example, more and more Japanese are traveling to Indonesia. They will be very happy if they are served in Japanese and who know their culture. According to the author's experience, Bali, for example, many hotels and restaurants have prepared their staff who are experts in Japanese to welcome their guests. If all regions in Indonesia provide services like this, many Japanese tourists will visit their regions, including West Sumatra. So, it can be concluded that this research is very important because it will have a positive impact on Japanese language learners, Andalas University, Indonesian Society, and also Japanese society.

Ojigi's research and hospitality in restaurant service in Japan is related to the development of language and culture to support tourism. Some writings have explained this. The following is the explanation. Ojigi as a communication tool, concluded that ojigi is one of the characteristics of Japanese people to show politeness and friendliness [2]. Ojigi is a non-verbal act that can be accompanied by expressions of gratitude, apologies, or showing respect to others. Furthermore, Roza also stated the implications of ojigi in learning Japanese. It is expected that learners will not only learn Japanese but also learn Japanese culture, one of which is ojigi.

The development of tourism is very closely related to the language used to promote it. Salim explained that there is a tourism promotion that is linked to technology by using the right language, which will have a good influence on tourism [3].

Tourism must also be linked to national identity, which is meant to provide a touch of national identity in the making of the tourism industry. It will provide special knowledge for tourists to know the social and cultural life of the local community. Furthermore, the image of a tourism place must be raised properly. It will be an attraction for tourists to visit the area. The next thing that cannot be separated from tourism is related to the consumption or superior food because every tourist would want to feel the sensation of the taste of local food.

Nugraha, et al. Explain that cultural values will strengthen the attractions of a place. In terms of potential, cultural values will benefit social, ecological, and economic aspects [4].

Nugraha, et al's research uses exploratory methods with data collection techniques through in-depth interviews, observation, and literature studies. The results of the study indicate that cultural elements will strengthen the tourism sector if properly and sustainably communicated between the parties concerned in the development of attractions through local branding efforts. The research shows that the display of art and local wisdom that utilizes the beauty of natural panoramas can strengthen and increase the popularity of a tourist attraction if good communication has been established between the government, capital owners, the community and also other interest groups [4].

From the above research, it can be understood that cooperation to develop tourism requires a good language. The language will also show the identity of the speaker. We use language to reveal or conceal our identity, our character, and our background, often wholly unconscious that we are doing so [5]. Through language, society shows the character and background of life so that in the way of language use, we can see the existence of individual differences from one another, which in the end creates a grouping of people or often called social stratification. The formation of groups is due to the awareness of one individual having similarities or differences with other individuals in one society. Language differences sometimes occur because of differences in the social class [6]. As stated above, social class is part of the social reality of a group of people.

Differences in language and culture in certain groups of people can cause their attraction, especially in the field of tourism. It was also explained above that tourism will not be separated from good service and consumption of food available at the tourist sites.

One of the Japanese cultures in service is *ojigi* and *omotenashi*. Ojigi is also used to express greetings. Japanese people have the habit of bowing their heads whenever they people. This custom is found in the famous ancient text "Gishiwa Jinden, (魏志 倭人 伝)" which consists of about 2000 letters. In the ancient manuscript is written: "when meeting with the king, the people do *Ojigi* by kneeling and bowing their heads deeply". Higuchi further stated that, in terms of the science of aceology, in Haniwater there can be haniwas who are bowing their heads. This is strong evidence that Ojigi has been going on since ancient times.

Understanding Ojigi has the meaning of bowing the head and giving respect [7]. In addition, Ojigi is also defined in various meanings as follows:

a. A word that expresses Ojigi's behavior politely. Greetings or greetings.
b. Salute by bowing your head. Greetings are respectfully bowing your head.
c. (Bowing head to interlocutors) such as celebrating the arrival of guests, by beating the drums, and so forth.
d. Reluctance
e. Rejection, resignation.

From all the definitions above, it can be concluded generally that Ojigi is salute by bowing your head.

Regarding hospitality or *omotenashi*, Nicol [8] explains that *omotenashi* can be interpreted as a service performed by the Japanese by linking it with its culture. Actually, this *omotenashi* culture has become a habit of Japanese society from ancient times. They always serve with all my heart. The Japanese humble themselves to express their strengths. When there are dishes, they mention *nanimonai* 'nothing special', even though the dishes available are extraordinary.

Regarding speech in Japanese service, it is clearly different from the Japanese that is used every day. As an example of the irrashaimase expression, this expression comes from the word irassharu which was a polite form of the word hairu 'enter', but is currently intended as a refinement of the words iru 'there, iku' go 'and kuru' come' [9]. Entrepreneurs in Japanese supermarkets or restaurants express this phrase by assuming that a friendly greeting will make customers feel at home and spend more on their money.

To respect visitors, the manager will place a salesperson or more in charge of greeting visitors at the entrance. They were given the task to bow to the visitors. So, this is one of the forms of ojigi and omotenashi that managers give to their customers.

METHODS

This research was conducted descriptively, which tried to explain and observe the symptoms of the language under study. Nida [10] explains the descriptive analysis as follows: Certain very fixed principles must guide the descriptive analyst if he is to be objective in describing accurately any language or part of any language.

Descriptive analysis is carried out based on four basics. First, a descriptive analysis must be based on what is said. In this case, what was said was written at the source studied. Second, the form is the main thing, while the function is the second part. Third, no language cannot be explained in principle without reference to other references. Fourth, language continues to be in the process of change.

From Nida's opinion above, it can be understood that a descriptive analysis, the data must be by the source under study, then what is studied is the form and function of the thing under study. In general, the principle of a language is universal, so researchers must have references in advance from other languages. As language always changes, a clear boundary is needed in research. The relationship with the research conducted is the data in this activity will then be grouped based on the group said, then will be analyzed based on the theory used.

The data of this study were obtained from questionnaires and interviews conducted with Indonesians who had worked in Japanese restaurants. In this questioner, the author will ask about the experience of ojigi and friendliness that has ever been experienced and includes what utterances they use in serving customers in their restaurants.

In this study also assisted by students, it aims to provide research experience related to insights and ways of writing. In order for this research to be more structured, it is necessary to go through stages of research. The research was done by three stages, collecting data, analyzing data, and presenting the results of data analysis [11].

The method of providing data in this study is the method of listening or more accurately said by the method of reading because the source of data in this study is written data. The data are collected by recoding the subjects. In this study, the tapped language was written and oral.

The advanced technique of providing data is carried out to listen to the use of language without participating in the conversation. In this technique, researchers will be directly involved in the interview process. Further techniques that can be used to provide data in this study are note-taking techniques [11]. Recording data intended is to sort and select data contained in the data source, then classified according to research needs. This is done so that the final stage of analyzing research data is easier to do. The selected data in the form of questioner answers and delivered in interviews.

In analyzing the data, the researchers used the distributional method [11]. Beside, the research also employ identity method where the determinant refers to the outside of the language [11]. Here, the determinant of the study of the Japanese language is Bahasa Indonesia.

The basic technique used in the distributional is the immediate constituent technique [11]. In this technique, the linguistic units are distributed into its smaller unit. In this study, the elements divided into the form of speech construction that has similarities with different variations.

Furthermore, regarding the identity method, the research employed the translational identity method and the referential equivalent method. The translational equivalent method is used because the determinant tool is in another language.

The last procedure is the presentation of data results. To present the results of analysis, there are two types of methods applied, namely the informal presentation method and the formal presentation method.

DISCUSSION

Gestures In Japanese Restaurant Service

Several gestures are used when serving Japanese restaurant customers in West Sumatra. Japanese restaurant services in West Sumatra generally do ojigi that is when welcoming guests. The ojigi performed was to bow the head and say Irrasyaimase. The pronunciation is pronounced with a loud sura. Sometimes some servants remotely say from afar so that only the word mase is heard. Irrashaimase means welcome, and we are ready to serve you. Furthermore, ojigi is also used when saying arigatougozaimasu 'thank you'. This is done when the customer pays and leaves the restaurant. So, ojigi is only used when they welcome and respect guests when they leave the restaurant.

Naming Japanese Restaurants

Based on the data the names of restaurants used can be grouped by several groups.

1. Restaurant with Japanese food naming.

Naming Japanese restaurants by entering the name of Japanese food found 7 restaurants, along with the names of the restaurants. Sushi R&R, Ramen Noodles, Ichiban Sushi, Ramen & Sushi Shops, Kirashima Ramen, Hayaokuri Ramen, Coody Ramen.

Based on the data above, naming restaurants uses the most ramen food names. Ramen is a kind of Japanese food soup noodles. Ramen (拉麺; ラーメン) is a Japanese soup dish originating from China. The Japanese also refer to ramen as chuka soba (中華そば soba from China) or shina soba (支那そば) because soba or o-soba in Japanese often also means noodles.

Hand-made or machine-made stew noodles are thrown into a bowl of gravy made from various types of broth (generally based on pork broth), but in West Sumatra, because the restaurant has a halal logo, the broth is generally taken from beef or chicken broth. In general, chasiu, menma, and chopped green onions are added to the top of the noodles as a side dish or flavoring.

Noodles that are usually yellow are made from flour with high levels of gluten plus water and additional chemicals such as potassium carbonate, sodium carbonate, and sometimes phosphoric acid. Alkaline chemicals change the nature of gluten in wheat flour and make noodles chewy while activating flavonoid compounds contained in flour so that noodles are yellow. The ratio of water and flour is about 1: 35%. The more water, the softer the noodles are produced.

In ancient times the manufacture of noodles in China used saltwater from Kan Lake in the interior of Mongolia, which contains natural mineral salts. In Japan, additional chemicals for making noodles are still called kansui (鹹水, literally: water from Kan Lake). After World War II, chemical additives for noodles that were hazardous to health were widely available in the market, but now additional chemicals have been regulated in the JAS standard. Additional chemicals for noodles also have an unpleasant odor that is often not liked by people, so in Japan also made noodles that use eggs instead of chemicals.

On top of the ramen, some topping are generally added such as: chasiu, menma, boiled eggs, green vegetables (such as spinach), chopped green onion, nori, or narutomaki as decoration. Boiled eggs for ramen are usually brown because they are boiled in chasiu stew. The most common vegetables and seasonings for ramen are sliced green onions. Before adding to the ramen, some ramen sellers first fry the leeks in cooking oil.

The next food that becomes the name of the restaurant is sushi. Sushi is Sushi (鮨, 鮓, or usually す し, 寿司) is a Japanese food consisting of rice that is formed with side dishes (neta) in the form of seafood, meat, raw or cooked vegetables. Sushi rice has a soft sour taste because it is seasoned with a mixture of rice vinegar, salt, and sugar.

The origin of the word sushi is an adjective for sour taste written with sushi kanji (酸 し). Initially, sushi written in kanji 鮓 is a term for a type of fish preservation called gyoshō (魚醬) which covers fish with table salt, yeast powder (麹 koji) or sake pulp (糟 kasu). Writing sushi using kanji letters 寿司 which began in the mid-Edo period, is a way of writing ateji (writing with another kanji that sounds the same).

2. Naming Restaurants with the term onomatopoeia
Onomatopoeia is a word or group of words that mimic sounds from the source it describes. The restaurant uses onomatopoeia that is easy to remember, like Gocha gocha, decoboco. gochagocha means mess and chaos, but this restaurant has a very neat concept. Next decoboco but get used to pronounce with dekoboko which in Japanese calls it with unevenness. Both of these onomatopoeia were chosen because they are easy to remember.

3. Naming the restaurant by naming the area
The naming of the restaurant found was Hiroshima Dinsum. Hiroshima (広島市 Hiroshima-shi) is a city in Japan, precisely in the western part of Hiroshima Prefecture, south of the Chugoku region, southwest of the island of Honshu. In the past, it was the capital of Aki Province, and now it is the capital of Hiroshima Prefecture. The famous food is shellfish and food from the sea because Hiroshima is near the sea.

4. Restaurants using the Japanese term
The restaurant found was named Minori bento, Komby bento. Bento is a term Bento (弁当 or べ ん と う) is a Japanese term for food supplies in the form of rice and side dishes in practical packaging that can be taken anywhere. Bento is consumed as lunch, dinner or even lunch for a picnic.

CONCLUSION

The results obtained that restaurant services in West Sumatra also has a gesture, the waiter also performs ojigi, which is a gesture to bend the body to the guest. The type of ojigi that is often used is eshaku, which is a formal bowing motion intended to show respect. Japanese is also used to give restaurant names, menus, and expressions in serving guests in the form of greetings to customers and expressions of thanks.

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Beyond The Shady Oil Palm Plantations: Study on the Impacts of Expansion of Oil Palm Plantation on the Culture of Talang Mamak Ethnic Community in Indragiri Hulu Riau

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Abstract

This paper focuses on the discussion of cultural changes, especially changes in the structure of land ownership that occurs due to capitalist expansion in the life of the Talang Mamak Riau ethnic community. This change in the construction of land ownership changes the structure of the community's culture so that it creates a big shock for the community. For Ethnic Talang Mamak, the land is the pulse of their lives. All life is centered on lands such as livelihoods in the form of shifting cultivations, heirloom forests, sacred forests, and ritual forests. Land equals life and dignity. The land functions as the inauguration of "*tuah*" (sanctity) and "*marwah*" (dignity) for the Chief or *Batin* of the ethnic group. *Batin* who do not own land is analogized as "ants without a nest, chickens without cage", meaning that they can be considered worse than the smallest and domestic animals. This kind of *Batin* is considered "low" and "hitchhike" so that they do not have a "future" for the children and grandchildren.

Keywords: *capitalism, plantation, extinct, culture, Talang Mamak.*

INTRODUCTION

The wave of capitalist expansion results in some groups being advantaged while the others being disadvantaged and marginalized. In every investment in oil palm plantations, a large amount of land is needed. Investors do everything they can to get the land so that violations of the rights of others are ignored [1]. With unlimited ownership of funds, entrepreneurs can bribe all elements, including the rulers, and pay the security forces to protect them, which then violate people's rights. Referring to the experience of the Talang Mamak ethnic group in Indragiri Hulu Riau, for example, the presence of significant capital in large palm plantations makes this ethnic group excluded from the center of their lives [2].

The problems posed by vast oil palm plantations are not a local matter. Instead, they should be understood as global issues. With the presence of oil palm plantations, there was a mechanism for the movement and acquisition of community-owned land. There have also been various cultural changes. People who have been dependent on nature have been forced to leave nature little by little because their life cycles in nature cannot be sustained anymore because land and forests as the center of their lives have turned into large plantations. Significant changes in the order of their lives, making them new people in their environment. This problem is getting more and more protracted, which then makes them strangers in their land. In such conditions, their main problem is the cultural change from an agrarian society that is dependent on nature and forests to become laborers or even marginalized communities.

The following are several key issues to be answered in this paper; 1) How does the Talang Mamak ethnic group interpret the land, the forest, and the surrounding nature? 2) After they lost their land and forest, what are the dynamics of the Talang Mamak Ethnic culture? 3) What were their strategies in guarding the local wisdom of the Talang Mamak Ethnic so that it does not become extinct in the future?

METHODS

New directions in the development of social sciences research humanities are no longer single but are multidisciplinary. That is to say; one issue can be discussed from various perspectives to produce a more comprehensive and in-depth understanding. Sartono formulated it in the form of a Multi-Dimensional approach [3]. In this paper, cases of cultural conflict can be analyzed not only with a historical method but also with other disciplinary methods such as anthropology, sociology, economics, politics, and law [4]. Anthropology is expected to help comprehend the local wisdom of the people being studied. The sociological approach can examine social structure and ongoing social change. Economics can produce a picture of poverty or prosperity experienced by people since capital investment enters their villages. While political science is expected to be able to talk about policies made by the state in developing capitalists and legal approach will discuss the rights of the people. By using a multi-disciplinary approach, it is expected that this research can produce a full picture of the situation, and the national character development, which is the main target of this research can be achieved.

DISCUSSION

Traditionally, the Talang Mamak ethnic group divided the land structure into four sections, namely village land, sub-village (dusun) land, farmland, and forbidden forest [5],[6]. The village land is residential land. The Dusun land is used as a gardening place. Farming land is a land that is used for shifting cultivation. The forbidden forest is where any farming or land use should not be carried out. This prohibition is fundamental to the Talang Mamak community, for they consider the forest as sacred, it is a place of worship of the ancestral spirit of the Talang Mamak community [7]. However, capital owners depleted and turned the forest into oil palm plantations. The oil palm plantation has had devastating effects on the community, as a land grab of the Talang Mamak ethnic group took place in various ways. Talang Mamak's ethnic leader, Chief (*Batin*) Irisan stated, "They just went into our village and forest. Especially what state-owned PTPN V does. They took our land for granted as if we were not human beings living in it." (Interview with *Batin* Irisan, March 13, 2013 at Kuala Cinaku).

On another occasion, the *Batin* of Talang Mamak ethnic issued a notice which says; We are no longer able to enter and benefit from our common forest areas. The presence of these investments resulted in the loss of our unity as the Talang Mamak indigenous people. Furthermore, the investment has caused environmental damage in the Talang Mamak common area, as evidenced by the reduced water debit in the Talang Mamak common area and the frequent occurrence of flooding events [8].

From the two quotations above it can be seen that the capitalist expansion of oil palm plantations is indeed beneficial for capital owners yet detrimental for the indigenous people. Besides, various aspects of their lives are threatened with extinction, such as cultural issues. The life cycle of society also changes completely. Malays, Rantau Kuantan, and Talang Mamak people can no longer carry out shifting cultivation. The Talang Mamak people lost the forest heirlooms, and the people of Rantau Kuantan have fought continuously because of the annexation of their customary land. But they cannot act and fight frontally and openly because

the power of the state is assisted by the police, army, and thugs violently cracking down on them so that they become defeated [9].

When the case is brought upon a court, the people are certain to lose. The power of money is very decisive in it. People are helpless because of the lack of funds to process the case legally. Using a positive legal approach (the law in force in the country), plantation firms in conflict with the community always ask for proof of land ownership based on a legal deed according to the law recognized by the state [10]. The demand of the plantation firms makes no sense because for centuries the ownership of their land was not based on positive law, but customary law in force in the community. In this way, the capitalist has a powerful weapon to seize the land owned by farmers.

Their work pattern of seizing community land is marked by seizure without prior calculation. The land has a sacred value, so that land grabbing makes the community's religious system disappear. Culturally, the expression of land ownership appears in a saying '*'Bumi ibu, langit bapak, air saudara, kayu deka, ambun angina, saudara nyawa, rasi tanah balikku tanah, rasi air balikku air, gandarusa gandarusi, tabor salah tumbuh di lembah, nyawapun kembali ke Allah'* [11]. That saying shows how important the land is for the Talang Mamak community that without land, there is no life. The land, which is considered as part of their lives, is then taken away by oil palm plantations, thus making them uprooted from their cultural roots. The traditional leader of Talang Mamak, Chief (*Batin*) Irisan said, "They just walked into our village and forest. Especially what PTPN, the state-owned enterprise. They take over our land freely as if we are not human beings who inhabit the lands in it. "(Interview with Batin Irisan, in Kuala Cinaku).

What is inevitable from the expansion of oil palm plantations is the change in the field of work from smallholder farmers (smallholder plantations) to laborers in the large plantations [12]. Working as a laborer, the Talang Mamak people then recognize the wage system, patterns that they had never known in their lives before. Their process of becoming laborers puts them in a marginalized group, which is ironic because they live on the inheritance of their ancestral lands that were seized by oil palm plantation companies. The figure below shows the direct impact of oil palm plantations on the life of the Talang Mamak Ethnic.

Scheme of Practice of Capitalism in oil palm Plantation in Indragiri Hulu Riau [13]
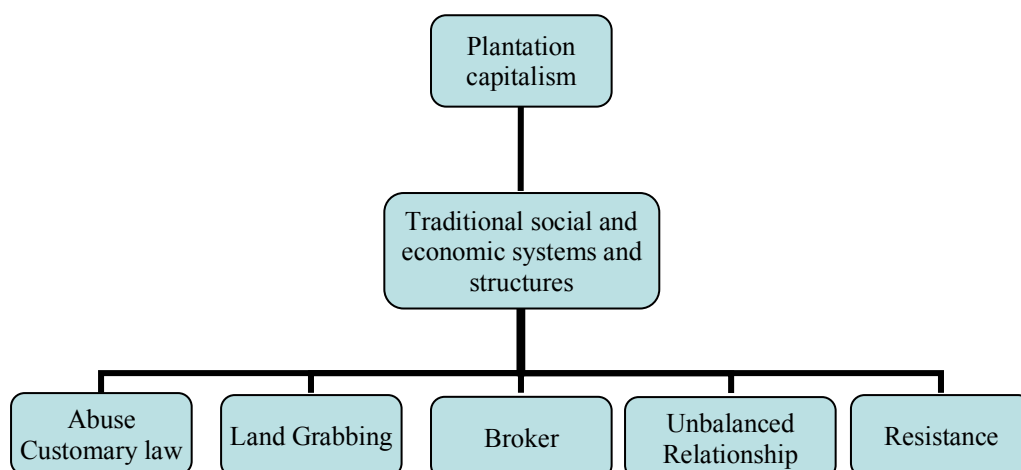
Seeing the changes that have taken place, it is well known that the Talang Mamak Ethnic is heading towards the extinction of its original culture. As large plantation owners have taken the land, which is the center of their lives, they are no longer able to carry out various patterns

of ritual in life, such as shifting land, the loss of protected forests and heirlooms, and the disappearance of sacred forests.

CONCLUSION

Development as an icon of the ruling regime gives rise to anomalies in society. First, theoretically, development aims to increase the dignity of human life. In practice, the development of the destruction of human dignity was marked by various issues such as the people losing their land rights, as observed in the case of Talang Mamak Indragiri Hulu Riau community. Second, the economic pattern of society has also changed from farm owners to workers. Third, the cultural structure of the community is being destroyed as land and forests as the center of their life cycle have been transformed to function as oil palm plantations so that tribal forests, ritual forests, and sacred forests have disappeared from the life of the Talang Mamak community. Losing a forest for them means the loss of dignity and identity as human beings.

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Adaptation Novel to Film: Contribution Malay Literary

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Abstract

The technology of smartphones is so close to the millennium. It is no wonder that the dissemination of artworks, in particular, literary will be rapidly in demand as long as it is wrapped with entertainment. One of the forms that the millennium wanted was a movie. The current story or plot of the film is commonly made from the reproduction of literary or best-selling novels. Addressing the changing developments in education and technology is increasingly modern; the teaching and dissemination of knowledge on the Malay world in Malay Studies can take advantage of technology that contains the film. Through this film, it will be able to be described the elements of Malay character, Malay language, and real Malay minds.

Keywords: Malay Studies, Social Media, Novels, Movies, and Ecranisation

INTRODUCTION

Before the advent of computer technology and cyber communications, the development of literary works began from verbal to written. The literary work was written on the palm leaves, and over time, they deliver through papers in the form of a book. The Malay world, especially in Indonesia, the production of Indonesian-language books occurred in the Balai Pustaka era in the 1920s, while Malaysia's Malay-language books were created in the 1950s ASAS era.

The production of these literary books is a sign that both States have raised their literacy. The adoption of this literary work reflects that both peoples have achieved eagerness, and social progress in their society. Through this literary work, both countries have recorded the philosophy, philosophy, medical systems, and scientific knowledge of society in its day. It can be said that his civilization is based on his character and his literary works.

Literature and language are signs of life. In education, the sign of life is characterized by the presence of character education. The character of a nation can be traced through the character's name and description. Everything is visible and illustrated in novels and movies.

The era technology 4.0, which emphasizes the capabilities of digital technology it also provides space for language and literature to contribute. Useful forms of use can be in the form of advertisements, e-book novels, and movies.

Ecranisation novel to film

The paper sheets produced by an author in the form of a book that has its readers, while literary readers are not too many. For the idea to have been written by an author spread, then various forms of filming such as animated cartoon films and drama films.

Movie work with audiovisual media. The movie works bring life or bring to life character to life or real. If the publication of an animated film first has to draw one by one per frame of the image by hand. Now with the rapid development of technology, and animation animator or animator no longer need to paint on each sheet of paper to produce one movement. The

computer has taken over the role of the paper in creating a more exciting and complex animation.

Modern technology becoming smaller the world as all information can spread quickly and widely. The thing that makes this world at the fingertips is a smartphone. In line with the development of smartphones, an author, especially the novel author, can use this smartphone technology for his work to be read by all social media users despite living in remote villages. Some social media that provide meaningful interaction for authors and readers include bloggers, Tumblr, and watt pad.

The success of a novel author is usually determined by the sale of the book he authored. How to determine it? By observing the bestselling number or bestseller, social media is determined by the number of visitors and readers of his work. Successful an author achieves the bestselling sales, or most readers, the resulting work is likely to be lifted to the movie screen.

Filtered novel works can be said as an ecranisation process. The term Ecranisation was introduced by Pamusuk Emeste to explain the process of adaptation of literary works into films [1]. The term comes from the French, Ecran meaning screen. The transformation from the novel to the screen will not cause any change. The change occurs in the change of form, addition, reduction, and collapse, even differences in variations resulting from compaction of events and duration.

The change or transitional form, according to Sapardi Joko Damono is said to be a discourse due to the process of transition from one type of art to another [2]. Furthermore, Sapardi Joko Damono explains that the vehicle or toll can be understood as a vehicle or medium used to express or show off the ideas and feelings.

Through this ecranisation, readers who have not read a literary work can understand it through the film. Thus the reader can understand the expression of novel-language literature through the film. For a critical audience, it will encourage him to read the actual work. This step can be said as one way to generate interest in reading for the millennial generation.

Author's Indonesia

The media used by the author to initiate it through the book. It has been taking place since the Balai Pustaka force until the 2000s, while the cyber community has been using the internet. In the era of the industrial revolution 4.0, young authors have sprung up and started making changes in the media. The media used in cyberspace generally utilizes the application of blogger, Tumblr, and watt pad. Among the three media, the watt pad was widely celebrated by militant writers using it.

Watt pad was first introduced in 2006 by Allen Lau and Ivan Yuen [3]. The advantages gained from this watt pad application are downloadable using android, computer, and iPhone smartphones. Watt pad is a cyber-world community that connects authors and readers. Authors can take advantage of it to pour ideas, while readers can know the author's work and read the work and be able to comment.

Young Indonesian authors have utilized this watt pad include Hidayatul Fajriyah, Wulan Fadi, Erisca Febriani, Risa Saraswati, Asma Nadia, and others. Generally, they write the current issue in the environment of the author and readers. If their works get the best sellers because many are visited and commented on by readers, the author's name will skyrocket.

The novels produced by an author and awarded a best seller will attract the film producers to transfer them to the film as follows.

Novel	Author	Movie	Remarks
Siti Noerbaja (1922)	Marah Roesli	Siti Noerbaja	Unknown no of viewer
Senja Di Jakarta (1963)	Mochtar Lubis	Senja Di Jakarta	Unknown no of viewer
Salah Asoehan (1928)	Abdul Muis	Salah Asoehan	Unknown no of viewer
Atheis (1949)	Achdiat K. Mihardja	Atheis	Unknown no of viewer
Si Doel Anak Betawi (1972)	Aman Datoek Madjoindo	Si Doel Anak Betawi	Unknown no of viewer
Bunga Roos dari Tjikembang (1927)	Aman Datoek Madjoindo	Bunga Roos dari Tjikembang	117.806 viewer
Karmila (1975)	Marga T	Karmila	213.036 viewer
Cintaku di Kampus Biru (1976)	Ashadi Siregar	Cintaku di Kampus Biru	168.456 viewer
Badai Pasti Berlalu (1977)	Marga T	Badai Pasti Berlalu	Unknown no of viewer
Gita Cinta dari SMA (1979)	Eddy D. Iskandar	Gita Cinta dari SMA	162.050 viewer.
Lupus (1986)	Hilman Hariwijaya	Lupus	Unknown no of viewer
Eiffel..I'm in love (2003)	Rahmania Arunita	Eiffel..I'm in love	2,6 M viewer
Ayat-ayat Cinta (2004)	Habiburrahman El Shirazy	Ayat-ayat Cinta	4 M Viewer
Laskar Pelangi (2005)	Andrea Hirata	Laskar Pelangi	4,7 M Viewer
Ketika Cinta Bertasbih (2007)	Habiburrahman El Shirazy	Ketika Cinta Bertasbih	2.1 M Viewer
Di Bawah Lindungan Ka'bah (1938)	Hamka	Di Bawah Lindungan Ka'bah	520.267 Viewer
Tenggelamnya Kapal Van Der Wijck (1940)	Hamka	Tenggelamnya Kapal Van Der Wijck	1,7 M Viewer
Surga Yang Tak Dirindukan (2016)	Asma Nadia	Surga Yang Tak Dirindukan	1.5 M Viewer
Gita Cinta dari SMA (1979)	Eddy D. Iskandar	Gita Cinta dari SMA	121.531 Viewer
Aku, Benci & Cinta (2015)	Wulan Fadi	Aku, Benci & Cinta (2015)	2,4 M watt pad visitors
Dear Nathan (2016)	Erisca Febriani	Dear Nathan (2016)	7,5 M watt pad visitors
El (2016)	Hidayatul Fajriyah (Luluk)	El (2018)	20 M watt pad visitors
Dilan 1990 (2013)	Pidi Baiq	Dilan 1990 (2018)	4,3 M Viewer

Asma Nadia is one of the writers whose works have been filmed saying "If it is a book, we talk 100 or 200 thousand, one million, but if the movie is 500 thousand, one million or maybe more," he said. "So for me, writing is struggling, so when adapted to widescreen or soup opera, it's ours that the values we take and strive to greet more people" [4].

Another thing is the recognition of Hidayatul Fajriyah, "Alhamdulillah, when the Mariposa novel is still written on watt pad, the Starvision directly contact and invites cooperation to adapt it to the big screen," said student Faculty of Business Economics (FEB) [5].

The fortune gained by Hidayatul is due to the growing interest of readers, up to 74 million times being read, and getting a positive response from its readers, making this novel go print. Well, this novel has been touched by Starvision's production house before being published by Gramedia.

2.2 Author's Malaysia

Malaysian authors began to be recognized by the people when it was incorporated in ASAS 50. The ASAS 50s founded newspaper Utusan Melayu, Utusan Zaman, and Mastika magazine, which opened the door as wide as the writer to work.

If in Indonesia, the author is categorized to his efforts, while in Malaysia is divided into Anugrah, which he receives with the term "National Literature or Sasterawan Negara." The National Literature is a gift given to those who contribute in Malay literature in Malaysia Society.

The work written out of the thirteenth Sasterawan Negara, especially the novel, is just two people who are in the film to film. Found one of the stage drama to television drama and one of the novels to stage drama, shows in the following table:

SN	Novel	Filem
Prof. Emeritus Dato' Dr. Shahnon Ahmad	Ranjau Sepanjang Jalan (1966)	Ranjau Sepanjang Jalan (1983) oleh penerbit / pengarah filem, Tan Sri Kamarul Ariffin Mohamed Yassin.
Prof. Madya Dr. Syed Othman Syed Omar atau S. Othman Kelantan	Juara (1976)	Jagho (1999) oleh penerbit/ pengarah U-Wei Hj Saari
Datuk (Dr.) A. Samad Said	Buku Wira Bukit (1986) Langit Petang (1983)	Drama Pentas Wira Bukit (1986) Langit Petang (1991)
Datuk Noordin Hassan	Drama Pentas Bukan Lalang Ditiup Angin (1972)	Drama Televisyen Bukan Lalang Ditiup Angin (1974), Penerbit Hashim Amir Hamzah

CONCLUSION

Ecranisation is one way to disseminate information to the public by moving from one media to another. Ecranisation has been described by Pamusuk Emeste (1991), especially from books to other media such as films. The goal is to organize the idea that the community will know an author. It happens because what an author writes will tell about his society, which contains philosophy and life.

The technological advancement affects authors to propagate their ideas. The authors can communicate with readers to comment on the ideas he wrote. Through technology, it is easy for an author who is in the village niche to be recognized by the general public because of the work it produces booming.

Looking at the development of the editorial writings of Indonesia and Malaysia, it can be concluded that the result of Indonesian authors is more creative and competitive. Many writers compete with each other by using cyber technology. The selection of the title is taken from the daily language, so it is closer or catchy to the reader and movie audience.

While the Malaysian author is still principled at the award as a prestigious recognition, title selection still uses romantic words. The media used is still tied to book form. A publisher is holding the author's work to be distributed to television drama.

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Inyiak and Marvin Harris Keepers of Tradition Oral And Ecology: Challenges in the Era of Oil Palm Plantation Expansion in West Sumatra

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Abstract

This study is the result of observations on environmental conditions and oral traditions in the area of oil palm plantations in West Sumatra. The environment and oral traditions are closely related. Natural sites are the source of oral stories. In addition, nature supplies protein and energy to humans. Today, nature and environment are overexposed, which threaten its sustainability. Of course, it also affects the future of the earth and humans. Inyiak and Marvin Harris contributed to maintaining oral and ecological traditions. This qualitative study uses the perspective of cultural materialism. The data are myths and legends of natural sites in oil palm expansion areas in West Sumatra, such as in Agam and West Pasaman Regencies. The area was a forest, and sacred land, which has changed functions. The change has affected the mindset and way of life of the people, which affect the existence of oral tradition, ecosystem, and environmental sites. Inyiak is an old imagery figure of Minangkabau, which was believed to have supernatural power. Marvin Harris is a scientist who invented the theory of cultural materialism. These two different figures contribute to creating and continuing oral traditions that protect the environment. The contribution was in the form of the birth of the story of ecological sites that became a source of protein for humans, making these sites as part of social structure, and confirmed the myth of natural sites from irrational to rational.

Keywords: Inyiak, Marvin Harris, Tradition, Ecology, and Expansion

INTRODUCTION

Oil palm plantations have stormed West Sumatra from the four cardinal points. The output, palm oil, has become an idol commodity, both at national and global levels. Indonesia is currently the main exporter of palm oil in the world. Oil palm is a significant source of income and employment providers. There are plantations with an area of more than 10 million hectares and a workforce of around 16 million people. The significance is due to the suitability of agro-climate, global demand, and government policy support [1].

There is a massive oil palm expansion in Indonesia. The clan also gave up their lands to the state or the private sector to be developed. Every year, around 600,000 hectares of land is cleared and continue to occur non-stop in Sumatra, Kalimantan, Sulawesi, and West Papua and encroach on small islands such as Siberut, Halmahera, and Yamdena [2].

Likewise, West Sumatra. This past decade the opening of plantation land accelerated. Pasaman Barat, Agam, 50 Kota, Darmasraya, and Pesisir Selatan are expansion areas of oil palm plantations. It is also possible to continue to develop, both in areas with plantations and those that have not.

The expansion of oil palm plantations has brought drastic changes to the economy and well-being of the local community, both those directly involved in plantations, smallholder farmers, and communities around the plantation area. Livelihood patterns tend to be homogeneous with one source, palm oil. The community is vulnerable to a crisis when palm oil prices fall. The high consumption of food, which is dependent on outside supplies, makes it difficult for people when income decreases [3]. If high prices all smile, economic transactions are high, but when prices are low, all are touched. People are hegemony, without oil palm, they are paralyzed. That is due to all the land planted with oil palm and deny the others.

Behind the economic aspects, there are also extreme changes in the way of thinking and patterns of life of the community. It has a direct impact on the local culture. The decreasing of togetherness value in the community will affect the behavior of people towards the environment and ecology. The extinction was due to the extinction of the oral traditions of the local community. This condition has reached a critical point, thus attracting the attention of various parties. Responses are more dominant on environmental issues than humanity and culture, such as the exclusion of indigenous people and tribal people living in and around plantation expansion. They have lived for generations and relied their lives on the forest. At the moment, their sovereignty and access to these energy sources have been deprived [4].

Oral tradition is an aspect of culture that contains thinking construction in the form of values which become a reference for ecological interaction. All aspects of community life, the environment, and natural sites have oral traditions, which are confirmed in mythical stories and legends. Who created and cared for the oral tradition? What are the challenges amid the onslaught of oil palm expansion? It is what is explained in this study.

Oral tradition is part of folklore [5] "... the culture of a collective, which is spread and passed down through generations, traditionally in different versions, both in oral form and accompanied by gestures or reminder aids. The oral tradition has characteristics such as (a) the distribution and inheritance are oral; (b) traditional in nature; (c) exist (exist) in different versions and variants; (d) is anonymous; (e) usually has a formulaic form; (f) has a use (function) in its collective shared life; (g) is pralogical; (h) shared property (collective); and (i) are generally innocent and innocent.

Oral tradition contains local wisdom. Local wisdom is the ideas / views, knowledge, beliefs, values, norms, morals and ethics, institutions, and technology that contribute to the creation and maintenance of community life arrangements in various fields and the preservation of the conditions of the environmental ecosystem and resources so that their utilization by human groups or communities takes place continuously [6]. There are three important elements in local wisdom. First, religious values govern human interaction with energy and protein sources. Second, customary norms and social ethics, which govern relationships between people and the natural environment. Third, local knowledge and skills gained from empirical experience from generation to generation in managing biological resources and the environment.

METHOD AND THEORY

This study seeks to understand and explain oral traditions in the form of myths and legends that exist and have existed in oil palm expansion areas in West Sumatra. This qualitative research [7] is through direct documentation from various sources. The data was analyzed to understand the existence of irrational figures summarized in the metaphor "Inyiak" and rational figure Marvin Harris who lined up myths and legends.

The concept of structural-functional Radcliffe-Brorwn and cultural materialism put forward by Marvin Harris [8] became a reference in studying oral traditions to understand traditional imaginary figures and Marxist materialist theorists. Both figures have a strategic

role in maintaining the sustainability of ecological and earth wisdom contained in oral traditions. The traditional logical awareness of the oral tradition in the form of myths and legends has grown long before in the traditional imaginary society. In the modern society that awareness grows in some societies that are consumed by the materialist virus. It is too late when the ecological environment has been disturbed balance, and humans feel threatened their lives caused by interactions with the environment that is not green moral character. The sustainability of nature as a protein and energy infrastructure for humans needs to consider the traditional logic that is considered irrational that is still recognized and trusted by some people.

RESULT AND DISCUSSION

Inyiak in the traditional irrational mind of the Minangkabau in West Sumatra is a respected, respected, and feared figure. In the context of humanity, he is a parent (his size is not physical and age) in a group of people who are recognized by the power of charm and wisdom, both physically and morally and mentally. Inyiak as the creator and founder of myth and legend that is believed to be passed down from generation to generation. Inyiak, in this case, is the ancestor of the Minangkabau people who first opened and pioneered the founding of a village or country. On the other hand, Inyiak metaphorically referred to as the animal who became king of the forest, the tiger. This animal is respected and feared by the people around the forest. The people live around the forest belive that the tiger as a guardian of the forest and surrounding villages. Therefore, people respect and flatter as Inyiak.

Meanwhile, Marvin Harris is a Marxist figure who is famous for his theory of cultural materialism. For Harris, myth and legend are the strength of norms that regulate social attitudes and behavior, both human relationships, as well as with the environment, and the Creator. The effect of that recognition is harmony, human beings, humans and other living things, and natural sites so that the future of the environment and earth is sustainable.

Inyiak is a figure who creates and cares for the environment through the ecological wisdom contained in myths and legends. In contrast, Marvin Harris is a figure who put myth and legend logic as a social structure. Traditional societies believe in myths and legends as ideological forces and social norms. Meanwhile, modern societies who deify logic consider myths and legends to be irrational, considered false stories. Myths and legends are a logical attempt by the traditional community to create harmony between humans, animals, plants, the environment, and nature. It was stated as a traditional norm that regulates social relations between humans, human interaction with the environment and nature. Marvin Harris established it as a social structure that plays a role in maintaining natural infrastructure as a source of energy and protein for humans.

Myth and legend are oral traditions that are present as a means of guarding the sustainability of the infrastructure provided by nature. According to Harris, the oral tradition is both a structure and a superstructure in society [8]. Therefore, all human actions and behavior must refer to the preservation and sustainability of protein sources. If the source of protein becomes extinct, then humans will become extinct, and the earth will be damaged. That disturbs the balance and the future of humans and the earth.

There are many myths and legends of natural and environmental sites that live in their communities. In the expansion area of oil palm plantations, which were the former community forest or customary land in West Sumatra, previously, this myth and legend developed. It lives in the community around the forest, and the community believes and revives it as a superstructure and social structure that regulates relationships and interactions with the environment. Today, however, the myth and legend have almost disappeared because of the expansion of oil palm plantations. Research has documented several myths

and legends that still exist in the collective memory of the people. This state of oral tradition is due to the expansion of oil palm plantations, which have changed the contours of the land and natural structure. That helped change the way people think and interact with natural sites. At the same time, the way of looking at myths and legends was changed as well. These changes cause dysfunctional and even almost extinct from the memory of the community. Among other concepts include the myth of "Rimbo Larangan", "Inyiak Jumbalang", and "Talago Kumbang", and "Bukik Tigo Sandiang".

a. Rimbo Larangan

"Rimbo larangan" is a myth about the Ulayat Nagari forest. This forest is considered to have the power that is believed by the people. That power is in the form of both visible and imagined. The Larangan Forest was created by "inyiak" the ancestors of the founder of a village or several villages. They agreed on the forest around the village as a prohibited forest. The foundation of the agreement is because in the forest, there are springs, boards, and germplasm. In this agreement, traditional provisions are made and fenced with supernatural powers.

The agreement has been going on for a long time and has been passed down over generations. In its development, the prohibited forest became a source of myth or myth itself which contains occult stories and irrational events. Like, the Inyiak (the name for the king of the forest) who became forest guards. That causes people to be afraid of entering the forest, let alone damage the forest. Another story is that people enter the forest and leave after a long time coming back to the village. The person tells about the strange events that he experienced while in the forest. The story spread in society from one generation to the next.

b. Inyiak Jumbalang

"Inyiak Jumbalang" Is a myth that tells of a supernatural creature that guards the village against all kinds of threats and deeds a norm. Inyiak Jumbalang or other names Inyiak Balang is a term for tiger. The tiger is considered an imitation creature. If there is deviant behavior in the village, then the culprit will be visited by Inyiak Jumbalang, and the person will experience illness. To get rid of the disease, the person concerned and his family must perform a ceremony or put a dish on the edge of the forest. All villagers attended the ceremony. During the ceremony, he apologized to Inyiak Jumbalang and the surrounding community who were affected by his deviant behavior.

c. Talago Kumbang

"Talago Kumbang" is a story of a lake found in the hills and the water flowing into the village below. The surface of the lake is filled with flying beetles or shiny winged insects. This lake is believed to have magical powers. At certain times and times, this lake always asks for victims or sacrifices. When many beetles fly on the surface of the lake, it is a sign that there are victims drowning in the lake. The beetle surrounded the carcass that was in the lake.

Another version of the story, this beetle lake, belongs to magic people. This lake is a large, bathing buffalo bath. The buffalo functions to attract carts of powerful people to go to trade. Returning from the buffalo trip, take a bath

in the lake, and many beetles will avoid the lake. Conversely, if the buffalo goes with its master, then the lake is filled again by the beetle. The beetle is tasked with guarding the lake. The buffalo and the beetle are the pets of the magicians.

d. Bukik Tigo Sandiang

"Buki Tigo Sandiang" Is a hill located on the border of Agam and Pasaman Regencies, which is located between three villages, namely Silareh Aia, Kinali, and Tigo Nagari. "Bukik Tigo Sandiang" or the three-side-hill has three sides. Each faces the three villages. Each side of the hill becomes the customary forest of each Nagari. The three sides of the forest are a source of protein, energy, and shelter for their respective village communities. The social and cultural activities of the Nagari communities are on each side.

At certain times the hill became a place of friendship between the three villages. The gathering event became a thanksgiving arena after harvest, clean the village, and cooperation to clean the waterways into the rice fields before planting. At the time, the gathering was also a place to resolve conflicts that occurred in the community. Besides, it is a place to meet young people to find a mate.

Various activities and social interactions of the three Nagari communities are centered on the "Bukik Tigo Sandiang". Most of them are related to human interaction with nature. "Bukik Tigo Sandiang" is a source of social energy and community life. Besides, it becomes the center of community traditions to continue the life and sustainability of culture.

The four examples of oral traditions in the oil palm expansion area above present ecological wisdom. Wisdom functions as a social structure that regulates human relationships and interactions with nature. Myths and legends become normative forces supported by sacred imaginations about irrational creatures and natural sites. The ecological wisdom offered by the oral tradition is the characteristics of the people who respect and protect the environment and all its contents. The natural environment is a source of protein and energy for the sustainability of human life. Thus, humans must protect the environment and the earth for their own survival.

The existence of the story is currently changing. The hills and forests where the story come from have changed function. Hence, the story begins to disappear from people's memory. However, opinion figures, such myths, become a reference for social interaction and with nature. Awareness of oral traditions causes conflicts between humans, humans and animals, and humans and nature. The impact of environmental damage resulted in various forms of natural disasters, such as floods, landslides, land surface displacement, forest fires, and the extinction of germplasm. Villages are threated by wild animals come around looking for food because their homes were disappeared.

Environmental damage causes changes directly or indirectly to physical and/or biological characteristics so that the environment no longer functions in supporting sustainable development (KNLH, 1998). Environmental damage is defined as a deterioration process or a decrease in environmental quality. Deterioration of the environment is characterized by the loss of land, water, air resources, extinction of wild flora and fauna, and damage to ecosystems.

There have been many studies on the consequences of oil palm plantation expansion, relating to deforestation, environmental degradation, social conflicts, land conflicts, vulnerability to food sovereignty and livelihoods, as well as human rights violations and abuse. Similarly,

research on the ecological wisdom of oral traditions in various countries has been carried out, such as in China [9]. However, research on the impact of oil palm expansion on the extinction of oral traditions has never been done. That is caused by the existence of binary opposition and logocentrism: tangible and intangible, profit and nonprofit, traditional and modern, oral and written, central and periphery. Something modern, written, and close to the center of government [10] is more of a concern in research than in others. Regional or local, oral, and classical traditions are marginalized, such as oral traditions in oil palm plantations in West Sumatra. Moreover, research on ecological norms contained in the oral tradition of West Sumatra has never been done. This may be due to the lack of researchers who can understand and interpret the oral traditions and ecological norms, and also are far away in marginal and marginal areas. Ecological wisdom guides human interactions with the environment in various countries [11]. Ecological wisdom can be used as an effort to shape the green moral character of the young generation in sustainable development.

CONCLUSIONS

Based on oral tradition story data in the form of myths and legends and the use of oral tradition stories and functional theories that have been described above, it can be concluded that the insight of ecological wisdom in oral traditions in the expansion of oil palm plantations can be a character formation for future generations to have green moral character. The generation that cares about the sustainability of nature and the future of the earth, for the future of humans. Therefore, it is recommended that observers of oral traditions and plantation developers consider local wisdom in expanding.

ACKNOWLEDGMENT

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Self-Concept of Women In Novel Entitled Hanaoka Seishu no Tsuma: A Study of Symbolic Interactionism

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Abstract

This research uses the theory of symbolic interactionism carried out by George Herbert Mead through the mind, self, and society with a focus on the study of self-concept, emphasizes its study of interactions between characters who can express women's self-concept. In conclusion, Kae's self-concept is dominated by the "me" side, which emphasizes the self that represents me as an object. It can be seen through the interplay between responding to other people around her and responding to herself, who seems dominant in Kae. Thus, Kae's self-concept in this novel is influenced by her environment. Her perception is based on her experience in certain situations.

Keywords: Self-concept, women, symbolic interactionism, *Hanaoka Seishu no Tsuma*.

INTRODUCTION

Relations between characters both in the real world and in the world of fiction are carried out through verbal and nonverbal communication. Verbal communication refers to the use of words in communication, while nonverbal refers to communication that uses other signs or symbols. Because language is also a symbol, it can be said that humans communicate through symbols, both verbal and nonverbal.

Hanaoka Seishu no Tsuma [1] written by Ariyoshi Sawako using a distinctive Edo era cultural background, in which the female characters represent women who thought and acted in the framework of the patriarchal society in the Japan feudal era. Therefore, a symbolic interactionism study on this novel is expected to be able to reveal the self-concept of women.

Self-concept in symbolic interactionism

The term symbolic interaction, which was first introduced by Blumer in 1937 and further developed by Mead in his book, Mind, Self, and Society [2], basically focused on the use of symbols in human-to-human interactions. Symbols are simply defined as the meaning or value given by the speaker for object base on the representation in their mind. The purpose or association provided can be personal, cultural, or universal.

According to Mead, the core of the theory of symbolic interaction is about "self" (self), assuming that self-conception is a process that originates from individual social interactions with others [3]. For Mead, individuals are sensitive, active, creative, and innovative creatures. Its social existence greatly determines the shape of its social environment and itself effectively [4]. The theme of symbolic interaction has two additional assumptions. According to LaRossan & Reitzes [5], including individuals, develop self-concept through interaction with others, and the concept of self forms motives, which are essential for behavior.

According to Mead in Morissan "self" has two sides, each of which has an important task, namely the self that represents me as the subject ("I") and "I" as the object ("me") [6]. *"I" as a*

subject is a part of self that is impulsive, irregular, indirect, and unpredictable. *"I" as an object* is a self-concept that is formed from regular, consistent patterns that I and others understand together. Every action starts with the impulse of *"I" as a subject* is quickly controlled by *"I" as an object* or adjusted to his self-concept. *"I" as a subject* is a driving force for action, while *"I" as an object* provides direction and guidance. Mead used *me as an object* concept to explain acceptable and socially appropriate behavior, and *me as a subject* to describe creative impulses that are difficult to predict.

According to Mead, "I" is an individual's spontaneous response to others. Someone who has a strong "I" element will be able to develop himself according to his will because "I" is the manifestation of one's self. Conversely, "I" is the acceptance of others. "I" refers to how others see "I" and how others should see the "I". The strong "me" element in a person will make him live "comfortable" in social relations. Still, he cannot develop himself to the fullest because he always considers the opinions of others. In principle, each personality is a mixture of "I" and "I", depending on which is more dominant.

DISCUSSIONS

In this novel, Kae's character's self-concept is formed based on her interactions with family members, especially in her interactions with the character Otsugi, which is predominantly narrated in this novel. Little Kae first heard the story of Otsugi from her nanny. After seeing Otsugi's physical beauty and appearance for the first time, Kae became obsessed with Otsugi's figure and made her a role model. Her desire to be a part of Otsugi's family increasingly became after she heard the news that Otsugi had applied to Kae's father, to marry Kae to her eldest son, Seishu.

When Kae became part of the Hanaoka family, she saw that each of the family members worked hard to make money by weaving. Kae immediately grasped the significance of the productivity of women as the main support in meeting the financial needs of the Hanaoka family. Based on this, Kae became motivated to do the same, to show her contribution as a daughter-in-law to Otsugi. Kae's initiative to join in the weaving with her sisters-in-law embodies the "me" (self as an object) side in Kae. As stated by LaRossan & Reitzes that the concept of self forms an essential motive for behavior, then based on its interaction with the family of Hanaoka, Kae has a purpose in helping her new family. Her actions were driven by her condition, which felt insecure as a member of Hanaoka's latest family, so she had to do something that could make her accepted by her new family. The side of "I" (self as an object) in Kae gives direction to her actions to be socially acceptable.

"*When Kae found out where the money was going, she felt compelled to get Otsugi's permission to weave. ... Kae worked hard to show her gratitude, and was soon producing at least five inches of cloth every day. ... It seemed that she had truly become accepted into the family. Gone were those days when she felt insecure and didn't know what to say or how to act. She also enjoyed the flattery of the merchants who spoke of her popularity in the markets of Sakai. But above all, it was Otsugi's appreciation, encouragement, and continual praises-bestowed even in the presence of visitors-that thrilled her.*" (p 40)

The satisfaction and happiness Kae felt were obtained from Otsugi's high appreciation and other people's praise for her woven products. Recognition of people towards Kae is an indicator that her actions are socially acceptable. It explains that the value of women in the context of the society in this novel depends on their ability to contribute as much as possible to the family. Thus Kae continued to maintain her behavior, which she considered could perpetuate Hanaoka's family acceptance of her, which Mead called a "comfortable" living condition in

social interaction. Kae's consideration that includes views from other parties as a consideration in looking at herself is what shows the "I" side of Kae.

The conflict that arose between Kae and Otsugi occurred since Seishu's return to Hirayama. Otsugi's warm attitude towards Kae began to change. She began to show intense competition to Kae to get Seishu's attention, although Otsugi did not show it openly. Getting such treatment, the "I" side in Kae pushed herself to respond to the fight started by her mother-in-law, Otsugi.

Burning with jealousy, she yearned to fight with the woman to whom so far she had shown only love and respect. ... The virgin wife who had been weaving her dreams until this very day was now ready for battle. (p 58)

Kae's impulse ready to fight with Otsugi based on the hatred she felt, was a manifestation of Kae's self-concept from the "I" side. Although impulsively, Kae's heart encouraged her to show her hatred towards Otsugi, the "I" side in Kae worked as a control that directed Kae to continue behaving within the framework of the prevailing norms. This "me" side controls the explosion of the "I" side in Kae.

As Seishu's wife, Kae tried to show her devotion and made Seishu as her orientation in her life. It showed when Seishu asked her to collect herbs for his experimental purposes.

Kae took one of her cotton kimonos from a drawer and tore it up without the slightest regret. What did a matter if she had to sacrifice one or two to help her husband? After all, he had asked her and not her mother to perform the task. (p 67)

The above quotation shows the self-reflection made by Kae regarding her role as Seishu's wife. Kae's response, which happily fulfills her husband's request, is an embodiment of the "I" side that wants Seishu's acceptance of her so that a harmonious relationship can be established between husband and wife. This section emphasizes the critical point that Kae included Seishu's view as a consideration and evaluation in looking and evaluating herself. Kae did a self-reflection through Seishu's view because Kae wanted Seishu to be able to judge her as a good wife. Thus, Kae can compensate for Otsugi's role in Seishu's life.

"A wife ought to try to please her husband," she thought,"even if it means elbowing her in-laws aside." (p 71)

The quote above shows Kae's efforts to place herself by Seishu's expectations of her. The assumption that a wife must try to please her husband leads Kae in her attitude towards Seishu.

Although Kae no longer interacts intensely with Otsugi, who chooses to host her secretly, the conflict between the two takes place intensely when Otsugi speaks directly to Seishu and Kae to propose herself as a guinea pig in an anesthetic experiment being developed by Seishu. Otsugi did this because she considered Kae unable to capture the needs of Seishu, regarding the experiments he was working on. After being provoked by the words uttered by Otsugi, which implicitly humbled Kae, Kae spontaneously joined in to submit herself as a guinea pig for the experiment.

"You can't mean that! It's I, your daughter-in-law, who would not be able to face the world if I permitted you to take medicine. How could I be happy afterward? No, I will assume the responsibility no matter what." (p 106)

In the quotation above, it seems at a glance that Kae's willingness is an embodiment of the "me" side, which Mead mentioned as acceptable and socially appropriate behavior, and triggered by Kae's interest so that she can be calculated as equal to Otsugi. But on the other hand, Kae's actions can also be an impulsive "I" manifestation because Kae was provoked by Otsugi's words, which indirectly challenged her, and she did not want to lose to Otsugi. Kae's remarks, which put forward arguments in the frame of social values and norms, can be regarded as rhetoric aimed at returning to attack Otsugi's words towards her. This section shows the embodiment of the "I" side, which appears reflexively based on Kae's decision, which appears along with the "me" side that is used as a formality.

At the end of the story, Kae suffered blindness due to the high dose of anesthetic concoction taken to her. However, Kae gained high respect from the surrounding community for the dedication and sacrifice she made.

And Kae was happy too. ..., but she had no regrets. Her intuition enabled her to sense those visitors that held her in esteem. ...Above all, he was aware of the shifting emphasis on Hanaoka logic --- from the story of beautiful Otsugi to the tale of Kae devotion. (p 152)

The description of the feelings Kae felt above confirms that Kae enjoyed other people's respect for her. The popularity she gained is the result of each action, which is generally oriented to the "me" side of her. The "I" side burst that appears on her is still calculated to always be in the "me" corridor. In other words, the existence of other people's views and judgments is important for Kae.

CONCLUSIONS

Kae's self-concept is dominated by the "me" side, which emphasizes the self that represents *me as an object*. It can be seen from the interplay between responding to other people around her and responding to herself, who seems dominant in Kae. Thus, Kae's self-concept in this novel is influenced by her environment. Her perception is based on her experience in certain situations. The meaning or association given to the female figure in this novel is cultural, considering its purpose refers to the culture of patriarchy in Japanese society.

ACKNOWLEDGMENTS

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An Ecological Analysis of Indonesian and American Novels: The Representation of Anarchism and Moral Violence

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Abstract

The article explores an Indonesian and American novel, *Anak Bakumpai Terakhir*, written by Yuni Nurmalia and *Monkey Wrench Gang*, written by Edward Abbey, which focuses on anarchism and moral violence as environmental ignorance in their representation of natural and animal phenomena. The writer views the works as reflected in what happens in Indonesia and America. Then, the writer's concern is to make people aware and minimize the action of anarchism, which is caused by having been far from ethical values in Indonesia and world society, in this case, America. This library research used qualitative methods. The data are analyzed using mimetic literary theory, the concept of eco-criticism, and moral approach is to analyze data deal with moral values. Comparative literature is to analyze the similarities and differences between anarchism and violence in the two countries, Indonesia and America. The result of the analysis is anarchism, and moral violence raises because of the greed of the rich and powerful. These effected degradations of nature that harm the people, such as suffering from asthma, skin diseases, natural disasters, and so on. Then with confidence, the people change the attitude of the human from a destroyer become a preserver of nature

Keywords : Anarchism, moral violence,eco-criticism, degradation of nature, destroyer, and preserver of nature.

INTRODUCTION

This article examines an Indonesian novel *"Anak Bakumpai Terakhir"* (ABT)*,* written by Yuni Nurmalia [1] published in 2013 which describes the greed of people to take and explore the wealth of Kalimantan, and an American novel *"The Monkey Wrench Gang"* (MWG) written by Edward Abbey published [2] in 1975 also describes the same phenomenon. *ABT* shows how people take over the land into coal and precious metal mining. Ironically, they never think of the fatal effect on Dayak life. Dayak is a native clan who lived in the Kalimantan forest. Today, the forests, the land, the rivers, and the oceans where they lived had been damaged and contaminated with heavy metals resulting in death for their children that suffered from skin diseases, respiratory illness, and other diseases.

Furthermore, flood usually happens in Kalimantan because of deforestation without being control. Then, *MWG* describes the main character believes that the environment should be preserved from destroying land clearing without being controlled; all of these describe greediness as looking for prosperity. All these have been done without considering the future life of human beings. It is too far from civilization.

How they exploit and ruin the land is the act of violence or anarchism and it is a kind of immorality. These two literary works describe destroying the environment in Indonesia and

America. However, now I see the works as a moral criticism. I view actions and behavior done by rulers and entrepreneurs toward the natural ecosystem are very dangerous that cause ruination or disintegration for a group of other humans. In short, the works reflect the anxiety of society to what have done by a certain group of people to enrich themselves. Furthermore, this paper aims to bring back the function of literature in society, as Ratna states that now society gets away from esthetic elements that indicate the action of violence increase [3].

This article applies an interdisciplinary approach. Literary works contain moral and cultural aspects. Literary works generally created by telling a problem of people in society. They speak about a character, venue, deal with humans, events, and language as understood by people generally. Concerning this, the author called the community representative, the author, as trans-individual construction. Research on literary works is identical to researching all aspects of life, as described through its language. In connection to this, it is needed other knowledge, such as ethics, history, sociology, politics, economy, and culture generally (329) and even used ecology.

Ethics is a branch of knowledge that deals with moral principles used as a theory to analyze. Samuel Johnson in Guerin argues that "The basic position of such critics is that the larger function of literature is to teach morality and to probe philosophical issues. They would interpret literature within a context of the philosophical thought of a period or group" [4]. We are as critics should be aware that our duty, particularly, is to appeal or give teaching morals to society. It means it cannot be denied that the first function of literary work is teaching morals to the readers. The works will be interpreted in the context of place and time.

Literary works in connection to ecology stated that *"Ecocriticism is the study of the relationship between literature and the physical environment"* [5]. The knowledge that studies literature is correlated to the physical environment called *ecocriticism*. Furthermore, it is not only focused on the connection and the theme of literary works and the environment, but also the commitment to build the relationship is important. *"... has distinguished itself,..., firstly by the ethical stand, it takes, its commitment to the natural world as an important thing rather than simply as an object of thematic study, by its commitment to making a connection* [6].

Comparative Literature is one of the methods used to define a study that indicated an elaboration of what to face in the study of humanities. *"The fact that Comparative Literature names such a method as the attribute defining its field of the study indicates the extent to which it is faced with the choice of either reflecting upon or embodying this fundamental task within the humanities "* [7]. Moreover, comparative literature is significant in literary research because the word and global literature are not only to find the meaning, culture to European masterpiece, but the more important thing is to accomplish the application to the field of humanities. *"..., for Comparative Literature, the significance of world literature is not there are more than literatures, cultures beyond a European canon; its significance is that it fulfils the inmost tendency of the methodological practice that has justified not only the significance of literary study but aso the humanities* (40).

Therefore, I reasoned taking Indonesian literary work, *Anak Bakumpai Terakhir* written by Yuni Nurmalia and American one *The Monkey Wrench Gang* written by Edward Abbey, both have the same theme, logging without being control.

DISCUSSION

Anarchism and Moral Violence in *ABT*

ABT reflected what happens in Indonesia, particularly in Kalimantan, which describes the way *the rich* take the natural resources of Kalimantan by exploiting the forests. It changes into coal mining or precious metals. They never think about the effect of Dayak as indigene who lives in the forest from time to time. The forests, land, rivers, and the sea have been damaged and contaminated by the metals which cause death for their children. Skin disease and many other diseases cause the death of their children, especially Dayak Bakumpai. Besides, flood in Kalimantan is one of the results of deforestation.

" *Alam dan sungai adalah napas bagi orang- orang suku di Barito, air adalah darah dan tanah adalah asal muasal manusia* (73)[1]. As the leader of the group Kai describes how important nature for the people in Barito, Dayak group whose life depends on nature. Their appreciation for nature can be seen from the cultural rules that organize the utilization of the trees in the forest. Rumah Panjang plays the important rules in this matter as the identity and solidarity of the member of each group.

Their ancestor has been kept the forest appropriately with their cultural rules in order to keep the source of their daily needs being intact and normal. It can be seen when the people from Dayak Siang Murung, Dayak Bahau, Dayak Kahayan, dan Dayak Punan Murung try to fight the fire in their forest. Something very valuable " *Seolah kami telah menyelamat kan benda yang amat berharga yang ada bandingan nilainya. Bukan bongkahan emas yang sering diburu oleh orang-orang. Tapi masa depan akan hutan yang begitu berharga yang tak kan ada bandingan nilainya* (122) [1].

On the one hand, their affection of nature is real, Kai, the leader of Dayak Bakumpai refused the investor's enticement who destroy his forest .*"... Kai, yang memegang teguh aturan adat, menolak tawaran investor untuk mengeksploitasi hutan adatnya"* (73) [1]. On the other hand, the investors only concern about the benefit they will get from destroying the forest *"Suara gede bum pohon yang tumbang kembali terdengar. Setelah nya terdengar cukup jelas orang- orang bercakap- cakap sambil tertawa. Orang- orang itu membahas jumlah pohon yang mereka tebang hari ini dan menghitung jumlah pohon yang akan mereka tumbangkan lagi."*(76) [1].

Then, the situation changes, nature as the source of their daily needs become so dangerous for them, despite the interest of certain people nature has been exploited and converted into mining and plantation. Barito River, from time to time getting shallower as a result of sedimentation and the decreasing of land in the earth as Kai said the forest is not virgin anymore *" Hutan sudah tak perawan lagi"* (117) [1]. The activity of coal and gold mining causes the contamination of watercourse in the river. Although the waste disposal of the activity of mining is not well managed. Waste disposal endangers the environment. Not only the ground but also the contamination of water that causes problems for Dayak group and their environment. The characteristics of the water is colored, foamy, and smelly, *"Sungai yang tercemar memiliki ciri-ciri bewarna cokelat kemerahan dan berbusa, baunya sangat menyengat, dipinggiran sungai yang tercemar ada ikan yang telah menjadi bangkai mengapung diantara permukaan sungai, tubuh ikan itu kembung dan dipenuhi lalat* (116) [1].

There are so many evidence that published as the protest from society and environmental activists, yet there is no clear answer from the mining company. The way the tailing is thrown away to the river can be seen as a crime, it does destroy not only the ecosystem of the river but also the culture and Dayak people life. *Tidak hanya bantaran sungai dan ekosistemnya yang dihancurkan, tapi juga budaya dan nadi kehidupan penduduk local* (171) [1]. The environmental destruction on top of Meratus mountain range causes the increasing of water

turbidity in the river. Meratus mountainen said as Muller mountain range is parallel in 3 provinces, not to mention Kalimantan Selatan, Kalimantan Tengah, dan Kalimantan Timur. The water of the rives has been contaminated by a chemical substance such as mercury and E. coli bacteria because of gold mining by using mercury. Escherichia coli (E.coli) are harmless and actually are an important part of a healthy human intestinal tract

However, some E. coli are pathogenic meaning can cause illness, either diarrhea can be transmitted through contaminated water or food, or contact with animals or persons.(*cdc.gov*). *From globalhealingcenter.com* discuss the dangers of mercury exposure to human health, mercury has no value to the human body and is best thought of as poison. The effects of mercury exposure vary depending on the form and level of exposure. It can produce serious effects on the nervous system, including psychotic reactions, hallucinations, suicidal tendencies, and delirium.

The danger of blood that has been contaminated by mercury and arsenic are varied, it can be the destructive toxin for the baby in the uterus, nerve system, reproduction organs, and immune system (182) [1]. Although they did not use the water from the river directly, Dayak group who consumes the fish from the river also contaminated by the mercury from the river. To respond to the complaint from an environmental activist regarding the tailing that throws away to the river that used by the Dayak group every day, the public view were directed toward the banishment of the tailing to the sea (189) [1]. It is not the best answer to this matter. The banishment of tailing to the sea causes the destruction of the ecosystem in the sea and another social effect.

The long term effect of this is the decreasing of fish cost. Traditional fisherman around the location of tailing banishment are threaten. The productivity of their fish decrease because of the destruction of the sea ecosystem. This is where the poverty begins, the income of the fisherman will decrease *"Hasil tangkapan ikan yang didapat dengan susah payah tidakakan laku dipasaran. Hal ini kan menggangu system perdagangan local. Penampung dan pengece ikan juga meneriam imbasnya. Menurunnya pendapatan nelayan berdampa kepada turunnya kemampuan daya beli masyarakat. Para penyedia barang dan jasa di bidang perikanan juga ikut terpengaruh. Akibatnya tata perekonomian lokal jadi terganggu. Dari sinilah proses kemiskinan terjadi".* (192) [1]. Based on a research by Pusat Penelitian Lingkungan Hidup dan Sumber daya Alam (PPLH) and Universite de la Rochele, France, Dayak have been contaminated by poison like mercury. It can change the DNA structure in their body. This matter is so crucial since it threatens the originality of the people as native in Kalimantan. At last, this can cause the extinction of the people.

Generally, Nurmalia tells the life in Kalimantan forest. She describes the wealth of nature, the damaged environment because of the mining waste, forest fire, illegal logging, nature conservation. All of these indicate the act of anarchism done by the rich or the company supported by the government. The anesthetized people do these. Exploiting nature to seek wealth is the act of anarchism that constitutes moral violence and ignores the values of humanity for native inhabitants.

Anarchism and Moral Violence in *The Monkey Wrench Gang*

MWG [2], an American novel published in 1975, concerns about the environmentally damaging activities in the Southwestern United States. For Edward Abbey this is the uncivilized side of humans. It shows the greedy of men, for the benefit of certain people, and under the pretext of industrialization, deforestation, sabotage, mining, oil drilling industry are undeniable things. The main characters convince that the environment needs to be protected. In his novel, Abbey describes industrialism is dangerous. It is growing like cancer "A

planetary industrialism growing like cancer. Growth for the sake of growth. Power for the sake of power" (64) [2].

The rich use industrialism as the reason to degrade and destroy nature. One of the characters in the novel showing his disappointment because, for him the dam flooded the most beautiful canyon in the world. *"Hayduke had been complaining about the new power lines he'd seen the day before on the desert. Smith had been moaning about the dam again, that dam which had plugged up Glen Canyon, the heart of his river, the river of his heart"*(66). There is no consideration for the trees, whether it is big or little trees such as pinyon pines and junipers, the bulldozers clearing them to build a new road. They never think that an organism can feel pain, and in any case, the road builders had more important things to worry. Based on the scientific fact, a living tree, once uprooted, takes many days to wholly die *" To the far west, on the rise beyond Comb Wash, they saw bulldozers clearing the right-of-way. In forested areas, the clearing job would require a crew of loggers with chain saws, but here in southeast Utah, on the plateau, the little pinyon pines and junipers offered no resistance to the bulldozers" .."* (79) [2].

People intend to destroy the natural world to gain money. Humans tend to prioritize money more than the natural world. Industrialism is closely related to human lifestyle. Sometimes it is related to some tourist development such as shopping center airfield, summer homes, etc. *"Just a little difference of opinion which cost old Love about a million dollars. He wanted a forty-nine-year lease on a section of state land overlooking Lake Powell. Had in mind some kind of tourist development: summer homes, shopping center, airfield and so on* (117) [2]. Besides, what rich care mostly is money, they will do anything for money. They never think about the impact of what they are doing to their environment Rest *of the time he's neck deep in real estate, uranium, cattle, oil, gas, tourism, most anything that smells like money. That man can hear a dollar bill drop on a shag rug. Now he's running for the state legislature. We got plenty like him in Utah. They run things*(119) [2].

The nature is identic with its irregularity, there are big and small trees in the forest but certain people want all the irregularity of the earth removed *"..what The engineer's dream is a model of perfect sphericity, the planet Earth with all irregularities removed, highways merely painted on a surface smooth as glass.."* (80) [2]. Although there is an old road, for the benefit of certain companies, the new road is built. .By using the new road, it will be easier for them to go everywhere. The rich with financial interests do not care about nature. They exploit the Earth to line their pockets. *"It crawls up and down hills and goes in and out of draws and works around the head of canyons, and it ain't paved, and it generally takes too long to get anywhere. This new road will save folks ten minutes from Blanding to Natural Bridges "* (79*).* In addition, the new road is used to bring the uranium mines. It is built for their benefit, certain companies that operate in the county, that is a state road, not a country road *"..to bring It's to help out the poor fellas that own the uranium mines and the truck fleets and the marinas on Lake Powell, that's what it's for. They gotta eat too(*77) [2].

Environments can increase or reduce stress. It impacts our bodies. What we are seeing, hearing, and experiencing at any moment is changing our mood. Human finds nature is pleasing. In one study cited in the book *Healing Gardens*, researchers found that more than two-thirds of people choose a natural setting to reduce stress. Then, imagine when there is no wilderness. There will be no place to go. Everyone gets mad easily *"The wilderness once offered men a plausible way of life, Now it functions as a psychiatric refuge. Soon there will be no wilderness, soon there will be no place to go. Then the madness becomes universal. And the universe goes mad."*(63) [2].

It is clear Abbey is against destroying the environment. His novel gives us an understanding that he is against the totalitarian techno-industrial state. He believes that

wilderness is the backdrop where the struggle takes place. Abbey criticizes the park services and American society for its reliance on motor vehicles and technology. He wanted to preserve the wilderness as a refuge for humans, and he believed that modernization makes us forget what was truly important in life.

CONCLUSION

Both of the literary works have the same theme, illegal logging, criticize the government who ignore conserving nature. What has been done to nature is a reflection of cultural anarchism, and moral violence happens in the two big countries, Indonesia and America. It is a cultural and moral disaster that should be the government's concern. The government should provide human resources to addressing, aware, and tolerant toward nature themselves, in this case, to formulate the norm and moral principal.

In Indonesia, Kalimantan particularly, the company and government, do not care about forest conservation. They do illegal logging, take over the functions of forests for mining coal and gold. And they never think and consider the effect on Bakumpai as indigenous people become worse. In America, the main character as the representative of the writer, Abbey is particularly concerned about preserving the environment. Even his thought is contradicted with government interest

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Children's Revenge on the Bullying Adults in Roald Dahl's Children's Literature

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Abstract

Famous with his dark humor, Roald Dahl makes children fight adults in many of his children's novels. This article discusses children's revenge against adult bullies in seven of Dahl's books by applying structural and psychological approaches. The plots about the characters' fight against bullies are analyzed by using A. J. Greimas' actantial model of narrative analysis to see how dominant the children's roles in revenge are. Meanwhile, the psychological approach, which sees literary work as the author's escape from reality wherein he accomplishes what he cannot get in real life, is applied to see how much Dahl's childhood experience as the victim of bully influences him in creating the novels. After analyzing the seven novels, it can be concluded that Dahl equips the children's main characters with bravery and strong will to face a dangerous situation of the bully and actively solve the problem by putting them in the position of 'sender', 'subject', and 'helper'. Additionally, Dahl reflects his childhood's dream of taking revenge on the adult bullies through the stories. The revenge is conducted by mutilating the power and the authority of those bullying adults through this only-child-can-imagine-this kind of revenge: making them leave for good, changing them into another creature, and making them disappear. The writers believe that these stories are good to teach young readers that adults are not always right and to prepare them to protect themselves from adult villains.

Keywords: Roald Dahl, children's literature, bully, structural analysis, psychological approach

INTRODUCTION

Roald Dahl is one of the legends in the world of modern children's literature. He has written 20 children's books, 17 of which are novels. His children's books are very influential in the history of English literature. Carter and McRae confirm that he has brought a significant breakthrough in the world of children's literature at the end of the 20th century. The unusual storyline and characters, especially with the dark humor about how kids can fight adults, make the novels admired of all time by both young readers and adults [1].

Dahl's children's novels are very famous, that many of them have been adapted into movies and theatre. However, behind its popularity, Dahl's children's novels are often criticized. Many critics believe that some contents are not appropriate for children because they contain vulgarism, fascism, violence, sexism, and racism [2]. Dahl in his works often depicts suffering and unhappiness caused by those things. Littmann in an article entitled "Charlie and the Nightmare Factory: The Art of Children's Horror Fiction" [3] argues that Roald Dahl is probably "the greatest writer of children's horror fiction who has ever lived" (173) [3]. Many

of his children characters, says Littmann, is threatened by horrific death, either as the punishment for their sins or simply as a form of bullying behavior they have to face.

Interestingly, Littman presents how Dahl's works can be categorized as horror fiction, yet very valuable for children to read. By referring to Aristotle and David Hume's theories, he argues that "…enjoying dark art allows us to purge ourselves of negative emotions like pity and fear by feeling them on behalf of fictional others" (182) [3]. He believes that children who feel pity for Charlie Bucket's poverty will be less afraid of confronting such situations in their life because they have worked through their feeling while reading the novel. Littmann also asserts that Dahl "…takes our hunger for answers and converts it into pleasure as he slowly satisfies it" (187-188) [3]. That is why, says he, Dahl's horror children's fictions are valuable and worth reading.

Since Dahl's works have long been admired and are still reprinted and adapted, thus critiques and researches about his works are also abundant. Curtis [4] wrote an article entitled "'We Have a Great Task Ahead of Us!': Child-Hate in Roald Dahl's *The Witches*", wherein he states that *The Witches* displays an ambivalent attitude towards children. On the one hand, there is a protective attitude, where adults are kind and gentle. On the other hand, there is also a reflection of hatred toward children wrapped in good deeds like charity [4]. Other research is by Jonathon Culley [2], whose article "Roald Dahl –It's about Children, and It's for Children– But is It Suitable?" discusses mytheme in *Matilda*. Culley concludes that at the end of the story, Matilda, who has been depressed and continues to be bullied, finally transforms into a mature and powerful character. He argues that the popularity of this story is not only from the conscious appreciation of the readers but also from the unconscious satisfaction by the transformation [2].

Different from those researches above, this article specifically focuses on explaining the structures of the novels to see how Dahl empowers the children, heroes/heroines, to take revenge on the bullying adults. Moreover, it is also aimed at proving that Dahl's background as a victim of a bully at school has strongly influenced him in creating such stories of revenge.

METHODS

This research is qualitative. The objects of the research, as mentioned above, are seven children's novels by Roald Dahl. They are: 1) *Matilda* [5], 2) *The Magic Finger* [6], 3) *George's Marvelous Medicine* [7], 4) *James and the Giant Peach* [8], 5) *The Witches* [9], 6) *Danny the Champion of the World* [10], and 7) *The Big Friendly Giant* [12], which become the source of primary data. The secondary data are taken from Dahl's autobiographical novel, *Boy: Tales of Childhood* [12], and other sources related to a bully. The main analysis is conducted by applying structural analysis on the narrative patterns: drawing the narrative patterns of each case of a bully and explaining how Dahl presents the relationship between adults and children, and how he empowers his children characters to fight the bullies. This structural analysis applies to A. J. Greimas' actantial models in particular. Psychological approaches are applied to find out how the issue of a bully in the novels is related to Dahl personally, which influenced him in writing these books. The result of the analysis is explained descriptively.

RESULTS

As aforementioned, the result is classified into the structural and psychological analysis. The structural analysis focuses on the process of a bully and taking revenge, which includes the life of the children characters and adult bullies who live around them. Meanwhile, the psychological analysis focuses on proving that Dahl's memory of being bullied at his dormitory

and school when he was young gave some influences in the creative process of those seven books.

Structural analysis: children characters as a sender, subject and helper

All bullies in these stories are adults, and they are relatives (parents, grandparents or aunts), authoritative figures (teacher and headmaster), or powerful figures (rich people or those who have certain kinds of power). With their roles in society, they mistreat the kids. These children, of course, question their ill-treatment. Matilda, the Girl, Sophie, George, James, the Boy, and Danny spend some times to think why those bullies do such misconducts. Matilda has tried her best to ignore and forgive her parents and Mrs. Trunchbull's improper attitude until she cannot bear the burden anymore. George keeps questioning whether or not grandmother is serious about hurting him. James has no idea why his aunts are so cruel, but still, he never does them wrong. The actantial chart of each story shows that Dahl makes the three pairs of axises (of desire, power, and transmission) filled by the children main characters. They are the senders, the subjects and also the helpers. Therefore, when they finally lose their patience or decide to fight back, the result is amazing. They choose the best solution to save their lives; as the bullies are power abuses, thus the only way to stop them from bullying others is by mutilating their power. These children make those bullies lose their power; they mutilate the bullying power and save society for good. This power mutilation takes three forms, making the bully leave the neighborhood for good, changing the bully into another creature, and making them disappear forever.

The structural analysis is conducted to dismantle the stories into Greimas' actantial model by breaking the characters into three pairs of axises: (1) the axis of desire: subject/object; (2) the axis of power: helper/opponent; and (3) the axis of transmission: sender/receiver. By so doing, the children's main characters' position in the story is easy to see. The sample actantial chart below is from *Matilda* [5].

(Sender) Matilda's desire to take revenge	--------- ->	**(Object)** Terminating Mrs. Trunchbull's bullying attitude	--------- -->	**(Receiver)** Matilda, Ms Honey and other students at school
		↑		
(Helper) Matilda's magical power	--------- -->	**(Subject)** Matilda	<------- ----	**(Opponent)** Mrs. Trunchbull

Fig. 1. Actantial chart: Matilda as subject, sender, and helper

The chart shows that Matilda, as the subject of the story, takes the most dominant and active action in the story. She is not only the 'subject' but also the 'sender' as well as the 'helper'. Her position as the 'sender' means that the trigger of the action is herself, in this case, her desire.

Meanwhile, her position as a 'helper' proves that she explores all her inner power to finish the quest. These patterns apply similarly in the other six books. The Girl (*The Magic Finger*), Sophie (*Big Friendly Giant*), George (*George's Marvelous Medicine*), James (*James and the Giant Peach*), the Boy (*The Witches*), and Danny (*Danny the Champion of the World*) all fill the same positions. They see the injustices caused by bullying adults and feel the urge to do something to straighten the situation. They do the revenge on the bullying adults to terminate

their misconduct. They explore their ultimate ability to achieve their goal (some get help from others, some do not).

The structural analysis above reveals that in these seven novels, Dahl creates active children who become the agents of changes to terminate the bullying behavior of the adult villains. Some of them are critical from the beginning, like Matilda, The Girl, and Sophie. Some others are shy and silent yet transformed into brave and determined children after becoming victims of bullying (like George, James, The Boy, and Danny). Through these novels, Dahl shows that intimidating behavior, or the so-called bully, might have become a social habit that people sometimes consider it normal. Thus, he builds a belief that bully is a crime that everyone should fight. These novels become media to promote new habits in society, which is to fight against bullying, even if the bully is an adult person from their own family. At the end of each story, we will see that they succeed in stopping the bullies by mutilating their power, which is executed in three ways: making them leave the setting for good, changing them into weak creatures, and making them disappear. The terminators are the children themselves. With his dark humor, Dahl ridicules the bullies and makes them helpless in the hands of the innocent children.

Held (2014) argues that Dahl's children characters deal with difficult, dark life. Not only because life itself is difficult, but because the adults do not play a positive part in children's lives. They are neglectful and abusive. These children find that life is different from what they have dreamt of. They are presented a fact of "the divorce between our desires and a disappointing world" (2). Never they imagine that the adult figures who are supposed to protect them are indeed untrustworthy. No reason is needed for these adults to bully children. They seem to believe that being an adult gives them the privilege to dictate children and treat them as they wish. They keep abusing and torturing the children, who are left powerlessly perplexed. These children, however, are not passive. They quickly realize that their life is at stake. Every each of them finds their method of survival. In all the seven books, one most important activities conducted by the children related to bullying is mutilating the adult's power. This power mutilation takes three forms, making the bully leave the neighborhood for good, changing the bully into another creature, and making them disappear forever.

- Making the bullies leave for good

Matilda is a superpower girl. She is a genius and has telekinetic power. After witnessing Mrs. Trunchbull's ill-treatment, she decides to take over the situation. She does not let Mrs. Trunchbull torture the students anymore. Since Trunchbull's abusive power seem to appear at school, then Matilda decides that she must be banished from the school. After a series of difficult revenge, Mrs. Trunchbull is finally defeated by the school community, particularly by Matilda and Ms. Honey. She is made scared to death by Matilda, who, with her telekinetic power, makes chalk writes certain sentences on the blackboard in front of Mrs. Trunchbull. She falls on the floor; fainted. The next day, she disappears (*Matilda* 221) [5]. Mrs. Trunchbull has gone forever. Matilda's heroic action saves all the students at her school.

A similar case happens to the arrogant Mr. Hazel in *Danny, the Champion of the World* [10]. As the source of his pride in his wealth, Danny and his father choose a straightforward method; they prove that his wealth cannot buy anything he wants. Danny, his father, and many other characters witness Mr. Hazel's going mad because all the pheasants for his shooting party are gone and surprisingly sleeps in Danny's father's filling station. He comes and shouts angrily at Danny's father to save his pride, as the novel shows: "I'll tell you what's happening round here!" shouted Mr. Hazel, advancing upon the policeman. "These are my pheasants, and this rouge", pointing at my father, "has enticed them out of my

woods on to his filthy little filling-station!" (*Danny* 190) [10]. He is losing his mind and temper to see that his money cannot secure his property. All the big bird pheasants he wants to shoot with his rich friends are sleeping in Danny's father's filling station. Later we know that his feeling humiliated makes him stop showing up in front of Danny and his father. By so doing, they stop him from bullying them.

On the other hand, the bloodthirsty giants in *The BFG* are defeated by Sophie and the BFG [11]. Sophie's wittiness defeats them because they are not smart enough to understand Sophie's plan to catch them. All of them are finally captured and imprisoned in a big hole and supplied with 'snozzcumber' so that they will never want to eat humans again (*The BFG* 191-195) [11]. All Mrs. Trunchbull, Mr. Hazel, and the evil-human-eaters giants are defeated and banished from society. The defeat and banishment of all those bullying people is the main objective of the brave and strong-willed heroes/heroines.

- Changing the bullies into other creature

The horrid witches in *The Witches* [9] are probably the scariest creature in the world. Not only because they have black magic, but also because they have a devilish mind. The Boy and his grandma, fortunately, can make up a solid team to terminate them. The Boy's intelligence is helpful in the mission of ending the witches. Their method is, however, different from Matilda and Danny, who make the bully voluntarily leave the scene. The Boy uses the '86 Delayed-Mouse-Maker formula' to change all the witches into mice. When their physics changes, these witches stop tormenting children.

Similarly, the Girl from *The Magic Finger* uses her magically powered finger to change the Greggs – who like hunting birds and other animals – into small birds. Turning them into little birds surely has a significant impact on their destructive hobby. The Greggs in the shapes of small animals now understands exactly the fear of the hunting terror. When they realize their mistakes, the curse's gone, and they return to their original shape. By this time, their bullying attitude is gone as well. They destroy their guns and become a nature lover instead (50-55) [6]. This punishment works well. Similarly, with Matilda, Danny, and Sophie from the previous stories, the Girl and the Boy from these two novels also actively hunt their enemies. As a result, the subject-object relationship is a victorious effort for the children.

- Making the bullies disappear

The last method of revenge is not less scary than the other two above. The children do revenge by making the bullies go forever. James from *James and the Giant Peach,* in our opinion, symbolizes the mutilation of power by making the power abuser disappear. The aunts do not disappear. But James leaves them in their house, and he chooses to find a path of his new life with a new family. He decides to make them disappear from his own life. George (from *George's Marvelous Medicine*) [7], however, ends up making his tormenting grandma disappears. It is mentioned in the novel that he makes certain kinds of potion to clear grandma's mind from an evil thought. The formula, shockingly, gives a stronger impact: his grandma changes shapes several times into funny giant before the last drop of medicine makes her smaller and smaller and slowly disappears. Grandma's disappearance is a new day of a peaceful life for George, just like James, who finds his happiness living far away from his bullying aunts.

The structural analysis of these seven novels shows that bullying adults are parts of children's life. It is a social habit, which, sometimes, is just ignored. Dr. Swearer, a psychologist, confirms that "…bullying is a problem that reaches into the culture, community,

school, peer groups and families" (*American Psychological Association* 2010) [13]. Whether it is here in Indonesia or other countries, the problem seems to be identical. Videos about senior students bullying their juniors were viral on the internet. Teasing, mocking, hitting, or hair-pulling seem like a joke. While the victim is crying and begging the bully to stop his/her aggression, the bully appears to enjoy and even becomes more excited when a friend records the action. Parents or other adult relatives, and sometimes teachers, are also frequently involved in violent and abusive actions toward children. They seem to think that being adults give them the authority to do anything they wish to the younger ones. In other words, the issues of bullying adults in Dahl's children's novels are a reflection of our social reality.

Psychological analysis: literary works as the author's world of revenge

Dahl was a victim of bullying when he was young. He witnessed and experienced the abuse of power by authoritative adults like teacher and headmaster in his school at St. Peter's and Repton. All the memories remain. As he says in his biographical book *Boyhood*:

> By now, I am sure you will be wondering why I lay so much emphasis upon school beatings in these pages. The answer is that I cannot help it. All through my school life I was appalled by the fact that masters and senior boys were allowed literally to wound other boys, and sometimes quite severely. I couldn't get over it. I never have got over it…It left another more physical impression upon me as well. Even today, whenever I have to sit for any length of time on a hard bench or chair, I begin to feel my heart beating along the old lines that the cane made on my bottom some fifty-five years ago. (1986:144-145)

The caning at Repton was very severe, indeed. The Boy who was caned was instructed to lower his pants and kneeled at a sofa. The headmaster flogged him, then stopped for some seconds to lecture him about sin and wrongdoings, then continued to flog him for the second round and then stopped and continued for the third round (145). Those school years have marked Dahl's life with cruelty and sadism and make him create the worst attitude towards authorities who do not mind torturing small boys for the violation of the school rules and discipline.

All such unforgettable memories rest in the mind of an individual and have a great impact on his future life. Dahl, in his childhood, has been exposed to the injustice and the corrupt figures of authoritative adults, especially teachers and school headmaster. Through his books, Dahl is trying to criticize these violent and abusive punishments that happened at schools. Through his fictional world, he returns to the time when he was beaten and makes the children characters avenge him. As Sigmund Freud [14] puts it:

> The artist … is originally a man who turns from reality because he cannot come to terms with the demand for the renunciation of instinctual satisfaction as it is first made, and who then in phantasy-life allows full play to his erotic and ambitious wishes. But he finds a way of return from this world of phantasy back to reality; with his special gifts, he moulds his phantasies into a new kind of reality, and men concede them a justification as valuable reflections of actual life. Thus by a certain path he actually becomes the hero, king, creator, favourite he desired to be, without the circuitous path of creating real alterations in the outer world. [14]

The explanation above supports that a piece of writing is the author's reflection of his own dream. In his books, the author becomes anything he wants. Rewriting this experience helps him deal with the traumatic experience. Dahl got himself trapped in a difficult situation that he, unfortunately, could not handle. Therefore, he rewrites and turns the situation up-side-down to get a feeling of comfort and a sense of justice. So, Matilda, the Girl, Sophie, George, the Boy, James, and Danny are the representations of Dahl's dream children: children who have a

strong will and bravery to fight the bullies and save the day. Giving them a chance to fight is like giving him a remedy to heal the broken memories of his younger years. This time being, he does not negotiate with them anymore: he gives them the harshest punishments he can ever think.

Dahl's trauma is transformed into fiction. Through the narratives, he wishes to deliver his messages about a war against bullying. Jonathan Gottschall [15], in *The Storytelling Animal: How Stories Make Us Humans* emphasizes the centrality of narrative or story in human life. According to him, the story has a central role in the social life of each human community. Story directs individuals to adopt ethical values and morals that are useful for the survival and progress of society.

Furthermore, Gottschall also argues that the story has transformative power. Stories can deliver morals, attitudes, and personality of each individual. "Story --whether delivered through films, book, or video games-- teaches us facts about the world, influences our moral logic, and marks us with fears, hopes, and anxieties that alter our behavior, perhaps even our personalities" (7). Through his children's heroes/heroines, Dahl heals himself from the traumatic past and delivers his message for a better future for children.

CONCLUSION

Bully has become a social issue in many countries. It has reached into families, schools, communities, and cultures. A strong effort is needed to fight and stop this behavior. As a writer, Dahl uses his fictions to deliver the message of war against bullying. As a once victim of bullying, his writing has functioned as the outlet of the repressed mind. Through his fictional characters, he takes revenge on the bullying adults. He completes his children's characters with bravery and strong will to take revenge on the bullying adults so that they can terminate their wrongdoings. Power mutilation becomes a way out of all problems in the seven books. He does not seem to negotiate with the bullying adults. When the children characters feel their lives at stake, then they think about how to survive and use their power to take care of themselves. They do realize that adults with abusive power will never change and will never stop bullying others unless their power is cut off. What these kids do to save their lives is a lesson Dahl delivers to his little fellow readers. Making the bullies leave for good, changing them into another creature, and making them disappear forever are only symbols of the urge to fight the bullies, especially the adults. What Dahl wants to say is that the children can mutilate the bully's power by fighting them and not giving them a chance to win. It is a strong message delivered not only to children, but also parents.

ACKNOWLEDGMENTS

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Indonesian Women's Voices as Seen in Women Author's Novels in 2000s

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Abstract

This paper will discuss the conscience of Indonesian women in women's novels in the 2000s. The presentation in the article leads to a descriptive explanation as a characteristic of qualitative research. The scientific method applied in this paper is the disclosure of the voices of women in their works with the perspective of Feminist Literary Criticism. Feminist Literary Criticism is one of the Various literary criticisms that are based on feminist ideas that want justice in looking at the existence of women. From the description above, it can be concluded that the novels written by women are generally themed against resistance to the patriarchal culture that exists in society. The culture that places women in a low position compared to men. The placement of women in this position occurs in all aspects of social, cultural, and economic life.

Keywords: author woman, conscience, novel, 2000 period

INTRODUCTION

In the History of Indonesian Literature, the women authors can be traced back to Balai Pustaka time. Namely since 1930, with the appearance of the name Selasih, Hamidah, and Suwarsih Djoyopuspito. In the following 1940-1960, Saadah Alim, Maria Amin, Nursyamsu, NH, Dini emerged. However, the names are still very few if compared to male authors.

After independence, around the 1960s, education changed and opened the opportunity for women to get an education. Good for all majors and all levels of education. Open opportunities for women to enter education so that women have extensive knowledge and insights and expertise in writing, including in expressing and pouring their ideas into writing, for example, in literary works.

In the 1970s, the number of women writing continued to grow. In this way, according to Hellwig around 1970, Indonesia's economy, which reached a low point in previous years, began to improve [1]. Under the New Order, in President Soeharto's administration, economic growth was directed towards capitalism and consumerism. Public purchasing power began to increase for all types of goods, including newspapers and magazines, which among them were intended for female readers. It is what triggered the emergence of women's magazines such as *Kartini, Femina, Gadisl*, and *Ayah bunda.* The presence of this container is what encourages women writers to write. Besides being able to voice his inner voice, at the same time, this activity also financially provides income in his life so that economically, this profession is quite promising.

In connection with the story, the stories they raised were strongly influenced by the culture of women's lives at the time (the decade of the 70s-80s), which was still around domestic. Sumardjo found the theme Erita contained in the novel in general women are still talking about a peaceful household [2]. That is, women authors only express problems that are close to themselves, namely the domestic issues they face in their daily lives. It can be seen in

the works of NH. Dini, Marga T, Titi Said, Mira.W, Titis Basino, and Nina Pane. In line with Sumardjo's opinion, Maman concluded that overall, women's novels published in this era still revolve around the problem of them [3]. It shows that the novels written by women saying what and going around them.

In the following, the era of the 2000s, there was a significant change that was very surprising. Woman writer not only talking about themselves and the public world but firmly discussing and voicing women's resistance to patriarchal domination through means of resistance such as free sex. Even according to Budiman the authors of the counter have a cosmopolitan spirit to transcend boundaries and bridles [4]. It becomes interesting if it is associated with the social situation that develops in Indonesia today. For this reason, this paper will discuss the conscience of Indonesian women in women's novels in the 2000s.

METHODS

The presentation in this paper leads to a descriptive explanation as a characteristic of qualitative research. Qualitative research is research that aims to understand the phenomenon of what is experienced by research subjects holistically and by describing it in the form of words and language in a particular natural context and by using various scientific methods [5]. The scientific method applied in this paper is the disclosure of the voices of women in their works with the perspective of Feminist Literary Criticism. Feminist Literary Criticism is one of the various literary criticisms that are based on feminist ideas that want justice in looking at the existence of women [6]. Through this perspective will be described as the desires or obsessions of women contained in his novel.

DISCUSSION

In the decade of the 2000s, there were several names of female authors whose work enlivened Indonesian literature. In the observation of the researchers, there were about 42 female novelists whose novels appeared in this decade. Several names are often discussed in Indonesian literature. The names are, Ayu Utami (*Saman*) , Djenar Mahesa Ayu (*Nayla*), Laila S Chudori (*Laut Bercerita*), Ratna Sarumpait (*Maluku, Cintaku*), Laksmi Pamuncak (*Amba*), Dewi Lestari (*Supernova I: kesatria Putri dan Bintang Jatuh*), Abidah El-Haliaeqy (*Perempuan Berkalung Sorban*)*,* Asma Nadia (Istana Kedua), Helvi Tiana Roza (212 Menggerakkan Segalanya), Dewi Sartika (*Dadaism)*) Oka Rusmini (*Tarian Bumi*), Ani Sekarnisih (*Namaku Teweraut*), Ramayda Akmal (*Jatisaba*) Naning Parwoto (*May Merah, Kekerasan Terhadap Perempuan*), and Fira Basuki (*Pintu, Atap dan Jendela*), Ratih Kumala (*Tabularasa*) NH Dini (*Dari Parangakik ke Kampuchea*) and others -other. Women authors use several issues as the theme of their story. They can show the inner voice of the woman.

In 1998, Ayu Utami published *Saman*. This work shocked the public because this novel expresses the problem of sex with vulgarity. Although the story is about gender equality, the story is full of vulgar scenes. As its title suggests that saman or insults, figures in this novel blasphemed that during this time, the position of women under the power of men or called as second class citizens or second class**.** That is, Ayu Utami, through her work, sued a patriarchal culture that developed in the community.

Djenar Maesa Ayu followed Ayu Utami's desire in the novel Nayla (2005). Through this novel, Djenar loudly speaks out about sex, which has been taboo discussed during this time. Nayla's figure who experienced sexual violence, straightforwardly told what she had experienced. The language she chose to express the sexual abuse she was carrying out was very vulgar. It is a form of resistance to the violence experienced.

It shows that the female authors have resisted the placement of women in a marginalized position in the public arena and sex. Resistance by promoting sex is referred to by Taufiq Ismail

with "Selangkang Literature ". I then became a warm mic pole between those who were profeminist and antifeminist.

In contrast to Ayu Utami and Djenar above, several women writers opposed patriarchal domination by legitimizing ethnic or religious culture or culture, as voiced by Ani Sekarninsih, Oka Rusmini, Abidah El Qaliqi, Ramayda Akmal, Asma Nadia, and others.

Ani Sekarningsih, through her novel *Namaku Teweraut* (2001), expresses women's struggles in health and education in remote areas, namely the Asmat in Irian. In addition to showing women's struggles in the fields of education and health, this novel also tells the story of the bitterness of the life of a Teweraut character who was forced to marry (become his seventh wife) with a man he did not like. Meanwhile, Oka Rusmini in the *Tarian bumi* novel and the *Kenanga* novel criticizing the treatment of society against women, which is related to the stratification of caste in Balinese culture. The struggle carried out by the characters in these two novels cannot be separated from the issue of gender equality.

This struggle for gender equality is also seen in the work of Abidah El Qaliqi through her novel entitled *Woman Berkalung Sorban* (2001). With a boarding school background, the author highlighted the pain of the lives of women who were shackled from forced marriage. Anisa's figure (son of a kiyai, caregiver of an Islamic boarding school) who was still a teenager was forced to marry by his father with a man who was much older than himself. Because of her future husband was the son of a famous Kiyai. Anisa was forced to accept the marriage. Still, she continued to resist the pressure while continuing her education even to universities so that she could enter public areas, which had been said to be the realm of men, although the resistance caused them to divorce.

It differs from the above, Laila S Chudori, Ratna Sarumpaet, and Naning Pranoto. Figures in their works Melaku the struggle for gender equality by way of highlighting suffers experienced by women in areas of conflict. In the novel *Pulang* (2012) this author narrates the suffering experienced by political prisoners who are considered to be involved in the September G30 1965. Those who fled outside the country and could not return to Indonesia. In the next novel, the *Sea of Stories* (2017), Chudori highlighted the 1998 riots that began with the pre-reform student movement [7]. In this novel, a plunge of a woman named Kinanti. Women who are portrayed as realistic and participate in arranging tactics in demonstrating. Kinanti also conducted an offensive against the government by photocopying and rescuing books and novels banned by the authorities at that time.

Furthermore, it still relates to war or conflict in society. Ratna Sarumpaet, in her novel entitled *Maluku Kobaran Cintaku* (2017) recounts the struggles of women in conflict areas. SARA conflict that occurred in Maluku between Islam and Christianity. In this story illustrated the struggle of Mey leaders who helped save children and women who were caught in war. Mey did not think of the religion of children and women from Islam or Christianity. Although she is a Christian, she still saves Islamic children. This novel gives a picture to the reader of the terrible suffering of the people in this conflict area. At the same time, it also shows the struggle of women to save the lives of children and women from war violence.

Naning Pranoto also told Women's resistance to face this war through her novel, *Mey Merah: When Arwah speaks* (2018). Naning tells the loud and fierce tragedy of 1998. Many women who have experienced violence, physical, and mental abuse. Umaira figures who experienced sexual violence were raped, so they were pregnant. After his daughter was born, Humaira handed her child to the Orphanage and then committed suicide. Through that spirit, the author tells the bitterness of women's lives and the struggles that are carried out.

In contrast to the women authors above, Dewi Lestari presents other nuances of women's struggles in pursuing gender equality. Dewi Lestari, known by the name Dee, wrote a novel

entitled *Supernova I Kesatria Putri and Bintang Jatuh* (2001), *Roots* (2003), and *Lightning* (2004). Dee's trilogy illustrates the development of science and technology. Even the characters in the novels are named with names related to physics, such as Elektra.

The novel contains technology was also written by Eliza V Handayani. Through his work entitled Area X: Hymn Space (2003), Eliza tells the story of the UFO phenomenon and its theories relating to physics and space. Of course, to write this novel, Eliza searched and studied relevant scientific references. At the end of the novel, the author leads readers to acquire scientific knowledge about technology.

Apart from technology issues, Dee's also presents characters who were gay couples who were commonly found in previous women's novels. Furthermore, the story about a couple that is not plural is also expressed by Herlinateins through his work entitled *Garis Tepi seorang Lesbian* (2003). This novel is told based on the memories of a woman who has same-sex relationships.

Ratih Kumala also tells this same-sex relationship in her novel *Tabularasa* (2003). The novel tells the story of homosexuals, both as gay and lesbians. In his subsequent writing, Ratih Kumala wrote a novel with a background of religious and tribal conflicts (Sara), which occurred in Ambon under the title *Genesis* (2004).

Furthermore, Fira Basuki writes trilogy *Pintu, Atap dan Jendela* (2002) tells the story of a cross-country marriage. The two figures who came from two different cultures, namely, and between Javanese (Indonesian) and Tibetan ethnic groups in the household, certainly had several differences. But they can still live their lives well. Through his works, Fira Basuki has succeeded in describing global culture. Even though the characters live in a globalized culture, he still loves and respects the culture of his ancestors.

It was this appreciation of the culture that made Laksmi Pamuncak inspired to write a novel entitled *Aruna dan Lidahnya* (2019). The novel tells the story of the pleasure of several archipelago dishes. The characters in this work try to explore the archipelago to get several recipes to enjoy cuisine from several ethnicities and *cultures*.

Before writing *Aruna dan Lidahnya*, Laksmi Pamuncak had written the novel *Amba* (2014). This novel tells about G30S political prisoners. It tells of political life on Buru Island. However, something is interesting about the lives of political prisoners who were convicted by isolating them into barren areas. It turns out they can change the barren or natural areas into fertile and productive regions. That is, the author succeeded in describing his love of nature so that he tried to change the barren nature into what nature lovers love.

The description above shows that what was voiced by Indonesian Women Writers had changes and developments from one era to the next. The changes that arose certainly influenced the overall social condition of Indonesian literature. Bourdieu says that a change will affect the overall structure of the arena, such as the rearrangement of hierarchies, genres on a large scale [8]. In this case, changes that can affect gender stereotyping and patriarchal culture that develops in Indonesia. Concerning changes and developments in Indonesian literature, Mahayana says that by looking at the phenomena occurring in Indonesian literature after 2000, we are optimistic that the literary conditions Indonesia in the future will be more vibrant [3].

According Godmaan Literature is a form of cultural representation depicting gender relations and routines [9]. Besides, literary texts can strengthen new gender stereotypes that better describe gender freedom. Therefore, feminist literary criticism helps build gender studies related in literary studies. Assuming that what the woman described by the author in her novel has a relationship with the community that gave birth to her / namely, the social situation of Indonesian women.

The problem that arises is what is voiced and what the author of this woman wants. As a community group, of course, these women authors are in a social group, and what they voice

through their work can be said to represent their group. The issue that they put forward was undoubtedly related to the existence of women in this country. It was this self-sufficiency that he wanted to express through the mouthpiece called literature.

As described above, there are several issues expressed by female authors. These problems are not only concerned with issues surrounding the family or those related to the domestic area. They began to explore public areas such as those related to violence in war, acculturation issues of culture, ecological problems, religion, and others

Although female authors have begun to emerge from their cocoon, there is something always present in these works, namely the problem of love and the struggle of women in showing their existence. That is, in women's works, there are always nuances of women's love and struggle for gender equality. It can be said to be a characteristic of the authorship of Indonesian women.

CONCLUSION

From the description above, it can be concluded that the novels written by women are generally themed against resistance to the patriarchal culture that exists in society. The culture that places women in a low position compared to men. The placement of women in this position occurs in all aspects of social, cultural, and economic life.

This placement of women in low positions was broken down by female authors. It shows that female writers want to voice their inner voices in the community that they are not weak and inferior beings like what has been attached to women's identity so far. Thus, it can be concluded that the authors of women tried to fight patriarchal culture through their novels. It is what women writers voiced in their novels published in the 2000s.

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Migration and Problem of Identity in Diasporic Novels: *And The Mountains Echoed* by Khaled Hosseini and *Trail of Broken Wings* by Sejal Badani

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Abstract

This study aims to discuss two diasporic novels from two migrant writers: Khaled Hosseini (American-Afghan author) and Sejal Badani (Indian-American author) with the same topics, which are Migration and Identity. Some people tend to associate the word "migration" with "Identity". It is a common thing to know that when people migrate from one country or nation to another, they also carry their knowledge and the feeling of distress with them. By the time they settle and live in the new country, they also try to settle down with the assimilation, and as a matter of fact, their cultural identity tends to shift into a new one. Through the novels of Khaled Hosseini (*And The Mountains Echoed*) and Sejal Badani (*Trail of Broken Wings*), the issue of migration and the problem of identity are presented in the main female characters. In these novels, both authors portray the issues found as the result of migration, which leads to requestioning the identity seen in the female characters, which are Nila and Pari from *And The Mountains Echoed* and Rani and Marin from *Trail of Broken Wings*. This research focuses more on the migration, the living process in the new country, which is America, the problem of establishing the new identity by giving contrast to the cultural root (Afghan and Indian), which are presented through the perspective of the female characters.

Key words: migration, identity, culture, patriarchal, diaspora

INTRODUCTION

Some people tend to associate the word "migration" with "Identity". It is a common thing to know that when people migrate from one country or nation to another, they also carry their knowledge and the feeling of distress with them. By the time they settle and live in the new country, they also try to settle down with the assimilation, and as a matter of fact, their cultural identity tends to shift into a new one. In general, migration can be defined as the process of going from one country, region, or place of residence to settle in another. By the time the migrants settle and live in the new country, they also try to settle down with the assimilation, and as a matter of fact, their cultural identity tends to shift into a new one. According to Maria Caterina La Barbera in <u>Identity and Migration in Europe: Multidisciplinary Perspective</u>, one of the goals of migration is the searching for recognition and the feeling of empowerment, which consider crucial to the (re) construction of identity. Although painful, the process of migration offers opportunities for improving someone's life [1].

And The Mountains Echoed is the third novel written by Khaled Hosseini [2], an Afghan writer who has previously written his two other novel entitled *The Kite Runner* and *A Thousand Splendid Sun*s. In his latest Hosseini's novel talks about the close bonding

between two siblings, Abdullah and Pari. Their father separated them due to the poverty that surrounds their family, which forced him to give Pari to a wealthy wife, Nila Wahdati, when Pari was four years old. Having read the previous novels by Hosseini, made me also read *And The Mountains Echoed* is the newest novel by one of my favorite authors. The novel merely discussed how Hosseini portrays the relationship in a family, how we supposed to love and take care of each other, and stressed how life always offers us some choices that resonate through generations. In this novel, Hosseini seems to depict some problems of cultural identity through one of the female main character, Pari, as an Afghan woman who is taken to French by the age of six by her foster mother, Nila Wahdati, an Afghan French woman. The problems started to arise when Pari recalls some memories in her childhood life and questions her position as an Afghan woman who considers herself a modern French woman and knows nothing about Afghanistan and its culture, thus its language.

On the other hand, *A Trail of Broken Wings* is an example of writing by an Asian American female writer, Sejal Badani [3] that was published in 2015. It depicts the process of the *resilience* of four American Indian women in coping with the trauma healing that happened because of the domestic violence that they suffered from the male figure in the family. Sejal Badani is a former lawyer who gives up his career to pursue writing full time. She lives in the United States with her husband and her two children. *A Trail of Broken Wings* is her first debut in her writing life that has chosen as Best Fiction in the final round of the 2015 *Goodreads Choice Awards*. It is the story of three sisters and their mother who are reconnected after their father develops a serious illness. A fascinating insight into the way families try to hide, bury, deny, suppress, and control abuse and trauma healing as part of Indian-American women, which reveals the burden of shame and secrets. Those women try to heal their trauma in their own way and style like a first-generation immigrant though somehow the traumas have already haunted their life. *A Trail of Broken wings* depicts a story about four women; Ranee and her grown-up daughters, Marin, Trisha, and Sonya. The problems highlighted in these two novels are the impact of the migration to their cultural identity. As mentioned above, both of the novels are discussing some characters who move from their original country to modern countries: France and the United States for the sake of economic problems to pursue a better life.

When it comes to the diasporic novel, we must first discuss the meaning of the diaspora *itself*. Diaspora means "to scatter" in Greek. Today we use the term to describe a community of people who live outside their shared country of origin or ancestry but maintain active connections with it. Diaspora includes both emigrants and their descendants. While some people lose their attachment to their ancestral homeland, others maintain a strong relationship to a place that their ancestors may have left generations ago. Many Americans come from mixed heritage and, therefore, can claim membership in multiple diaspora communities. The most crucial issue related to diaspora is about questioning the identity. The two terms have a complex relationship in which identity has a significant influence on the life of diaspora.

Therefore, the method used in this research to analyze the two novels mentioned above is qualitative. The data is collected in the form of words instead of numbers. The result of the discussion contains quotations to strengthen the analysis of the novel. This method consists of an *investigation* that seeks an answer to the question, collects evidence, and produces findings. The study of the two novels: *And The Mountains Echoed* and *A Trail of Broken Wings* as the main object will be conducted based on some statements;
1. The process of the migration: the background and acceptance
2. The problem of identity in the host countries
3. Diasporic identity as the only way out

The first scope will mainly discuss the process of the migration, as seen in the two novels. The process focused more on the background of the migration and the acceptance of the host country. As mentioned above, the main characters narrated in the novels are originally from Afghanistan and India, which migrate to Europe and United States due to the financial problem to pursue a better and more prosperous life in the host countries. Those characters face many obstacles in terms of acceptance from society and also themselves. As for the second scope, the analysis will go deeper into the problem of identity in the host countries seen in the two novels. In the last scope, it will discuss the result of the identity problems that happened within the characters in the stories which appeared in the form of requestioning the cultural root: recalling and longing for some old memories from the homeland. This research aims to analyze the problem of first-generation immigrants in two different countries. The acceptance and refusal also depict the issue of identity from the main characters in the two different novels from two different authors. Hopefully, this research will enrich the knowledge in the field of multicultural and postcolonial literature, especially diasporic novels.

The two novels discussed in this article are written by different tow authors, namely Khaled Hosseini and Sejal Badani. Hosseini is an Afgan born-American novelist who grew up in Kabul and moved to the United States in 1980. He is the author of the New York Times bestsellers *The Kite Runner, A Thousand Splendid Suns*, *and And The Mountains Echoed.* Hosseini is also a U.S. Goodwill envoy to the UNHCR, the UN refugee agency, and the founder of the Khaled Hosseini Foundation, a nonprofit that provides humanitarian assistance to the people of Afghanistan. Sejal Badani is the author of *Trail of broken wings* is widely known as an Indian-American female writer. Her writing can be categorized as multicultural literature. She depicts some problems related to the issue of patriarchy, along with its effect on the female characters.

According to historian Arthur M. Schlesinger Jr.. in Tong [4] *Feminist Thought*, early immigrants to the United States wanted to become new people. For the most part, they did not want to maintain their ethnic identities. On the contrary, they expected to become Americans. Their goals were escape, deliverance, assimilation. They saw America as a transforming nation, banishing old loyalties, and forging a new national identity based on shared *political* ideas. On the other hand, defenders of multiculturalism claimed that 'we should learn to think of our society as consisting not of a majority and minorities, but a plurality of cultural groups. We do not have to look, act, speak, and think alike to be American, they said. Instead, we need to cultivate mutual tolerance, respect, and knowledge of each other culture.

Meanwhile, on the relation with the diasporic novels, Nouri [5] discusses the paradigm of the diaspora in the United States that has shifted from the moved-to-here immigrants to born-here immigrants in Jhumpa Lahiri. *The Namesake* from the framework of transnationalism characterized by migration, transculturation, and hybridity in both first-generation and second generation of immigrants. Nouri revealed that Lahiri attempts to construct a transnational identity for immigrants while locating and stabilizing them in the United States. A formation of transnational identity does not negate the notion of a nation or national borders. Instead, it means making a connection between different nations and their people by crossing boundaries in a rhizomatic process. This process constitutes the notion of identity as always evolving since it becomes what it is in the context of constantly changing and mobile relationships between human beings and the globalized world. This article gives a contribution to future research in the part of multicultural writing in the United States and also to the part of first and second-generation Indian immigrants.

Jaya [6] discussed that writers of the Indian Diaspora wrote about the loss of identity, feelings of alienation, sense of adjustments, adaptability and mobility of the migrants on

foreign land. The literature of the Indian Diaspora constitutes a major study of the literature and other cultural texts of the Indian Diaspora. This literature works as a channel to strengthen the bonds between India to the other countries. It has been seen that the novelist portrays her characters to cling to the national identity and undergo immigrant experiences. They delineate an array of victims of the diaspora who stand basically detached and yet strongly attached to the nostalgic past.

Consequently, the characters develop a sense of insecurity and attempt to resurrect their nostalgic homes. This is their identity crisis. They are the immigrants on a quest for an identity in their new location. Though they attempt to adapt to the new culture, their nostalgic past shakes them, and they become victims of tension and anxieties. He concludes that Jhumpa Lahiri has brilliantly portrayed the dilemma of uprooted individuals through her novel The Namesake (2003). Lahiri is concerned with the lives of Indian immigrants in America. The experience of exile, cultural conflict, human relationship, and existential problems, which are the common problems in the twentieth-century literary scene, are visibly dealt with in this novel. The novel explores the existential problems of alienation, adjustment, rootedness, and the final decision in the lives of the three major characters - Ashoke, Ashima, and Gogol.

DISCUSSION

The process of migration found in *And The Mountains Echoed* and *Trail of Broken Wings*: its background and the acceptance

The early process of migration that happened in this novel is shown only through the perspective of Nila Wahdati. The other character, Pari, was only four years old when she was taken to Paris, so it is obvious that she did not feel the process of moving from one country to another. As time goes by, Pari grows to be a smart woman who seems to forget about her past life in Kabul, Afghanistan. She was raised as a French woman and talked in France and English. She becomes a new person as she was raised in Paris and knows nothing about her past life, although sometimes unconsciously. She recalls to her childhood memories that she thinks it was a strange memory. As quoted by La Barbera [1], it is true that all migrants, as they move to another society, show less or more subtle alterations of their way of representing themselves. However, in the case of women and non-heterosexual people, migration often leads to drastic and profound changes. It substantially modified the most intimate dimensions of individual life; feelings, strategies of self-representation and social interaction, and ability to imagine and create their own life path (p. 5). The statement above support that both character in this novel, Nila Wahdati, and Pari, are having the feeling of distress and joyful at the same time during the early life in Paris that they transform themselves into new women with a new life. In the novel, Hosseini describes Nila Wahdati as a famous poet who writes her poems in French. When she was interviewed with a French journalist, she mentions that "the reason I moved to France because I wished to save my daughter from a certain kind of life.." (p. 182). The two quotations above showed that Nila Wahdati is having a problem with her identity as an Afghan woman. It is due to the strick, and her bad opinion about the leader of Afgan. In this case is the King Mullah, that rule during the time. The migration process is happened because of her hatred toward the country itself. As for the acceptance, Nila does not find any difficulties in her early life living as a French who bring her stepdaughter, Pari to live and survive in the host country.

In this novel, Hosseini depicts the problem of identity through the two female characters, Nila Wahdati dan Pari. Both women in the novels have their own opinion regarding the issue of migration and identity. Nila Wahdati decides to take a migration journey to Paris, the city that she has never gone to before, but as she knows that her mother

was French, she feels that Paris is the perfect city for them to live rather than being an Afghan. According to the French scholar Olivier Roy in his 2004 book *Globalised Islam*, as quoted by Francis Yukuyama in his article entitled <u>Identity and Migration</u> 2007, identity becomes problematic precisely when Muslims leave traditional Muslim societies by, for example, emigrating to western Europe. The outside society no longer supports One's identity as a Muslim; indeed, there is intense pressure to conform to the west's prevailing cultural norms. Once again, Hosseini seems to offer a solution for his characters to loosen the high tense of Islamic "rule" and the solution is offered in Paris, the city in Europe country. Nila Wahdati takes Paris as a way out of the complicated and patriarch situation of Afghanistan. She sees that there will be no hope for their future life if she still stays there. Therefore she left her husband and took her foster daughter with her to Paris, hoping that both of them are going to have a good life without being controlled by strict rules in Afghanistan.

Immigration has taken place due to historical, political, and economic reasons, including higher education, better prospects, and marriage. Thus, it has also become the main purpose of the migration that happened in the second story by Sejal Badani. Brent is a male character narrated in the story as Ranee's husband and a father of Marin, Trisha, and Sonya. During their first year in America, Brent has to work hard to be able to support his family and faced some mockery of racial discrimination from his American colleagues. "He was afraid of the new world that even after decades still felt foreign to him. Working every day among strangers and colleagues who asked why he smelled like garlic and onion, staples of Indian cooking. Demanded to know why his lips held a sheen of yellow around their rim. When he explained he started his morning with turmeric milk, they laughed and said milk was for kids. In America, a man took his coffee black. They brought him a cup and insisted him to drink the bitter liquid. Brent yearned for the familiarity of India, of living among those who looked like he did and spoke the same language. He had lost his life in hopes of making it better" (39). Brent's family moves to America in the hope of pursuing a better life. Brent and Ranee are facing a hard life during their first year in California, United States. Ranee has to work in a small factory to help her husband financially, as mentioned in the quotation "Once born, Sonya became Marin's responsibility while their mother worked in the local factory making children's underwear" (25). For some Indian it considers humiliating if a wife has to help her husband to support the family's finance and that is what Brent feels. At some point there is also regret of deciding to leave their homeland in India only to achieve a better life in United States, as seen in the quotation "Brent yearned for the familiarity of India, of living among those who looked like he did and spoke the same language. He had lost his life in hopes of making it better. It was a gamble he regretted always" (39). Ranee also feels this regret that sometimes she imagines changing their destiny. "Saying no when the green cards came in from America. She could have spoken up and said the land of dreams and opportunity might hold neither for them. That their small village in India was all the happiness, they would ever find" (32). The 'acceptance' from the American people and the regret felt by both Brent and Ranee are the typical problem faced by some immigrants in America, especially Indian immigrants. Marin, as Ranee's first daughter, "begged her parents not to leave India. No matter how excited her parents were about the new world, she had no desire to leave the one she knew"(p.96).

The Problem of Identity in the host countries as seen in the two novels

The problem of identity in *And The Mountains Echoed* started to arise when Pari has reached her teenage life, and she consciously becomes curious about the memories recalls whenever she sees her father pictures. By "seeing her father's face in those photos stirred an old sensation in Pari, a feeling that she had had for as long as she could remember. That there

was in her life the absence of something, or someone fundamental to her own existence. Sometimes it was vague, other times it felt so clear, this absence, so intimately close it made her heart lurch" (p. 189). Other memories recall her childhood life; one of them is the song that her brother used to sing for her to calm her down whenever she is frightened. Pari feels so strange and weird whenever she suddenly remember the song, she knows nothing about the song, but somehow, it seems to her that she was so familiar to the song itself. The recalling memories moments have become the trigger for Pari to finally decide to go back to Afghanistan and try to solve the mysterious feeling in her forgotten-childhood life. This identitiy thing is not just become the problem for Pari but also for Nila Wahdati. As an Afghan-French woman, she realizes that she never go and live in Paris before. But knowing that her mother is a French woman that leaves her with her father in Kabul, Nila thought that her mother's attitude had affected her in so many ways that she feels uncomfortable life in Kabul. It is seen through the way she behaves and reacts with the norms and cultures in Afghanistan, which she concluded very patriarchal. She does not even consider herself as Afghan that she said she had divorced herself from her "more trouble-some half"(p.180).

While in *Trail of Broken Wings,* Badani depicts the problem of identity through the characters of Rani and Trisha. Both of them considered the first-generation immigrants who experience the hard phase of living in the host country as mentioned before that Indian Immigrant in America tend to preserve their traditions as described in the novel "I thought we could go visit some aunties. They have been asking about you". In the Indian community, aunties are women friends of the family. No blood connection required." (Badani, P.42). They keep practicing the traditions from their homeland, though in the end, Marin, as the daughter, can achieve her dream and becomes a successful career woman with a daughter. She becomes an ambitious woman, yet a strick mom for her daughter. While Ranee, as a figure of mother and grandmother, chooses to live the ways she used to live once they were still in India. She tries to make peace with her life as an American Indian woman. Ranee, in this novel, can be classified as having a diasporic identity.

Diasporic Identity

Diasporic identity is a result of a process of assimilation homeland and host land culture. Diasporic identity is based on differences or pluralism. These differences happen because every person has a different impression of the assimilation process. Diasporic identity is a group identity and associated with culture. Nevertheless, diasporic identity is not just a group identity, since it is the part of the ethnic component. According to Stuart Hall, diasporic identity is —a product which is never complete, always in process and always constituted within, not outside, representation[7]. In other words, Hall argues that the identity of diasporic people is constantly being changed because diasporic identities are —those who are constantly producing and reproducing themselves anew, through transformation and difference [7]. Diasporic identity is based on differences and changes. Because diasporic identity is changeable and constantly transforming, identity should be thought of as a product because it comes from a constant process.

Moreover, Avtar Brah [8] states that diasporic identity formation's processes are exemplars par *excellence* of the claim that identity is always plural, and in process. The correlation between —plural‖ and —in the process are —subject to the politics in play under given sets of circumstances. Another word, the issue of diaspora refers to —multi-locationality within and across territorial, cultural and psychic boundaries.‖ On the desire to return to the homeland, Avtar Brah emphasizes that not all diasporas preserve an ideology of return. Members of the diasporic community may risk out their claim in the receiving country and assert their identity as a citizen [8]. According to Stuart Hall and Avtar Brah statements, diasporic identity is an ethnic group identity that is always plural because there is a diversity

of recognizing the identity within their selves [7], [8]. There will always be a new identity inside the group or community because identity is a product of their living process as it develops when they socialize in their host land.

Back to Pari in Hosseini novel, her unconscious and unexpected recalling memories that made her decide to visit Aghan have become a doubt due to the family problem faced by her children during the first years of her married life. Pari has to postpone her plan to visit Afghan. "the truth is, Pari no longer feels the piercing urge to search for answers and roots" (p.224). Because of postponing her plans, Pari fails to feel the losing love of her brother, Abdullah, as when she finally managed to go to Afghan, she finds her brother in a wreckless condition because of her brother's sickness. She even realized that she knows nothing about her homeland, Afghanistan, when someone asks her views on the developments in Afghanistan. Pari simply answered that she does not know anything that" practically speaking, I'm Afghan only in name"(p. 228). She always avoids every question addressed to her about Afghanistan. When she received news from someone in Kabul, she can not resist her recalling memories any longer. She finally conscious that she has a brother, a loving brother that had loved her during their childhood moments. "brother", she says, unaware she is speaking. Unaware, she is weeping. A verse from a Farsi song suddenly tumbles to her tongue"(p. 238) Pari recites the Farsi song fluently though she realizes that she is not familiar with the language of the written song. Hence, She considers Paris as her homeland rather than Afghanistan, considering back then she was taken to the city at the age of four. Realizing that she was an Afghan-born woman, she promised herself to go there to find her identity. It somehow keeps coming and recalling her memories unconsciously, especially when she finally remembers she has a brother that loves her during her childhood life in Afghan. Though in the end she can not meet and share stories with her brother due to the sickness that her brother suffered, Hosseini, as the author seems to give satisfaction for Pari that she finally managed to reveal her childhood life. It decided that in the end, Pari does not have the diasporic identity as she considers herself a French woman, and she is happy with the identity. As for Ranee and Trisha in the second novel, both of them are depicted by Badani as having the diasporic identity, although they are included as the first generation of American Indian immigrants. Yet, due to the hybridity and the assimilation process during their living in the host land, they adapted well. They managed to survive in the host land without getting rid of their former identity as Indian women.

CONCLUSIONS

Having analyzed Hosseini's *And The Mountains Echoed* and Sejal Badani's *A Trail of Broken Wings*, it can be concluded that the migration process experienced by the characters in both novels happened due to the same issue. The issue is pursuing a better life in the host land. However, there are some differences in the process of survival in new countries. Among the difference is the acceptance from the local citizenship, which was happened due to the differences of the homelands and the host lands. The homeland in *"And The Mountains Echoed"* is Afghanistan, which is known as a conflict country, and the host and is France, a country which welcomes immigrants especially those from conflict country, such as Afghanistan. On the other hand, *"A Trail of Broken Wings"* describes Indians as the homeland and America (United States) as the host and. So there is a significant difference in the way they adapt, survived, and finally accepted in the host lands. There are still many things to be explored and discussed within these two novels, be it is on the same topic or with another different topic and approach. Hopefully, this research can be continued and analyzed with an extended topic.

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The Unique Chat of the Multilingual Indonesian Comunity on Facebook

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Abstract

This study analyzed the uniqueness of the switching between one language to another that occurs in open speech communities is the multilingual communities such as Indonesia, and the factors, types, and functions cause the code-switching. The data used is Facebook chat writers and friends using Japanese, English, Indonesian, and Sundanese. In this study found two types of code-switching are situational switching and metaphorical switching. The factors are changes in the situation, participant features, aspect of the function, or purpose of interaction that happened because of the desire or intention the speaker to do code-switching. Meanwhile, the role of code-switching are group membership, solidarity, and to emphasize the precise message content.

Keywords: Code-switching, situational switching, sociolinguistic, metaphorical switching.

INTRODUCTION

Sociolinguistics is one of the linguistics branches in which the relationship between language and social factors in a speech society is the object. Sociolinguistics is the science of the relationship between language and its context in the use of language itself [1]. The use of language is always influenced by social factors around it. As Holmes refers as "who is speaking", " to whom "," where are they speaking "," what is being talked about ", and why are they speaking" [1]. Speech communities also influence language use. It can be categorized as closed speech, communities that have no relationship with other speech communities, and open speech communities, which means communities that have a relationship with the other speech community [2].

Other factors that influence the use of language are social status, culture, age, gender, level of education, and so on. In open speech communities, community members openly accept the presence of other community members who have different backgrounds, and this results in language contact. Contact language is where various languages and varieties influence each other in communication and interaction between community members. One of the events that resulted from this language contact was bilingualism.

Bilingualism is the use of two languages or language variations, such as dialects or various languages [2]. The use of two languages or language variations in social life produces several linguistic events, one of which is code-switching.

Code-Switching

According to Hymes [3] Code-switching is a general term for the substitution of the use of two or more languages, language variations of a language, or language style. Furthermore, according to Valdes-Fallis as quoted by Yassi [4] code-switching is the use of two languages simultaneously or exchanging

The use of two or more languages and their variants by speakers is often found in society. In multilingual communities such as Indonesia, people use more than one language, both local language, Indonesian and foreign languages such as English or Japanese. They often divert from one language to another depending on the situation, background, education, the area from the other person, and others. Speakers often use knowledge or the ability of two languages or more and their variants in integrating and communicating. The choice of language used in communication is crucial so that the intentions and objectives of the speaker are achieved.

The Causes of code-switching

According to Holmes, [1] the causes of code-switching consists of:
- Attendance of certain participants or new participants.
- Physical settings, such as a home. Psychological settings, such as formal and informal situations.
- Switching from one topic to another topic.
- The aspect of function or purpose of the interaction, consisting of the desire to express feelings, affirm something or want to show power.
- Lexical borrowing, it happens when the instructor does not know the equivalent terms or vocabulary that corresponds to the second language.

The types of code-switching

There are two types of code-switching [4]:
a. Situational *Code Switching*
   It happens when the speakers switch from one language to another with the following reasons such as changing situations, social factors, the presence of new participants, change of participants, and topics.
b. Metaphorical *Switching*
   It happens without a change in situation or topic, but it happens because of the discretion of the speakers themselves to emphasize the meaning of the language used. It can also be to express feelings about the topic being discussed.

The function of code-switching
According to Holmes [1] it consists of
1. Solidarity
2. group membership
3. distancing
4. quotation marks
5. to emphasize the precise message content
6. as an expression affective or feeling
7. fill lexical need

RESEARCH METHOD

According to Creswell [5] Qualitative research is a method for exploring and understanding the meaning that comes from an individual or group. This study produces descriptive data in the form of sentences that are explained descriptively, and describe the factors that cause code-switching, its type, and function. Data are taken randomly from Facebook Chatt, which uses Indonesian, Sundanese, English, and Japanese. The analysis uses Holmes and Hymes's theories.

RESULT AND DISCUSSION

Code-switching is often found in Facebook chat. There are some causal factors and functions in conducting the code-switching. The following is an analysis based on the type of *Code switching.*

Situational Switching

It is code-switching that occurs when speakers switch from code to another code with reasons or factors that can be identified, such as changing situations, social factors, the presence of new participants, and changing of participants or topics.

Data 1.
NN   : Hebat DGsan presentasinya (Great DG! Your presentation is great)
DG   : ngga papa Bu N sayang, materinya juga pasti Bu N udah tau. Ha...ha
      (it is not that special dear N, the material is so easy)....
IH   : **subarashii D sensei, gambatte kudasai.**
      (subarashii= great sensei= lecturer, gambatte kudasai= do your best)
DG   :**Sensei, arigatou gozaimasu. Seippai ganbarimasu.**
      ha..ha.. love you sensei.....!
      (arigatou gozaimasu= thank you, Seippai ganbarimasu= I will do the best)

The above chat happened between NA and DG. NN praised the success of DG's presentation, which was said in Indonesian. Then enter IH with Japanese language chat "**subarashii D sensei, gambatte kudasai ".** DG, who previously spoke Indonesian, switched to Japanese "sensei**, arigatou gozaimasu. Seippai ganbarimasu. ha..ha.. love you sensei..**..!". The type of code-switching above is situational switching because there are changes in the situation, namely changes in participants, which previously between NN and DG then become IH. IH is a former Japanese language lecturer from DG, and in the conversation, they always use Japanese, so the DG switched to Japanese. The first function is solidarity because IH is a Japanese language lecturer on every occasion using Japanese to his students. Both group membership to show the attitude of sharing the same educational background. The three relationships can be seen from the use of Japanese DG in the formal form "ganbarimasu".

Data 2
TS : **Mani siga abege**
    (Mani= really, siga=like, abege= teenager . just like a teenager)
DG : Memang **abegeh** atuh. Kang..hiks (yes of course I am a teenager)
TS : Iya seru banget **ngabuburitna. (**that is fantastic**)**
DG : Iya.. **pisan** kang. Ga kerasa, **komo bari sasopingan**.
    (yes of course. It goes well. It is much more fun with shopping)
HM : **Daigakuseino toki to kawaranaine**.
    (Daigakuseino toki = during Senior High school, kawaranaine= it doesn't change)
DG : HM san. **Sonna hiniku iikata yamero**...ha ha
    (Yameroo= stop it, sonna= like that, hiniku=sarcasm, iikata=how to say. Artinya: stop sarcasm)

This chat occurs between TS and DG. They speak Sundanese, in everyday life, they often use Sundanese. Then entered HM, a Japanese friend of DG using Japanese. DG, who used the Sundanese language, switched to Japanese.
The type of code-switching above is situational switching because the change of participants is the addressee specification, which previously Sundanese TS became a Japanese HM, so the

DG switched to Japanese. Its function is solidarity, which is to show a sense of solidarity with HM, who might not be able to communicate in Sundanese or Indonesian. Both group membership, namely DG shows his identity who masters Japanese.

Metaphorical Switching

Code-switching occurs without any change in situation or topic but occurs at the will of the speakers themselves to emphasize or symbolize the code used. It is like to show the identity or expertise possessed by speakers through the code used

Data 3

AA   : Aduh syantiknya. Selamat Ultah mama DG. Sehat selalu.
            (You are beautiful. Happy birthday. Keep healthy)
FH   : **Happy birthday** Mami DG
DG   : **Dear all. Thank you for the birthday wishes to my mothe**r.
            Terimakasih banyak ya semua ucapan dan doa untuk ibu saya. He..he..he..
            (thank you for all the wishes)
TT   : **Your mother is amazingly young and fit.**

Conversations are in Indonesian. Then FH replied with English, "Happy birthday". DG replied, "Dear all. Thank you for the birthday wishes to my mother. " TT says, "Your mother is amazingly young and fit". All of them make code-switching without changing situations but on their own.

The first factor was the aspect of function or purpose of interaction; DG wanted to express feelings, emphasizing his gratitude for congratulations and prayers for his mother. Second is Lexical Borrowing because TT doesn't find the right words to say amazingly young and fit. The above type of code is metaphorical switching because there is no changes in the situation, all occur at the will or willingness of the speaker to emphasize the deeper meaning in the first function as "to emphasize the precise message content", confirms the message. The second "as an expression affective or feeling": expresses the feeling of being happy.

Data 4.

DG   : **Dear all: thank you for your thumbs up.**
            Minasan, Oyayubio tatetekurete arigatou gozaimasu.
            Makasih yaaa jempol jempol manisnya...wk wk wk (thank for the thumb up)
R   : Emang DG sensei mah ibu yang paling hebat untuk keluarga, suami dan anak-
            anaknya. Dosen teladan bagi mahasiswanya, sahabat   terbaik untukku.
            (DG Sensei is the greatest mother for her family, husband, and children. Role model
            for her students)
DG   : Terimakasih R sensei. Dosen teladan bagi semua orang. **Love you**. Bu, saay .
            (Thank you R Sensei, a role lecturer for all the students)

The cause of the code-switching above is due to the desire of DG to switch the code. DG affirmed by saying, "Thanks for the thumbs up the sweetness and is said twice in different languages. This type of code-switching is metaphoric code-switching because there is no change in the situation but occurs at the behest of DG speakers because it wants to emphasize the deeper meaning of the speech. The first code-switching function above "to emphasize the precise message content", confirms something by saying three times in different languages. The second is "as an affective expression or feeling": expresses something related to feelings

and gratitude. The third is "Solidarity," which means showing the solidarity of speakers to speakers, where members of the group consisting of various groups and users of multiple languages.

CONCLUSIONS

This research finds the types of code-switching, 1). Situational switching, code-switching that occurs when the speaker switches from one code to another because of changing situations, or the presence of new participants. 2). Metaphorical switching, code-switching that occurs without a change in situation or topic but occurs at the speaker's will to show the identity or expertise possessed by the speaker, or to express feelings towards the issue being discussed. The causes are 1). Participant features or addressee specifications, namely changes in the situation, or changes in participants. 2). The aspect of function or purpose of the interaction is the desire of the speaker to express feelings, or affirm, 3). The element of interaction: add emphasize, which is caused by the desire of speakers to switch code. The code-switching functions found are 1). group membership, which shows the attitude of sharing an educational background. 2). Solidarity, which is to show a sense of solidarity with speakers of speakers. 3). to emphasize the precise message content ", to highlight certain utterances or messages by saying two or three times in different languages for the same thing.

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Cultural Identity of Ainu In Shizukana Daichi Written By Ikezawa Natsuki

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Abstract

Ainu is one of Japanese indigenous tribe which lived in an area of Hokkaido that was colonialized internally by Japanese people (*Wajin*) in Edo period. This history can be found in *Shizukana Daichi* (2007), a novel by Ikezawa Natsuki. The novel tells the story of Saburo and Shiro Munekata, sons of Tokushima Samurai, who forced to immigrate to Hokkaido in early Meiji to settle and exploiting its natural resource. They made a relationship with Ainu while other Japanese preferred to reject them. By using Hall's concept related to cultural identity, articulation, and positioning, this paper aims to show how the structured narrative builds the cultural identity of Ainu in this novel.

Keywords: Shizukana Daichi, Ainu, Cultural identity, Articulating, Positioning

INTRODUCTION

The Ainu is one of the Japanese indigenous tribes who lived in Hokkaido, the Northern part of Japan, and the Kuril Islands, Shakalin, Kamchatka, which included in the Russian Territory [1]. Onishi [2] said that the ancestors of the Ainu were known to dwell in Hokkaido since the Jomon period (third century BC – seven-century AD). Ainu people were commonly hunting and collecting food in the mountains for their livelihood and were selling and buying with a barter system. The word of Ainu was taken from Ainu language, which means "Human" that is related to the Kamuy (神) or deity of God. In the Ainu belief, they assumed that every object, whether living things or non-living things, have a spirit of God. Therefore, the Ainu lived in harmony and closed to nature, and They believed the elements of life, such as water, fire, snow, and the animal. It likes bear and fox, as well as the tools that we usually use in daily life, cannot be separated from human life so that for the Ainu, every object in the world has the name of God.

Recently, the condition of Ainu, as well as other tribes, are still struggling to face discrimination from the majority of Japanese society. Htun [1] stated that "The Ainu people still face a long struggle to become part of the everyday awareness of the Japanese public". According to Howel [3] Ainu population is still concentrated in Hokkaido, especially in the Hidaka and Iburi regions in the Eastern part of Hokkaido's island. However, their culture has increasingly vanished due to the pressure of assimilation carried out by the Japanese government. Their standard of living and educational level is lower than most Japanese people. This condition is a result of the discrimination they have been faced in their offices and economic relations.

DISCUSSION

The Ainu's Identity in Japanese Literature

In Japanese literature, several novels portray about Ainu's identity. One of them is *Shizukana Daichi*, a novel written by Ikezawa Natsuki that was published for the first time in 2007 [4]. Ikezawa Natsuki is one of the authors who have special attention to articulate the Ainu's identity through his perspective as a Japanese. He was born in Hokkaido in 1945. Hence, He had kept in touch emotionally to Hokkaido and got along with colonial events that occurred in that region.

Shizukana Daichi tells the story about historical events regarding the interactions between Ainu as indigenous people dwelled in Hokkaido with Japanese (Wajin) who came to settle and to occupy Hokkaido land in Meiji period (1868-1912). The interaction between them in this novel is represented by the character of Munakata Saburo and his younger brother, Munakata Shiro, the sons of a samurai family from Sumoto, Awaji Island. After the Meiji Restoration (1868), this family, along with a huge group of Japanese, moved to Shizunai of Hidaka region, Hokkaido. Among the Japanese who came to Hokkaido, only the Munakata family wanted to interact with Ainu's people, while the other Japanese reluctant to keep in touch with them. Saburo and Shiro made a friend with Oshiankuru and other Ainu's people and grew together and tried to understand each other's culture. After they grew up, Saburo, who succeeded in agricultural and farming technology from America, cooperated with Oshiankuru to open agricultural land and horse farm by employing many Ainu people who were considered more entitled to Hokkaido land which was recognized as Ainu land. However, a good relationship between the two of Munakatas and Ainu people made the Japanese people (Wajin) became the envy and dislike their relation. In the end, they tried to destroy the farm that Saburo built by burning it. *Shizukana Daichi* try to show Ainu cultural identities, such as Yukara (Ainu traditional songs), Iomonte ceremonies (ceremonies that send spirits to the `God` world), and Kamui (God) entities which become the arena of negotiations between the characters of Japanese representative and the characters of Ainu. Furthermore, through the analysis of *Shizukana Daichi*, I assume that I can reveal how the cultural identity of Ainu, which presents through the *positioning* and articulation of the characters in the novel.

The Concept of Cultural Identity

Identity is one of the issues that often present in many culture products, like movies and literary texts. Identity is not static, because identity as 'production' is never complete; it is always in a process and is constructed in a representation [5]. This process is called as a cultural identity,' which consists of two different ways of thinking relates to the process of *being and becoming*. The process of *being* as a concept of cultural identity that seeks the similarity of collective identities, such as historical and ancestral similarities that are universal and refers to unchanging identities. While the concept of *becoming* emphasizes identity that is unstable and always in the process of *becoming*, not only seeks about similarities but also 'differences' that determine identity as something unique.

The concept of *becoming* like a second term of cultural identity can happen because of articulation and position that always continues to process through representations. Hall said that the articulation has a double meaning, and its process will occur if there are collective interests related to social, political, economic, and natural conditions. Furthermore, this interest finally will present a *positioning* toward a person or society through the process of articulation in many representations adjusted with a group of interests as well as articulation and position of the Ainu's cultural identity in *Shizukana Daichi*.

Cultural Identity of Ainu in *Shizukana Daichi*

Shizukana Daichi tells a story of Saburo Munakata and Shiro Munakata, the two siblings of the samurai family in Tokushima who came and settled in Shizunai, an area in Hokkaido. The story is presented by one of the Japanese characters, namely Yura, the daughter of Shiro Munakata, who retells the story of the interaction between Saburo Munakata and Shiro Munakata with Ainu people based on his father's story and his childhood memories. This novel begins the story about the arrival of samurai and their family from Tokushima, in Awaji Island to Shizunai in Hokkaido, which at that time still known as Ezo land and was not recognized yet as part of Japanese territory.

> Then Saburo asked his father, "Is Ezochi Japan? "Yes, it is," Said his father. (This story is based on Yura's father's information). "That's just it", his father said. "Ezochi was not Japan at that time. No daimyo and no farmers were working there to work on a rice field. The temperature was too cool there so that we could not produce rice there." [6].

Based on the quotation above, it shows that the people who dwelled in Ezochi had a different identity from Japanese people. The cultural identity of Ainu seems formed by traces of Japanese arrival history, which at that time was known as *Wajin*. The Japanese people of Matsumae Clan came to Hokkaido to establish trade cooperation with Ainu. At that time, Hokkaido named Ezochi, which meant 'Ainu Land' and officially was not included yet in Japan's territory. Besides, the arrival of the Matsumae Clan to Hokkaido is also a form of implementation of the Tokugawa government policy to stem the threat from the Russians who tried to expand their power through the imposition of Ezochi.

The position of Hokkaido is a border region between Japan and Russia, which had significant interests there, and Hokkaido became an area of their contestation. So that for winning the contestation, Japan needed to *positioning* the identity of Ainu through representation as a process of articulation, which was to be constructed by the Japanese perspective based on geopolitical interests. Hokkaido, as a land of Ainu, is located between those countries. It makes Ainu as an "object" among their interests, which was Japanese as "self" and Russia as "other", while the Ainu position is the lowest hierarchical level. The following quote below can be seen as a representation of Ainu's identity through the Japanese perspective.

> For the first time, I thought they were big-black face people. Half of his body seemed naked. Among the people on the boat, there was a noise running around. I heard they said, "*Dojin ... Dojin*." The two people on the round wooden boat had their hair left long and not tied up and all over their faces filled with beards. Because of that, their faces looked big and black [6].

The identity of Ainu was represented as a *Dojin*. It refers to people who were regarded as primitive tribes and barbarian. The representation of their identity, which was articulated by the Japanese collectively, seemed to be a permissive reason to make Hokkaido as a land of Ainu became a Japan territory. The Japanese settlers controlled the land and carried out the policy, namely Kaitaku (開拓), which implemented by the Meiji government to open and to develop agriculture and farming in Hokkaido [6]. In this novel, Saburo Munakata, the main character, became a pioneer in developing the land program in Hokkaido after he studied with the experts who came from America for supporting agriculture development. During the Meiji government, the land was owned by the Ainu before the Japanese controlled it. Since

that time, Ainu people began to lose their rights to manage their land, and this event was called as internal colonization. As a result, they lived in fear and lack of food, as felt by Oshiankuru, an Ainu character who finally changed his name into Japanese name Akiyama Goro [6].

Besides, Japanese people also made an effort to strengthen their position through a strategy of eliminating the 'identity' of Ainu by labeling Ainu as inferior tribes regularly, like in *Shizukana Daichi*, which portraying the Ainu people who always became a loser when they fought with *Wajin* [6]. Ainu became a minority of Japanese indigenous people who lived in Japan, but the Japanese goverment had not recognized their existence until 2008 [7]. The impact of this *positioning* produced discrimination acts from the Japanese to Ainu people, even as a resistance, the Ainu tended to hide its identity, like Oshiankuru as Ainu people who also negotiate with his identity by changing his Ainu name into Akiyama Goro as a Japanese name.

The eliminating of Ainu identity continued to be carried out by Japan as a strategic object to prevent the spread of Russian influence. This policy was carried out by the Meiji government (1869-1912) through an assimilation process by formalizing Japan's territory and fusing Ainu people as Japanese [8], so that many Japanese considered Ainu people already vanished in the Hokkaido region. The process of elimination of Ainu's identities also can be seen in this novel, like in the quotation below.

> You know about the ban which regarding the burning of the deceased's house, the woman who was tattooed, and also the men who wear earrings [4].

The ceremony of burning the decease's house became an Ainu tradition for a long time ago. In Ainu's peoples' belief, for those who died, it is not only the spirit needs to be delivered to the God realm, but also all the daily equipment, such as household furniture and clothing. His former home is also needed for his spirit towards the God realm. Besides, the Meiji government also prohibited women from decorating their mouths with tattoos and men wearing earrings.

In Ainu's culture, when an adult woman is making a tattoo in her mouth, it was a symbol that the woman was ready to get married. This novel shows that the Meiji government wanted to erase this culture through the affirmation of Ekarian as an Ainu woman character who refused to decorate her mouth by tattoo [4]. Ekarian also changed her name into Yukino, a name which showed the Japanese identity for a reason to be able to marry with Saburo Munakata. It seems that *positioning* toward Ainu by Japanese through kinds of representation presented in this novel is an articulation process that was adjusted with Japanese political interests in Hokkaido.

CONCLUSION

In analyzing *Shizukana Dichi*'s novel by using Hall's concept of cultural identity shows that the identity in this novel is not static. Through the articulation of Japanese characters, it seems that there are *positioning* to Ainu's stereotypical identities by labeling Ainu's identities into some of the representations, such as *Dojin* (primitive people) that were attached to the Ainu collectively and constantly was successfully constructed the Ainu's identity. The presence of Japan as a colonial nation that controlled Hokkaido as the land of Ainu, played a role in shaping the identity of the Ainu tribe, which has continued to process. The identity, as said by Hall as 'production' which is never complete, will always be in the process and constructed through various representations. The identity process known as a 'cultural identity' manifests based on two processes, namely *being* and *becoming*. The process of *being*

a concept of cultural identity seeks a common collective identity, such as historical and ancestral similarities that are universal and refer to unchanging identities. Regarding the Ainu identity, the process of *being* can refer to the similarity of identity as an Ainu who lives in Hokkaido with his identity attributes. That attribute can lead to the similarity of ancestors, such as the Ainu people who are depicted with thick beards and Ainu women who made tattoo around their mouths. Yet, identity can also be formed through the process of *becoming*, which emphasizes differences. The Ekarian figure as an Ainu woman who refuses to decorate her mouth with a tattoo is a form of *becoming* an identity that is different identity and unstable.

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Fandom Culture in White Raven Community

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Abstract

This research is aimed to find out the fandom culture of White Raven community. Fandom culture is a culture where the community is not only as the consumer but also as the production. The fan group is not only related to consumption but also related to the production of cultural texts, in this case, Japanese popular culture. White Raven is a Japanese popular fandom culture Padang, which was found on March 05, 2013. This research applied the perspective of cultural studies with qualitative research methods. The research approach used text analysis and interviews. The results showed that the White Raven community was not passive. They did an active reading by reproducing cultural texts to increase the creativity of community members.

 Keywords: Fandom culture, white raven, cultural studies, Japanese popular culture.

INTRODUCTION

In Japanese, popular culture is also known as *taishuu bunka* that consist of the word *taishuu* which means a great number of people and *bunka* which means culture. Hence, *taishuu bunka* can mean a great number of people's culture, a culture that is favored by many people. Not only Japanese people but also people from other countries like this popular culture, especially Indonesian. Japanese popular culture first come to Indonesia in the early 1990s that begins with *manga* (a term for Original comics from Japan) [1]. It is afterward followed by *anime* (animation arts from Japan), fashion, J-Pop (Japanese pop music), and others.

Due to the entry of Japanese popular culture, Indonesian people began to consume this culture, even on a massive scale. They consume this culture in the form of visuals, collecting things, representation or also known as costume players (cosplay), and so on. Meanwhile, they also consume cultural products itself, such as games, action figures, clothing, merchandise, and others.

People who consume these cultural products are called fans. Fans are always categorized as potential bigotry. It means a group of fans is seen as excessive behavior and close to madness [2]. Furthermore, the fans are treated in two ways, laughed at or cataloged. However, cultural studies reject the nostalgic and romantic way of thinking [2].

Nevertheless, these fans can be found in various gatherings or activities regarding certain hobbies related to Japanese popular culture. These groups of fans subsequently create a community called *fandom*. Fandom, an acronym for the fanatic domain, is a term that refers to a subculture created by a group of fans formed who share the same interests. They subsequently create the Japanese community to facilitate and accommodate their passion for Japanese culture, including Japanese popular culture.

Japanese communities in Indonesia do not only appear in big cities. Padang is also a city that has several Japanese communities; one of them is the White Raven community. White Raven is the most active community consuming Japanese popular culture in Padang. It can be seen in their social media accounts that regularly update about Japanese culture. The White

Raven Community was found on March 05, 2013, to facilitate the consumption activities of Japanese culture fans. The White Raven Community actively takes part in various Japanese culture events or other cultural events.

This research was conducted to discuss the culture of the White Raven fans community. It aimed at finding out how the White Raven community enjoys and consumes their favorite cultures. Thus, it can be known what kind of meaning production occurs to be able to reject the negative stereotypes or stigma about fans.

Cultural Studies and Fandom Culture

In cultural studies, culture is known as texts and practices of everyday life. Cultural studies are seen as important sites for the production and reproduction of social relations in everyday life. A text (culture) can only mean something in the context of the experience and situation of the audience. The text does not define how the texts are used or what functions can be carried out. Texts can have different utility for different people in different contexts. It covers how a specific text is used, how the text is interpreted, how it functions for the audience, which are closely related through the struggle to create a better place for it [2].

In this case, text (culture) is popular culture. Popular culture refers to a culture that is popular in many people and tends to be compared with other cultures. As explained by Storey [3], popular culture is simply culture which is widely favored or well-liked by many people. Heryanto [5] added that popular culture has its characteristics that easily accessible and immediately attract many people's attention. When it is produced for sale, the works and practices are relatively inexpensive and attract many people's attention from various races, dwellings, ages, and genders.

However, from a high culture perspective, popular culture is placed below the standards of taste, aesthetics, even quality. Storey (1996) [2] explained that popular culture becomes the central study in cultural studies, even though it is not only the popular culture. It is caused by the meaning of culture that is not interpreted politically rather than aesthetically, interpreted, and understood through texts and cultural practices that emerge every day. This negative perspective gives rise to discourse about *liyan* (other). As Jenkins [5] explained that *liyan* is a representation of fans whose tastes and cultural practices differ from the aesthetic logic of the dominant.

Meanwhile, fans occupy an important position in cultural studies where the cultural studies against a discourse that assumes fans as *liyan*. According to Storey [2], cultural studies reject the definition of fans as a negative side, lonely people, potential deviations, and alienated people. Fans are not only enthusiastic readers but also fill the empty spaces in popular culture texts. Thus, fan culture is important to discuss in cultural studies.

The study of fan culture (fandom culture) cannot be separated from consumption and production culture. Consumption emerged as a cultural concern in the late 1950s and early 1960s, debating about the development of 'consumer societies'. It was visible in the 1970s in cultural studies where exist in work about how various subcultures provided various commodities to produce alternative and oppositional meanings [2]. Consumption Culture is also seen as a diversion strategy and an endless search to 'force' a person to consume certain products.

Meanwhile, production culture is a response to cultural texts that have been consumed. Fandom culture then becomes a participatory culture where fans change their experience of consuming media by producing new texts, and even new cultures [5]. Therefore, fandom culture reproduces the culture as a response to text about a group of fans based on consuming experiences [2].

METHODS

This research used a qualitative method. A qualitative perspective is to produce descriptive data in the form of written or oral words from people and observable behavior [6]. The research emphasis was directed at the background and the individual in a holistic way. Observation and interview techniques did the qualitative method. This study used a cultural study approach that focuses on fandom culture. Fandom culture is used to concern the research focus to connoisseurs of cultural products by community members. The population of this study was the Japanese community named White Raven in Padang.

The research data consisted of primary and secondary data. Data collection was done through online data searching, non-participant observation, literature study, and interviews. Interview techniques were carried out through social networks and interview the community directly based on the prepared-questions points. Meanwhile, secondary data were obtained from previous studies related to this study and through the documentation of respondents' activities.

In processing the data, the interview results with respondents were analyzed. The secondary data were sorted based on the focus of the study. The data analysis was carried out by classifying the respondents' answers. Afterward, an interpretation was made to answer the research questions in the formulation of the research problem.

RESULT AND DISCUSSION

This study discussed fandom culture, namely the cultural consumption and reproduction by the White Raven Community from the perspective of cultural studies. White Raven was founded on March 05, 2013. In Indonesian, White Raven means White Crow and *Shiroi Karasu* in Japanese. The name of White Raven was inspired by crows that are generally black. However, white crows will be unique and have their characteristics. It was an inspiring story behind the name given of this community. White Raven will always be unique and has its characteristics among other communities and can reach many high achievements ahead.

White Raven is a group of fans who love Japanese popular cultures such as *manga, anime*, cosplay, J Music, action figures, games, merchandise, *Yugi-oh* cards, *Gundam*, and others. They do not only consume the culture they love, but they also became fans. They actively changed their experiences in consuming culture into the production of new texts/cultures.

In consuming the culture, all the community members become creative in finding practical and cheaper ways to consume cultural products due to the need for much money to spend to have related cultural products. It is also in the same line when viewing from cultural studies' perspectives. The popular cultural products will 'force' the audience or fans to spend more money, such as buying merchandise (posters, clothes, bracelets, hats and key chains), collecting action figures, creating some costume for cosplay, and its equipment.

White Raven community has regular gatherings every Thursday afternoon at Pendopo of Faculty of Language and Arts in Universitas Negeri Padang. They came with their costumes that resembled certain characters. The ability to create those costumes is obtained from the result of gathering routines schedule. They do not only talk about the cultures they consume but also talk about how to create costumes that resemble their favorite characters.

White Raven community members usually wear a certain costume (cosplay) to perform in various Japanese cultural events or other popular culture events. If the members want to participate in the cosplay competition, this community has its own rules as requirements to take part in a certain competition. They have to create their costumes. Additionally, the member who has already won a cosplay competition in a particular event, it is no longer allowed to take part in the other competitions in the related event. It can give a chance for the other members to show their creativity in creating costumes. Therefore, they do not only show their passion

for Japanese popular culture by attending some events or contests in wearing certain costumes but also show their creativity in creating certain costumes to the public and trying to resemble the original character even in limited material and cost.

The main material they use to make those certain costumes is a material made from Eva Sponge Sheet. It is easy to get and commonly used by other cosplayers to create costumes. Besides, using other materials such as some expensive materials, resin, and fiberglass, the cost must be incurred. However, by using Eva Sponge Sheet, they spend about a hundred thousand Rupiahs to create a costume. It is still below five hundred thousand Rupiahs depending on their artificial costume itself. Although they use cheap material to create the costumes, what make those costume expensive is their handmade creations.

Due to the limit of the materials, cost, and resources that can be avoided, the proportional costume creation is not perfectly created. Nevertheless, they live the character they love, and they can animate and represent the character well. They do some choreographies and movements identical to the characters' play to appreciate each character. They surely did some deep observation about the character they want to imitate before the performance to demonstrate the same as the original character.

Creating some costumes and doing choreography to imitate the original characters are ways that they do together to interpret the text. They do not work alone, yet they do some interaction with the fans in the community. In conclusion, they are indeed united by the same interests even though their acceptance toward the text is different.

CONCLUSION

This research was conducted due to focusing on consumption and reproduction activities by the White Raven community. White Raven is part of a group of fans who consume cultural texts, especially Japanese popular culture. Some negative perspectives about a lonely fandom culture and the potential to be distorted and alienated White Raven Community. These negative perspectives occur in society because they are considered not being nationalist due to their passion in foreign culture seem bigger than their own culture. The society sees them as a strange community because of their unusual appearance, and they got many other teasings from society. However, White Raven community does some creative activities that are not only consuming the culture but also reproduce them. Despite the limited resources and cost, the White Raven community can still be creative in producing new cultural products as a result of their experience in consuming popular culture.

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Ninik Mamak Role In Reducing Land Conflict Between P.T. Mutiara Agam And Farmers In Agam District

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Abstract

Conflicts between farmers and plantation companies in Agam Regency have occurred since 1984. The purpose of this investigation is to reveal the conflict between PT Mutiara Agam, an oil palm plantation company in the village of Tiku V Jorong, Tanjung Mutiara Regency, Agam District, and Manggopoh farmers. Farmer plasma plantations are cultivated without permission by the plantation company PT Mutiara Agam, so farmers cannot cultivate their land. The land area of farmers exploited by PT. The Agam Pearl is around 2,500 hectares, which is located in the Anak Batang Gunung Mas area. In 1988, there was a Manggopoh peasant community movement to reclaim their lands that were exploited by the company. Farmers' land exploitation was finally resolved through legal channels. Peasants' demands culminated in a riot on December 12, 2012. During the riot movement, the company was assisted by the Parik Paga Nagari community association, which supported by PT. Mutiara Agam.

Keywords: Conflict, farmers, plantations, disputes, riots.

INTRODUCTION

PT Mutiara Agam is a palm oil plantation company engaged in the planting and processing of crude oil. The location of the plantation is in the village of Tiku V Jorong, Tanjung Mutiara sub-District, Agam District. The village of Tiku V Jorong is one of the three villages in Tanjung Mutiara sub-District. The other two villages are North of Tiku and South of Tiku. At first, Tanjung Mutiara sub-District has been divided into three Nagari. But according to local customs, the three villages are one of the traditional leadership under "Basa Nan Barampek" or "Ampek Basa Leadership". The four the Basa are Rangkayo Basa, Rangkayo Bungsu, Rajo Dilia, and Rangkayo Kaciak. They are the princes with the title Datuak. They permitted PT. Mutiara Agam, which was established in 1984 to cultivate customary land, utilizing HGU (Hak Guna Usaha No.). 4 of 1992 with a description of the special situation number 1 of 1990.

Since the company was established to clear *ulayat* land forest in the Nagari Tiku V Jorong area, several *jorong* in the local village were previously remote areas filled with forests and swamps. The land was opened into an oil palm plantation by PT Mutiara Agam. In addition, communities around the plantations are competing to open similar plantations on their respective land in the form of farmer groups or plasma plantations. Among them are the 2,000-hectare KUD Tiku V Jorong plasma estate, hundreds of hectares of other local farmers, and some plasma gardens belonging to Manggopoh farmers with a Suku Tanjung clan.

The plasma plantations of the Suku Tanjung Manggopoh clan are included in the preparations of PT. Mutiara Agam is illegitimate. They cannot cultivate their land because it has become part of PT. Mutiara Agam. The area of land belonging to Manggopoh farmers exploited by PT. Mutiara Agam is about 2,500 hectares in the Batang Masang mount and Water branch land. The location of the land is the focus of conflict between P.T. Mutiara Agam and the Suku Tanjung Manggopoh clan in the Batang Masang Mountain river. The farmers really hope that PT. Mutiara Agam returned their land because it was a communal land that would be cultivated as a source of livelihood [1].

DISCUSSION

Conflicts between Farmers and Plantation Companies

Plants cultivated by PT. Minang Agro is an oil palm plant with a plant area of 8,625 hectares, and reserves for the PIR (Perkebunan Inti Rakyat) scheme are 3,000 hectares, so the plantation area reaches 20,000 hectares. The plantation area is crossed by four rivers, namely Batang Masang, Batang Antokan, the small river Batang Andaman, and Batang Labuhan. The plantation is located in Tiku V Jorong village, Tanjung Mutiara sub-District, Agam District. About 2,500 hectares of the plantation area is agricultural land from the customary land owned by the Tanjung clan of Manggopoh village, Lubukbasung sub-District. At first, the Tanjung Manggopoh tribe farmers did not know that their land was included in P.T. Mutiara Agam. Only Tanjung Mutiara's leaders and ninik mamak know and agree with P.T. Mutiara Agam. Then after the company cultivated the land, it turned out that the communal land of the Tanjung Manggopoh clan was included [2].

In 2008 the issue of the rights of the Tanjung Manggopoh clan farmers exploited by PT. Mutiara Agam began to be brought to court through legal channels because there was a change in the company's name from being PT. Minang Agro. The impact is to eliminate evidence of the company's name. They reported and demanded P.T. Mutiara Agam to the Lubuk Basung sub-District Court. The Lubuk Basung sub-District Court processed the report and in the first instance decision, the Lubuk Basung sub-District Court accepted the lawsuit of the Tanjung Manggopoh clan farmer with Decision No. 14 / Pdt.G /PN.LB.BS/2008 dated August 10, 2008.

The decision of the Lubuk Basung District Court is a relief to the Tanjung Manggopoh clan farmers. Clan Lawsuit Against PT. Minang Agro, through the Lubukbasung Court in 2008 won them. The Tanjung Manggopoh tribe protested on their customary land cultivated by PT. Minang Agro is getting more intense. But the Manggopoh farmers' demonstration coordinator, Edlerman, Jufri Nur, and Andri Tanjung, regretted the statement of Janu Priyatno, the leader of PT. Mutiara Agam, who rejected PN's decision and requested legal protection for the company. His statement triggered Manggopoh farmers to react more violently. The Manggopoh farming community is very disappointed with the statement of PT. Mutiara Agam, which always survives for legal reasons. While they do not respect state law, they ignore the decision of the Lubukbasung District Court.

On Monday, November 30, 2009, the meeting of the two sides was held again. The meeting was expected to grant the demands of Manggopoh farmers who were demonstrating. Meanwhile, the number of people surviving in tents is increasing. As many as 1,500 Tanjung Manggopoh clan farmers inhabit emergency tents [1].

The Tanjung Manggopoh clan farmers demonstrated and set up tents to survive. By their request, PT. Mutiara Agam or Minang Agro had to surrender 2,500 hectares of land owned by the Tanjung clan that had been cultivated, including compensation in the amount of Rp. 203.7 billion due to losses suffered by the Tanjung Clan, according to the Lubukbasung Sub-District Court Decree. The demonstrators received moral support from the Duriankapas society, North

Tiku village, by installing a road portal at the Duriankapas junction to inhibit the traffic to PT. Minang Agro. The Tanjung Manggopoh clan community demands that PT. Minang Agro heeded their land issues, including a re-measurement of their land that had been claimed by PT. Mutiara Agam. The land owner protested that of the total area of 20,000 hectares claimed by PT. Mutiara Minang Agro covers land owned by Manggopoh farmers themselves [3].

A year later, on 15 February 2010, thousands of farmers from the Tanjung clan Manggopoh village held a demonstration again to against PT. Minang Agro, located in Tiku V Jorong village, Tanjung Mutiara Sub-District, Agam District, in the local Regional Representative Council (DPRD) office. They emphasized that the victory at the Lubuk Basung Sub-District Court had not yet made a reaction to P.T. Mutiara Agam. They again demanded the return of their land cultivated by P.T. Mutiara Agam. On the second day, Tuesday, February 16, 2010 farmers were still demonstrating in the Agam Regency DPRD compound and the number of farmers was increasing. The demonstrators deliberately built 5 emergency tents as a form of further action [1].

The victory of Manggopoh farmers in the Lubukbasung sub-District Court was responded to coldly by PT. Minang Agro. They were not satisfied with her defeat at the Lubukbasung sub-District Court. Then they appealed to the High Court in Padang. At this level of appeal, the Padang High Court with decision No. 131 / PDT / 2009 / PT.PDG dated January 13, 2010 overturned the decision of the Lubuk Basung District Court, and won the P.T. Mutiara Agam. The disappointment of the Tanjung clan farmers continued when the Padang High Court won the P.T. Minang Agro. An appeal submitted by PT Minang Agro to the Padang High Court won the company as well and defeated the Tanjung Clan farmers in 2010.

Furthermore, the Tanjung Manggopoh clan farmers did not remain silent. They also moved through a Review in the Supreme Court of the Republic of Indonesia in Jakarta. The Supreme Court rejected the appeal of the Tanjung Clan in 2010, and upheld the decision of the Padang High Court. However, the Tanjung Clan are not desperate to reclaim their rights. Through at least 7 novum (new conditions) submitted, the Supreme Court finally in 2011 granted a Permeation Review (PK) of the Tanjung Clan [4].

Finally, the struggle of the people of Tanjung Clan, Manggopoh village, Agam District to obtain rights for their 2,500 hectares of land for PT. Minang Agro was issued in 2011. The Supreme Court (MA) of the Republic of Indonesia gave a Review (PK) effort that they proposed by the Tanjung Manggopoh clan farmers. The Tanjung Clan was declared as the legal owner of the land planted by PT Mutiara Agam (PT Minang Agro). MA Decree No. 749 PK / Pdt / 2011 simultaneously canceled the cassation level decision No. 1263 K / PDT / 2010 dated October 27, 2010, and the appeal level decision No. 131 / PDT / 2009 / PT.PDG dated January 13, 2010, which defeated them before, and strengthened the Administrative Decree of Lubuk Basung District Number. 14 / Pdt.G / 2008 / PN.LB.BS on August 10, 2009, which also won the Tanjung Manggopoh clan [5]. The results were very satisfying for the Tanjung Manggopoh clan because the Supreme Court won their review (PK) in 2011.

In a Supreme Court discussion meeting on March 19, 2012, the Panel of Judges chaired by Mohammad Saleh together with members Abdul Manan and Suwardi said that the object's land was around 2,500 hectares in the Anak Aia Gunung region, and the environment in Tiku V Jorong village, Agam District had been exploited by PT Mutiara Agam through Processing Rights No. 4 of 1992, is the official land of the Tanjung clan. The judge considered that the action of PT Mutiara Agam (P.T. Minang Agro) in controlling the object's land was against the law. Not only that, the judge also stated that the Certificate of Business Use No. 4 of 1992 Special Situation Pictures No. 01/1990 has no legal force, as long as it concerns the customary land of the Tanjung Clan, which punishes PT Mutiara Agam (P.T. Minang Agro) for returning the land of the Tanjung Manggopoh Tribe object to an empty state. Besides, the judge also called P.T. Mutiara Agam (P.T. Minang Agro) to pay compensation to the Tanjung Clan in the

form of material losses amounting to Rp 203,704,200,000, and material losses amounting to Rp1 Billion [6].

The decision of the Supreme Court has been submitted to the Lubukbasung District Court as the executor and has been accepted by each of the parties involved in the case. The results of the struggle for more than 20 years were welcomed by Hulman Panjaitan, lawyer A. Dt. Majo Sati, and friends are representing the Tanjung Clan, Manggopoh. For their victory in the Supreme Court, the Tanjung Manggopoh tribe immediately submitted a request for land execution to the court. However, before that, the Tanjung Tribe will also provide an opportunity to PT. Minang Agro to implement Judgment (PK) decisions. Land ownership transition from P.T. Pearl Agam to the Tanjung Manggopoh clanwill not affect the survival of its workers. Those who have worked under P.T.'s management Mutiara Agam can still work, but under the new management that will be managed by the Tanjung Clan [1].

Meanwhile, several Tanjung Manggopoh Clan residents have seen the potential that arises from various parties to thwart the execution process. For this reason, some local community leaders invited police officers not to interfere, and to intimidate the atmosphere, so that the legal process was carried out by law enforcement. Government officials must make and behave according to existing rules, and not participate in sharpening the problem. Tanjung Clan communities pray that the execution process can be done properly. Anyone who tries to obstruct the executive, hopefully, receives the right punishment. The struggle to regain their rights is carried out by the Tanjung Manggopoh clan of peasants who experience a winding road. Many obstacles and obstacles they face in demanding their rights [3]. The Tanjung Manggopoh clan farmers can breathe a sigh of relief over the victory and only await the execution of the land dispute by the Lubukbasung District Court.

The Regent of Agam is obliged to review Team B's land treatise error based on the decision of Regent Agam No. 128 of 1988 dated 6 February 1988 concerning the appointment of a data collection team for the physical condition of ulayat land. PT Mutiara Agam, with the minutes of December 20, 1988 about the release of the Ulayat clan from the Tanjung Nagari Manggopoh clan, whose facts in the field remained at PT. In addition, matters relating to the settlement procedures and necessary steps will be discussed by the needs involving the Tanjung Manggopoh Clan farmers and PT Mutiara Agam. This agreement will be re-evaluated no later than March 3, 2012. Agam Regent Indra Catri requested that anarchist demonstrations this time be enough to take place, and if it is still like this, the community will lose. It promises to resolve all demands from this community shortly [7].

The Supreme Court (MA) has provided a review effort (PK) proposed by the Tanjung Tribe and the Tanjung clan to declare the legal owner of the land cultivated by PT Mutiara Agam based on the MA ruling No.749 PK / Pdt / 2011. This Supreme Court ruling at the same time canceled the appeal of the appeal level No.1263 K / PDT / 2010 dated October 27, 2010, and the appeal decision No. 131 / PDT / 2009 / PT.PDG dated January 13, 2010 which was defeated by the Tanjung Clan earlier, and confirmed the decision of the Lubuk Basung District Court No.14 / Pdt.G / 2008 / PN.LB.BS on August 10, 2009. Until Thursday 17 December 2012, execution has still not been realized. The Tanjung Manggopoh clan community protested this condition. They smelled threats and shadows expressed by PT. Mutiara Agam felt in the field.

On 12 December 2012, riots broke out again in Jorong Gadih Angik near the disputed land between the Tanjung Manggopoh Tribe and PT. Minang Agro. The Tanjung Manggopoh tribe moved towards Gadih Angik at 3:00 in the morning and faced the residents of Gadih Angik, led by Parik Paga Nagari FPTU. Both sides throw stones at each other and use air weapons. Hundreds of Parik Paga Nagari residents are armed with sharp bamboo and sharp weapons. They stand guard around the execution ground. Post I Parik Manggopoh troops burned paga Nagari, and yet dozens of motorbikes belonging to the Tanjung Manggopoh clan were also

burned by Parik Paga Nagari Tiku led by Kasiri. The battle that lasted until 07.00 WIB claimed the lives of 10 wounded and 50 motorbikes belonging to the Tanjung Manggopoh Clan were set on fire by the Nagari Tiku Parik Paga forces sponsored by PT. Minang Agro. Manggopoh farmers are not satisfied with P.T. Minang Agro, which has been working on 2,500 hectares of land for oil palm plantations since 1984. The plantation area is administratively located in Tiku V Jorong village, Tanjung Mutiara sub-District, Agam District. The dissatisfaction of Manggopoh farmers continues to this day because there has never been any land execution for their victory [2].

The horizontal conflict that occurred between the Tanjung Manggopoh clan and Parik Paga Nagari Tiku V Jorong farmers in the village was not only limited to a verbal war, but a physical confrontation. Agam Police Chief AKBP Asep Ruswanda in Lubukbasung, said that the burning was triggered by the arrival of Manggopoh farmers in Lubukbasung District to enter the conflicting land area. Arriving at Tiku V Jorong, the local community immediately stopped the Manggopoh farmers so that motorists fled and the abandoned vehicles were burned [8].

On September 27, 2012, the Lubukbasung District Court execution team prepared to execute an area of 2500 hectares in Tiku V Jorong, which was won by the Tanjung Manggopoh Clan. However, the execution of the land failed because the team that was going to implement the Supreme Court's decision was blocked by the residents of FPTU (the Nagari Land Defender Forum Tiku Ulayat) as a parik paga nagari Tiku formed and paid for by P.T. Mutiara Agam. The meeting between Tanjung Manggopoh clan and the FPTU ethnic group caused clashes between residents. PT. Mutiara Agam supports the youth of Tiku V Jorong to maintain their village as part of the Tanjung Mutiara sub-district. The event took place on Wednesday, 12 December 2012 in the early morning. However, the execution of the land could not be carried out by the Lubukbasung District Court because PT Minang Agro blocked it by arranging a local youth movement to reject the execution.

The line of defense was strengthened by forming the "Ulayat Land Defenders Forum (FPTU)" as the Nagari Tiku young man Pits Trench, on the grounds that PT Minang Agro was administratively located in the Nagari Tiku V Jorong administrative area in Tanjung Mutiara sub-District. Aznil was appointed as the Commander of FPTU Mass Mobilization formed by PT. Minang Agro claims that their movement is not against the law. They claimed that mass mobilization to oppose execution was not the right way because it was against the law. But mass mobilization also took place. Aznil finally left the FPTU forum. Although the Supreme Court's decision is clear, however, the execution cannot yet be carried out by the Lubukbasung District Court because it is waiting for conducive conditions with Agam District Police, Agam District Muspida, community leaders, and other elements [3].

According to the Agam police chief, AKBP Asep Ruswanda, a clash took place between village of Tiku V Jorong, Tanjung Mutiara sub-district and members of the Tanjung Manggopoh clan, Lubuk Basung sub-District in the P.T. Mutiara Agam. Clashes between the two sides occurred after hundreds of clan of the Tanjung Manggopoh Foundation wanted to occupy the disputed land operated by P.T. Mutiara Agam (P.T. Minang Agro), at Tiku V Jorong. But the effort was intercepted by FPTU group, so that clashes were inevitable. The incident occurred at around 3:30 am WIB in the morning. During the incident, the border area leading to the location of the disputed land was tense. When the police descended on the scene, at that location, there were still clashes and throwing stones between the two parties. The police can occupy the location of the new border after about 7 hours of clashes. In that incident, 54 units of two-wheeled vehicles from the Tanjung Manggopoh Foundation caught fire, 1 of which was still intact. Then two people suffered injuries. The Agam police station mobilized 500 personnel from the Agam police station, West Pasaman, Pariaman, and others.

Agam Regent Indra Catri asked both parties to exercise restraint so as not to cause casualties. The Regent did not want any casualties and let the Lubukbasung District Court

confiscate by the decision of the Indonesian Supreme Court, which was won by the Tanjung Clan over PT. Minang Agro. The community is expected not to be easily provoked by divisive problems. Previously, the Agam District Government had mediated with both parties and discussed inter-sub-district boundaries. The Public Relations Forum for Defenders of the Tiku Landlord (FPTU) in Tanjung Mutiara Subdistrict, Syafril Huda, appealed to the Tiku community not to do things that endanger the community. Among the leaders of the Tanah Tiku Ulayat Defenders Forum (FPTU) in Tanjung Mutiara sub-District are Bagindo Marten, Syafril Huda, Oyong Liza, Arsil, Khatik Irzal, and others.

Agusnar Datuak Endah Marajo, one of the leaders of the FPTU received an electronic threat on September 10, 2012. He was the Chair of the Ulayat Land Defenders Forum (FPTU) Tiku. The threat text reads "if the execution fails, you are the person who was executed for the first time, so it is better to retreat for the safety of your family, this is not a threat but a final warning to you." The threat came from the cellphone number 082388493309. According to Agu, Agusnar Datuak's popular nickname, Endah Marajo, claims the Tanjung Manggopoh clan is wrong because PT Minang Agro is not a landowner. According to Agusmar Dt Endah Marajo, the 2500 hectare area was the traditional custom of Nagari Tiku V Jorong land, according to the map made since 1925. The PT Minang Agro company was granted HGU (use rights) on 19 August 1983 by traditional stakeholders Nagari Tiku at that time, namely Basa Nan Barampek, the ulayat ruler of Nagari Tiku, the last drop of blood in the Tanjung Mutiara District.

According to the 1945 Constitution, Indonesia is a state of law. This means that no one is immune from the law in Indonesia, neither people nor government officials. Violation of the law results in legal sanctions. The case of the planting of Tanjung Manggopoh tribal farmers by P.T. Mutiara Agam during 1984-2017 was a violation of the law. This fact is proven by the victory of the Tanjung Nagari Manggopoh clan for claims submitted to P.T. Mutiara Agam in 2011. Various attempts were made by the Tanjung Nagari Manggopoh clan to reclaim their land, starting from the Lubuk Basung District Court, the Padang High Court, and the Supreme Court of the Republic of Indonesia.

CONCLUSIONS

If P.T. execution Mutiara Agam was carried out, with the victory of the Tanjung clan farmers, P.T. Mutiara Agam will not be able to pay a fine of around 204.7 billion. The price of the company may not reach the amount claimed and won. However, this condition is a legal problem that must be implemented. For a while, the ninik mamak (cultural elder) role was crucial for the execution or not that the farmers continued to suffer. If the execution is carried out, Tiku V Jorong farmers will suffer, because their land has also become part of PT. Minang Agro. Many company employees will be unemployed and lose their jobs. Conversely, if there is no execution, it is a violation of the law, because the Supreme Court decision must be implemented. Manggopoh farmers remain at a disadvantage and do not get their rights back. The impact will be felt in the Tiku V Jorong village community in particular and Tanjung Mutiara sub-District in general and Manggopoh village in Lubukbasung sub-District. Many of the employees of PT. Minang Agro is a resident of Tanjung Mutiara sub-District. If the executions were carried out, there would be a lot of unemployment, poverty, and the possibility of greater conflict between people.

Land cultivated by P.T. Minang Agro is Ninik Mamak land (head of the clan), which has a permit for processing or use rights for 50 years. After that, if it is not extended, it will certainly become the customary land of several people in Tanjung Mutiara sub-District and Manggopoh Village, Lubukbasung sub-District. This condition will further create a greater conflict situation, namely the conflict between the Ninik Mamak in the Tanjung Mutiara sub-district

and the Ninik Mamak of the Tanjung clan in the Mangopoh village. This condition will threaten the security and order of farmers in the Agam region.

Finally, the struggle of the people of Tanjung clan, Manggopoh village, Agam District to obtain rights to their 2,500 hectares of land for PT. Minang Agro produced results in 2011. The Supreme Court (MA) of the Republic of Indonesia stated that the Tanjung Manggopoh clan was the legal owner of the land planted by PT Mutiara Agam (PT Minang Agro).

Until now the execution has not been realized. The Tanjung Manggopoh clan community continues to protest this condition. They smelled threats and shadows carried out by Minang Agro in the field. Meanwhile, the Regent of Agam followed up on the input and aspirations of the community regarding issues that arose. The government has taken some steps, including discussing this with the Tanjung clan envoy. They also tried to get the problem resolved immediately. The government formed a drafting team to solve the problems that occurred at that time. The regent has instructed Agam Regency Secretary Syafirman Azis and Assistant I officials to immediately complete the agreed stages.

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Social Values in the Tradition of *Sirawu Sulo* (Fire War) in the Pongka Village of Bone Regency

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Abstract

The tradition of *sirawu sulo* is one of the cultural heritage of our ancestors, which is still preserved and inherited until now. It was indicated by routine implementation and the participation of the people living in   Pongka community. The survival of the *Sirawu Sulo* tradition is, of course, inseparable from the functions and values it contains. These values need to be explored even if it is possible to become a pillar for the entry of foreign values. Besides, the tradition of *sirawu sulo* is one form of cultural document that must be maintained to the younger generation. The techniques used in the field are interviews and recording. Furthermore, sorting and analyzing the data based on the theoretical references used were carried out. The results showed that the social values found in the *sirawu sulo* tradition are: The value of aesthetic, religious value, good value, and value of righteousness.

Keywords: Tradition, *Sirawu Sulo*, People's Party

INTRODUCTION

The cultural richness possessed by Indonesia is its own uniqueness that deserves to be proud. Every ethnicity has its own culture that is their identity. The conditions of cultural wealth possessed by this nation are diverse, some are still preserved, awake, some are not considered so that they are on the verge of extinction, and some are even extinct. South Sulawesi is an Indonesian waters region inhabited by three ethnic groups, namely Bugis, Makassar, and Toraja, regardless of the conditions mentioned above. But it should be grateful that there is still one tradition that is still maintained and guarded by the people who own it, the tradition of *sirawu sulo*.

The *sirawu sulo* tradition is a form of Bugis ethnic culture that is still preserved and passed down from generation to generation. Culture itself by Fanggi [1] is the result of human ability in the form of reason or mind, which has developed a system of actions for the needs of his life so that he becomes the most powerful creature on earth in this tradition born of the habits of the Pongka ancestors. According to Soekanto [2] Habits (folkways) have binding strength that is greater than the method. Habits are interpreted as actions that are repeated in the same form as proof that people like the action. Because binding and doing repeatedly even inherited from generation to generation eventually became a tradition. According to Suharsono [3] a tradition has a similar pattern, namely an event that is repeated by the supporting community.

Especially the tradition of *sirawu sulo*, in which several activities involve groups and even the community as a whole. Every activity carried out of course has goals, hopes, and desires. In addition, the tradition of *sirawu sulo* is a distinct identity for the Pongka community, which includes social values. As stated by Aisah [4] that social value is something that becomes a measure and assessment of whether or not an attitude is appropriate in community life. This value shows the extent to which the relationship between an individual and other individuals as members of the community. Social value is very real in community activities. The social

value can be in the form of mutual cooperation, being involved in deliberation, compliance, loyalty, and so forth. These social values are unique in the implementation of the tradition of *sirawu sulo*. In modern life, symbolized as millennial life, it is still found in the lives of people who are concerned with life together and work together without thinking about the social status.

Value is basically a picture of desires, something that is valuable, appropriate, worth even to what extent can influence the behavior of individuals or groups of people who own it. Values in society are included in customs and traditions that are unconsciously accepted and carried out by members of the community, Aryadini [5]. In terms of quality Williams (in Sunarti [6] suggests that value is an important element and cannot be underestimated for the person concerned.

Humans in living life and life can not be separated from value. Even when faced with living conditions together in social order, a value that can be a reference for someone to interact with others is called a social value, Oktaviyanti [7]. Social values are the values adopted by a society, regarding what is considered good and what is considered bad by the community [8]

According to Suparto [in Rohman [9] social values have a general function in society. Among these values can contribute a set of tools to direct society in thinking and behaving. In addition, social values also function as the final determinant for humans in fulfilling social roles. Social values can motivate someone to realize expectations by their role. We know that social values have three functions, namely as direction and unifying, because prevailing social values generally direct the way of thinking and acting of community members. Social values are also unifying because they can gather many people in a particular group or group. In this case, social values create and enhance human solidarity. In addition, social values become a fortress of protection for adherents and finally and the motivator and at the same time, guide humans to do well [10].

The views and opinions of experts on the types of social values, but in the article, the author uses Notonagoro's view that distinguishes these social values into three categories. Material value, everything that is useful to the human body. Vital values, everything that is useful to humans to be able to hold activities. Spiritual values, everithings that are useful for human spirituality. The following values can distinguish spiritual values: the value of truth or reality that comes from the element of human reason (ratio, mind, creativity), the value of beauty that comes from the element of human feeling (feeling, aesthetics), good value or moral value originating from element of will or security (intention, ethics), religious value which is the highest and absolute divinity and spiritual values. This religious value comes from human beliefs or beliefs [11].

METHOD

This paper is a result of research that uses qualitative methods with interpretive and analytical approaches. The research conducted focuses on the social values contained in the silrawu sulo tradition.

The techniques used in data collection are direct observation, recording, and interviews. Observations were made by witnessing the implementation of the tradition of *sirawu sulo* directly from the preparation until the tradition ended. Two recordings are recorded, namely recording sound and recording images. Voice recording is done while the interview is taking place and when the tradition takes place, while the image recording is done when the *sirawu sulo* tradition is in progress. The interview technique used is unstructured interviews, namely interviews that only use question guides (and not questionnaires). The guide to the question is useful as a guideline for interviewers in directing questions so as not to leave the object of research.

Data analysis is done by sorting the required data based on the study objectives, as described in the literature review. The data analysis focuses on discovery and exposure, as well as an analysis of the social values contained in the sirawu sulo tradition.

RESULTS AND DISCUSSION

The *sirawu sulo* (fire war) tradition was found in a village called Pongka Village Tellusiattinnge District, Bone Regency. In terms of survival and inheritance, this tradition includes traditions that are maintained, endured, and still inherited well until now.

Starting from the determination of the timing of the implementation can not be separated from the instructions of traditional leaders, in this case, a *sanro wanuwa* (village shaman). Based on the results of an agreement between the community, *sanro wanuwa*, and the government, it was agreed that the implementation of the *sirawu sulo* tradition would be held once in three years. The date and month of implementation is entirely the responsibility of *Sanro Wanuwa* based on the instructions obtained.

The beginning of this tradition is not yet determined. However, according to the narrative of the local community leaders, this tradition is inseparable from the history birth of a village known as Pongka. Based on the narrative of community leaders and the folklore, they have that the people who inhabit Pongka in ancient times are not native to Bone Regency but rather runaway from Soppeng Regency. A group of people led by the king left his kingdom because they did not agree with the arbitrary behavior of the king who ruled at that time.

A group of immigrants from Soppeng Regency later found a new village that they thought was suitable for new settlements. They also found the location thanks to the instructions given by the magic drum they brought. Since they lived in a new settlement called Pongka they have held parties every year to commemorate their existence in new settlements.

In implementing the *sirawu sulo* tradition, there are several activities carried out by Pongka society, namely:

a) *makkalu wanuwa* (surrounding the villiage) or *massappo wanuwa* (guarding the villiage). This activity is a ritual carried out before the fire war party. This ritual was led by *Sanro Wanuwa* who was accompanied by assistant visiting places that were considered to have historical value for the establishment of Tenro village. This ritual is also marked by the presence of a stretcher containing chicken

Figure 1. Making offerings

Figure 2. Offerings to be brought At the Makkalu Wanuwa ritual

Figure 3. Chicken stretchers to be paraded

Figure 4. Convoy of sandro wanua groups

b) Lubrication of coconut oil to anyone (male), who will participate in the fire war. This activity is carried out at the home of *Sanro Wanuwa*. Coconut oil is first roasted by Sanro Wanuwa, so that the skin is not injured or blistered when hit by a fire

Figure 5 and 6. Distribution of coconut oil to be distributed to the body

c) *Sirawu sulo* (fire war), after the procession of *Sanro Wanuwa* after carrying out the *Makkalu Wanuwa* ritual, followed by activities in the field. In the field, there have been many bonds of dried coconut leaves which will be used in the fire war

Figure 7. Dried coconut leaves

Figure 8. Sanro Wanua starts to run one of the strands of dried coconut leave

Figure 9 and 10. The atmosphere during a fire war

d) Animal slaughter for further enliven this tradition, the community voluntarily both individually and in groups slaughtering animals. Animals slaughtered from chickens to cows and even horses.

Based on the activities carried out by the Tenro community a series of implementations of the Sirawu Sulo tradition, the social values found can be described as follows;

a) The true value is found that human skin, which gets hit by fire, will blister. In the tradition of *sirawu sulo* when a member of a *fire war* participant hit by a fire on his limbs, it will still blister but only for a short time, as long as the member has been smeared with coconut oil. This is also at the same time as evidence that, however, the conditions are if the human skin comes into contact with the fire, it will blister. So the function of coconut oil here is not to prevent skin blisters but to speed up the recovery of blistered skin. Besides that, the other truth value is that when heat/fire touches human skin, it can be offered with coconut oil.

b) The value of beauty comes from the element of human taste (feeling, aesthetic). The *sirawu sulo* tradition is a cultural product that also contains the value of beauty or aesthetics. It can be seen in one community activity which was packaged in the form of a cleaning competition between the Neighborhood Association (NA). At first, this activity took the form of the pruning of shrubs in their village and transformed into a hygiene competition. The role here is the analogy, pruning shrubs is essentially cleaning, as well as cleaning competitions. Activities change but the essence of the value in them does not change.

In addition, the value of beauty is also felt in the form of performing arts in this case drum. As long as the procession of wanuwa takes place as long as that drums beat also sounds. If the group feels exhausted, one of the advanced group members shows off their dancing skills. Bend your body to the right and left to adjust the rhythm of the drum and be greeted by cheers from groups or residents who are watching along the way.

c) The good value or moral that can be seen in this tradition is the value of solidarity, mutual cooperation, and spaciousness of sharing. The value of solidarity and mutual assistance is very good when slaughtering animals. The community alternately waits for the animal's turn to be slaughtered. When slaughtering them voluntarily help each other (in men), while the mothers, after they were slaughtered animals together worked together to process chicken, beef, or horse meat until cooked. As with men after their work is finished, they move to other neighbors.

The value of goodness is also manifested in the form of spaciousness to share with others. The tradition of *sirawu sulo* basically belongs not only to the people of Pongka who live

in Pongka but at the same time becomes a homecoming place for migrants from Pongka, as well as guests who are not residents of Pongka and not nomads from Pongka but come specifically to witness the tradition. During the implementation of the *sirawu sulo* tradition (three days in a row) the Pongka people sincerely opened their hearts and even their homes to entertain every guest who came even though the guest did not know them. In fact, they have a tradition of visiting each other to meet and greet between residents resembling the atmosphere of Eid (Eid al-Fitr or Eid al-Adha).

Another moral value that can be seen in the *sirawu sulo* tradition is respect for ancestors. The visit of the sanro wanuwa group to seven locations is a manifestation of how they respect their ancestors.

d)   The religious value revealed in the *sirawu sulo* tradition is the request for safety protection from the above. *Massappo wanuwa* is a manifestation of their belief in fortifying themselves, their villages, and the community from sharing disturbances, be it calamities, epidemics or other disorders.

Religious values can also be seen in the offerings that they submit to the places visited. It is an appreciation of the belief in the existence of magical powers on this earth

CONCLUSION

The tradition of *sirawu sulo* is one of the cultural products of the Bugis people that still persist in the Bugis community, especially the Pongka community in Bone Regency. This tradition is still carried out routinely every three years by the Pongka community. This tradition, as well as the birth anniversary of Pongka village, is also a media for gathering for migrants from Pongka

The continuity of the tradition of *sirawu sulo* is certainly inseparable from the social values contained in it. The social values contained in the sirawu sulo tradition are in the form of truth values, beauty values, moral values, and religious values.

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Why Lives On The River Bank? (Case of Ogan Community Settlement in South Sumatera)

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Abstract

The main point that has enjoyed popularity the banks of rivers is the river as a transportation route. This claim, however, is not always the case, because the fact of settlements in the Ogan community (South Sumatra) is actually on the river bank with raging water and rocky structures, making it a relatively difficult route for transportation. Although the river is not a transportation route, the Ogan community will always build their village on the river bank. This article attempts to understand the cultural arguments underlying the decision of Ogan community in South Sumatera to reside and develop settlements on the banks of rivers, and its implications for the layout of the settlement.

Keywords: settlement, cultural argumentation, river environment, residential layout, Ogan Ulu, Malay South Sumatera

INTRODUCTION

Several previous studies in this field up to date tend to view settlements, especially those existing on the banks of rivers, from the aspect of the existence of rivers as a means of transportation. For example, Susanto [1] indicates that the existence of the Barito river as a traffic lane is the primary cause for the growth of villages along with the river flow. The same conclusion was also drawn by Intan [2] that the expansion of settlements along the Sugihan river flow (OKI, South Sumatera) is an inevitable effect of the presence of river as a shipping and maritime trade route. Likewise, Pahrudin [3] emphasizes that the development of Koto Rayo civilization on the banks of the Tabir Jambi river is inseparable from the existence of the Tabir river as a means of transportation.

Nonetheless, this claim is not true. A lot of evidence shows that the establishment of some old villages on the banks of the river were not always related to the function of the river. For example, Salhuteru [4], in his study on ancient settlements along the Tala river, Seram (Maluku), considered the existence of the river bank settlements as more due to the need for water and a potential fertile site. It is also evidenced by Prasetyo [5] who showed that archaeological sites along the Saling river and the Kikim river in Lahat (South Sumatera) have more to do with the community's need for stone resources to be made as tools. A similar reason is also shown by the Ogan Ulu community in South Sumatera that resides precisely on the banks of fast and rocky waterways [6]. All of the cases prove that claiming the river as a transportation route is not always acceptable.

The Ogan Ulu community is one of the Malay sub-ethnic groups in the South Sumatera living along the Ogan river. For the community, the river is important not only as a basis in developing settlements but also as a site of cultural values. It is indicated by the naming of the ethnic that imitate the name of the river.1 The practice of naming ethnic groups from the river flowing along with the groups also happens in most Malay communities in South Sumatera. Even the naming of government administrative areas is also mostly based on the name of the river. Eleven names out of the seventeen districts in South Sumatera are the concrete evidence of this practice.

This article aims to explain the cultural arguments of the Ogan Ulu community concerning their choice of the settlement. There are three questions to which this article seeks to provide answers. The first is what cultural argument underlies the decision of the Ogan Ulu community to develop their settlements on the banks of the river. The second question addresses factors taken into account in choosing the river bank as an available residential location, while the third question aims to figure out the implications of choice for the overall layout of the settlement.

According to Doxiadis [8], settlement can be interpreted as an area made by humans to be a place to survive that offers a better life, provides a sense of happiness and security, and grants opportunities for self-development in the future. The same definition was expressed by Willey [see 9], who considered settlement as "the way of which he disposed himself over the landscape on which he lived." This account shows that a settlement, in essence, is a basic human need to manifest themselves and their groups in residence, as well as a place to foster and shape civilized and cultural human beings.

As an area or landscape, settlements do not only boast villages as an area where a group of residential houses is set. It also caters to other necessities such as rice fields, plantations, graves, and other social facilities in which social and cultural rules are imposed on the settlers. In the Ogan Ulu community, this residential area is better known as kampung, which refers to the main residential area and agricultural area they have. Therefore, the settlement is often administratively identified as a village [10].

Studies on settlements on the river banks have also been carried out, yet they were primarily aimed at understanding the function of settlements as trade routes [11, 12, 13]. It is more due to the river playing an important role as an economic and transportation base of a community [14], that it attracts a large number of people to migrate and settle along the river [15, 16]. Although the river is an important concern in developing a settlement, various archeological studies suggest a tendency for communities to require higher land (hills) as a means of supporting settlements, especially for performing ceremonies [17].

The results of studies focusing on settlements as the basis of trade are not wrong. Still, their findings are not adequate to explain the phenomenon of those living in raging rivers – why they decide to settle along the challenging landscape, as shown in the case of the Ogan Ulu community settlement. Studies answering this question is relatively rare. The decision of the Ogan Ulu community to build houses near the river with swift water is not arbitrary. The results from comprehensive planning and selection processes based on local wisdom and cultural knowledge [18]. This assumption departs from archaeological data showing that settlement patterns are formed as expressions of human conception of space, and are the results of their efforts to alter and utilize the physical environment founded on the views and knowledge they have about the environment [9, 19].

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1 The Ogan Ulu community is a part of the Ogan ethnic occupying the upstream part of the Ogan river, while those living in the downstream of the river call themselves as Ogan Ilir community [7].

Some evidence shows that the existence of settlements on the banks of rivers is not always b function because of the river as a transportation route. A study by Stahlberg & Svanberg [20] in the Loplik community in the Tarim river in Xinjiang (Northwest China) shows that even though the community was forced to move to a new location, their association with the river remained important as indicated by their technology and lifestyle that remain river-based. Another study by Rice [21] and Paime [22] also demonstrate the same phenomenon that the river is not only vital as a source of life but also as an original identity that must be maintained.

The existence of river as a cultural identity is also what ignites the dispute between Palestinians and Israelis over the Jordan River which is contested and whose history was turned into a conflicting mythological narrative by both sides to justify its ownership [23]. This case strengthens the idea of the function of the river not only as an identity that needs to be maintained but also as the guardian of the identity and civilization [24, 25]. The contradictory claims of interested communities are possible to occur probably because the area around the river is quite fertile that it has the potential to develop the communities [26]. The central position of the river for the communities that surround it ultimately gave birth to what is called the riverine culture [27].

RESULTS AND DISCUSSION

The Ogan Ulu community is primarily oriented to agriculture, especially rice cultivation and farming. Farming is generally carried out in hilly land around the settlement. The main crops grown in the area are coffee *(Coffea arabica)* and rubber *(Hevea brasiliensis),* although the cleared land for new plantation is usually allocated for rice fields *(Oryza spp.)*.[2] The reason behind this is that rice is a staple food source that must always be provided in every family with the implication that the community members with no paddy fields will prioritize rice over other types of plantation once they have land to start cultivating.

Rice, for the Ogan Ulu community, is not agricultural products to be traded. As coffee and rubber crops, rice is not only basic food for daily consumption but is also for celebrating certain ceremonies. In many cases, rice is also employed by the Ogan Ulu community as a gift when visiting neighbors carrying out a ceremony (as a form of donation or alms). Abundant rice production, therefore, tends to be stored as supplies for ceremonies and other social activities. Ogan people state that it is a shame if a family does not have rice to serve on social ceremonies.

The function of rice as a staple food for daily consumption and occasional social activities makes it as a major need for the Ogan Ulu community. In the cognitive system of the community, fields are land cleared in hilly areas with a type of soil that is loose and stores less water. For the people in the community, what maintains the fertility of farmland is the presence of perennials that grow on it. For this reason, the land for plantation is better allocated for agriculture with products such as coffee and rubber, while paddy (field rice) is understood more as a type of grass plant that damages the fertility of cultivated land should it is constantly planted on the land. Therefore, planting paddy at the beginning of clearing w fulfill as done to fulfill the needs before and during the cultivation process.

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[2] No precise data as to when the Ogan Ulu community developed their cultivation with the coffee and rubber plants. But at the end of the 18th century, there was a massive encroachment on the Bukit Barisan mountain region in western South Sumatra as a result of the expansion of coffee plantations by the community. see [28].

The cognitive maps of land functions have been inherited for a long time.[3] Therefore, farmland was considered not an ideal place to plant rice, so the rice tended to be planted on lowland. The effort to find the suitable lowland ends up in the river as river banks are considered as ideal land for planting paddy. Meanwhile, the highlands were finally assigned for coffee and rubber whose final products are traded as an effort to fulfill the family's long-term needs.

To the Ogan community, the rice plant they have is one that requires an adequate amount of water at the beginning of its growth, and the land on which it is planted needs to be dried when the rice begins to show its grains. One strategy proposed to fulfill water demands to set paddy fields near the river and block one part of the river bank so that water could be channeled to the rice field. It is relatively challenging to direct the water from the river if the existing river flows tend to be calm

It shows that the choice of land for rice fields is very much determined by the presence of rivers nearby. However, not all land along the riverbank will be used as rice fields as it is the bend of a river having a swift stream of water that becomes chief consideration. The community's cognitive system understands that the bend of a fast-flowing river could potentially damage the edge of the river and that it might also destroy paddy fields, even their settlements in the future. Therefore, rice fields are less likely to be set directly in front of the river bend with the swift stream.

The position of river bend as the main basis in setting rice fields will ultimately determine where the settlement will be developed. The people of the Ogan Ulu community, nevertheless, also recognize the danger of being flooded out, a disaster they identify as *"nyapsap"*, that is, the erosion of the lower part of river banks as a result of massive river currents. This activity can trigger landslides on the river cliff, which is very dangerous if the village is located in a straight line with the direction of the current in the bend of the river.

For this reason, a settlement will ideally always be developed in the upstream part of a river bend with swift current with the aim that the settlements can be maintained for the next generation. Another alternative to avoid *"nyapsap"* is to develop settlements away from the banks of rivers. The Ogan Ulu community will do this if the structure of the river banks is considered soft rock (marlstone) or one that is formed from loose soil. Therefore, in the cognitive system of the community, if settlements are to be developed in the lower reaches of the river bend, rice fields will be set between the rivers and the settlements.

Most of the land in the Ogan Ulu community is formed from the fertile soil, which they call *"tanah gunung"* (the soil of the mountain).[4] For people in the community, the land should ideally be used solely for plantation areas, and it is considered a loss if settlements are built on the land. It is ideally believed that if the land is far from the settlement, it should be used for plantation. The land should be converted to rice fields if it is located near the river. For land to be turned into a residential area, it should be one that the community commonly call *'tanah kasang'*.[5]

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[3] No precise data as to when the Ogan Ulu community in this area started to settle, but following *ranji* (geneology) of the community, but it is assumed this village has existed since the end of the seventeenth century. This estimate is also supported by the findings of paleolithic objects in Putri cave and Harimau cave in Padang Bindu village, OKU District, South Sumatera, so it is believed to be the oldest settlement in South Sumatera. see [28].

[4] *"Tanah gunung"* is a term for Ogan Ulu community to refer a humus soil in the mountains area. This type of soil tends to be yellowish-brown, loose *(crumb)*, clot, and slippery when held.

[5] *"Tanah kasang"* refers to a soil whose texture is a bit rough, hard, tends to mix with sand dan small gravel, and is commonly yellowish red.

For the Ogan Ulu community, the location of *"tanah kasang"* that is far from the banks --- especially from the river bend --- is the most ideal for a settlement area. On the other hand, the community avoids setting *"tanah kasang"* situated near the river as a residence since it is assumed to be prone to landslide due to *"nyapsap"*. Therefore, the Ogan Ulu community inclines towards developing residence away from the banks, even though that means they are forced to use *"tanah gunung"*. The location of *"tanah gunung"* is away from the banks. However, it is close to the rice field, which is used for settlements.

How the Ogan community perceived the types of soil ultimately brought implications on the layout of the settlement. The Ogan Ulu community set settlements vertical to the river stream. Locations near the river will be prioritized for rice fields, while those away from the river will be assigned for other plantations. Villages will be positioned away from the stream but close to the rice fields. Concerning this, there are two popular patterns found. Firstly, when two villages share a river, the river's edge will become a rice field, beside which is the residential area. Next to the residential area is the plantation area. Secondly, if the river is the orientation of a single village, the plantation will be positioned close to the river, while other physical components such as gardens and community graves are set in the back part of the village.

The existence of the river as a core element in the development of the Ogan Ulu community settlement also has implications for the classification of directions in the residential area. It is fair to say that the river flow becomes the compass determining the conception of direction. The place where the water first flows will be positioned as the upstream, and the direction to which it flows will be regarded as the downstream. The areas located on the vertical direction with the river are *"lembak"* and *"dekheat"*. If *"lembak"* is the direction that points to the river, *"dekheat"* is the opposite. For the Ogan Ulu community, the village tends to be parallel (horizontal) with the river flow. Since the river flow does not always form a straight line, how directions are conceived between one village and another is very likely to be different.

The position of the village that is parallel to the river flow also influences how the community perceives the directions in their cognitive map. To the people in the Ogan Ulu community, the area in the upstream part of the river is understood as the area of origin, undeveloped, traditional, and source of ignorance. On the contrary, the downstream area is perceived to be a developed area and the source of progress that it attracts more migrants.[6] The same views apply to *"lembak"* that is thought to be a source of life and virtue, while the *"dekheat"* is believed to be correlated to bad and dirty things. Consequently, the areas around the direction of *"dekheat"* which is close to villages, are often deployed as cemeteries and the sites of secondary plantations.

The cognitive system of the directions ultimately leads people to build houses commonly facing the river. If the village consists of several rows of houses, the houses in the back row will face the front houses. Later, when the central part of the village is turned into the main road, each house will be directed towards it. As a result, rows of houses between the river and the main road will turn their backs on the river. Despite the change in the position of the house, the conception of the directions is unchanged. The direction to the river is positioned as *"lembak"*, and the opposite is *"dekheat"*.

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[6] A case of the Ogan Ulu community in Ulu Ogan subdistrict shows that although Tanjung Enim city is located in the upstream of the Ogan river, many people from the community migrated to Baturaja city and Lampung, which is situated downstream although they are relatively far.

CONCLUSION

Numerous studies have shown that the existence of settlements on the banks of rivers is related to the function of the river as a transportation route. However, it does not apply to the community of Ogan Ulu. The results revealed that the river with a swift stream is significant as it functions as an irrigation source for the rice fields of the community. For people in the Ogan Ulu community, rice is planted in lowland as it requires a lot of water at the beginning of the planting. The high demand for water can be fulfilled properly if the fields are set on the banks of the river since the river manages to provide a sufficient amount of water to the paddy fields. Concerning this, the river bends hold an important function, that is, to supply abundant water to the fields. The position of river bends is a primary concern for the Ogan Ulu community in developing settlements.

For the Ogan Ulu community, the decision to settle on the banks of the river is not arbitrary. It is a result of careful planning after understanding the river environment with all of its potential. One important aspect is the understanding of *"nyapsap"* caused by the river flow. Another aspect that determines the pattern of development of Ogan Ulu community settlements is the type of soil. For the community, a fertile land, which they usualy call *"tanah gunung",* is ideally for agriculture (primarily rice), while settlement areas are concentrated on infertile land that they identify as *"tanah kasang".* However, since most land in the Ogan Ulu community consists of *"tanah gunung"*, houses are built on some part of it. This, however, does not reduce its potential as an agricultural area for their livelihood.

These understandings of the river environment, in the end, have major implications for the layout of the settlement. The settlements of the Ogan Ulu community will always be placed on river banks and set vertical with the river stream. The rice fields are positioned near the stream, and the farmland is positioned otherwise. Besides, the settlement area will be located close to the rice fields that usually splits the rice fields and the farmland.

Another implication of the spatial layout of the Ogan Ulu community is the formation of distinctive meanings regarding the direction of the village. The upstream part of the village, which refers to the upstream of the river, is considered the area of origin. Yet, the village downstream is believed to be a developed area. The area on the vertical direction pointing to the river will be called *"lembak",* which is interpreted as a site of goodness and the source of life. In contrast, the opposite direction that they call *"dekheat"* is identified as ugly and dirty places. This conception of direction affects the behavior of the community in that migration pattern tends to go downstream to the river, and the structure of the house inclines to face the river.

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The Informational Network of Bajo Sea-People in Indonesia and Malaysia Using Information Technologies

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Abstract

The Bajo sea people are the notion of mediating between Indonesia and Malaysia in this era of the informational network using Information and Communication Technology. It is to analyze the informational network of Bajo people operates because of the glue that is culture. The method to approach the problem is by interviewing people of Bajo in Indonesia and Malaysia using social media as informational networking facilities. The research employs a Focus Group discussion to get a better understanding of Bajo sea-people perspective about their view, perspective, and understanding about the meaning of informational networks. The findings show that the informational network to Bajo community is important; a global sense of informational networks; and the meaning of hybridity in the informational network. It concludes that the notions of power and meaning through the labeling of the informational network within which new cultural products are formed. Meanings are made; identities are created through flexibility and openness.

Keywords: *informational network, sea people, ICT, Hybrid.*

INTRODUCTION

To understand the network between Indonesian and Malaysian through orang Bajo as the ethnicity of sea people who could be found all around Indonesia and Malaysia boundariless, especially there is kampong Bajo that you can find in Sarawak. This paper is trying to show the Bajo people bound in both countries, which networking amongst them becomes possible because of Information and Communication Technology as an information technology revolution [4]. Bajo people of Indonesian and Malaysian networks become the unit, made of a variety of subjects and organizations, modified as networks adapt to supportive environments and market structures. The glues between these networks have a cultural dimension of its own, not just the networking form of organization. Otherwise, economic activity would be performed in a socio-cultural vacuum. Culture is the ethical foundation of network enterprise or the spirit of informational.

The sense of Bajo people for its community in globalization is the bound of its people. The bound describes the process of gradually intermeshing the world economies, politics, and cultures into a network system. Network affects culture as well as trade. Rather than one network system, there are different processes of networks occurring at the same time. The world system has facilitated the network distribution of Bajo people of sea-people (orang laut) culture. The shifting identities come into human and cultural borders. The Bajo sea-people in ASEAN is not defined by an essential identity but by a struggle of borders. The Bajo sea-people in ASEAN draws the metamorphoses that occur in the process of migration

from the ASEAN borders to the center, a process that creates a kind of third space of cultural hybridity. In the words of Homi Bhabha,

The importance of hybridity is not to be able to trace two original moments from which the third emerges, rather hybridity to me is the third space which enables other positions to emerge. This third space displaces the histories that constitute it and sets up new structures of authority, new political initiatives, which are inadequately understood through received wisdom [2]. The sea-people folklore represents an attempt to think outside the fixed and misleading boundary lines of nation-states and to create a space in which a double consciousness that is both inside and outside modernity can be thought. Moreover, it is rather to suggest that current conditions create the same kinds of problems for meaningful narratives in different parts of the globe. The sea-world folklore gives an example of a new identity which, although created by the new global capitalism, are resistant to its logic.

I want to support the idea that cultural historians should Bajo sea-people as a unit of analysis in the discussions of Indonesia-Malaysia modern world to produce an explicitly transnational perspective [6]. The Bajo sea-people or the ASEAN sea-people network which binds together the sea-people in informational networks such as on folklore of intercultural connection. This has worked through the flows of people, information, ideas, money, objects, and music around Indonesia-Malaysia. It also includes free political agitators across the two countries. The argument says that no one part of the Bajos can be understood without considering its connections to the other parts. Thus within networks, all cultures are hybrid, and all their products are syncretic. We are going to show in this writing on the folklore of ASEAN sea-people. How folklore tellers from ASEAN borders and producers from Indonesia sea-people can come together in Jakarta to create an informational network that will be accessed by Bajo sea-people club meeting in South Africa. The final product, the informational network of Bajo sea-people, is a product of networking.

The problem comes from the questions, why is the informational network of Bajo sea-people becomes important for the topic? What is the logic that makes the informational network becomes significant with the meanings of the information network of Bajo sea-people? And how does the informational network of Bajo sea-people build up and preserve the individuals and the people of Bajo as a community in the future?

It is then to have the objective that every individual and people of Bajo recognize the informational networking among them having a kind of a sacred meaning as the manifestation of their identities through their collective consciousness towards the sameness. The awareness and the recognition of their identities formally – informally, explicitly – implicitly grow and preserve their beings as a community they imagine of and as members of the community in the global-local world. The rationalization of informational networking dismisses the sense of distinction and isolation of collective based on ethnicity and nation-state. On the contrary, it is replaced with solidarity.

Informational network or the spirit of informational in this digital era is not a new culture in the traditional sense of a system of values. It is because the subjects in the network and diversity of networks disagree with what is called a unifying network culture and also refuse to be such a set of institutions. It happens in this digital era the diverse development of network way in such a variety of institutional environments, have been formed by such situations. Anyhow, what is obvious there is a cultural code that allows the networks to work in diverse ways. The network is made of many cultures, values, activities being played through the minds of participants, and also strategies being informed in the networks. Change always happens along with the change in the network members. It is following the organizational and cultural transformation of every unit in the network.

The informational network of the Bajo sea people shows that it is undoubtedly a culture but a culture of ephemeral, a culture of each strategic decision, a patchwork of experiences and interests. It is not just culture as a charter of rights and obligations. It is a multifaceted, virtual culture, as in the experiences created by computers in cyberspace through rearranging reality. It is not a fantasy. It is a material force. It informs and enforces important economic decisions at every moment in the life of the network. But, it does not stay long because it will go into digital memory repository as raw data of past successes and failures. The network enterprise learns to live within this digital culture. It is refusing crystallization of position in the network as a cultural code since it becomes too rigid for the variable required by informational. The spirit of informational is the culture of creative destruction accelerated to the speed of the cyberspace of network enterprise.

Therefore, the method to approach the problem is by interviewing people of Bajo in Indonesia and Malaysia using social media as informational networking facilities to construct the informational network meaning. And to gain a deeper understanding of Bajo sea-people perspective concerning their view, perspective, and understanding about the meaning of informational networks to their existence and identity, we conduct Focus Group Discussion. We also accessed the information on reports and writings about sea-people in ASEAN from the Indonesian center of documentation and information (PPDI), The center of language development (Pusat Pembinaan Bahasa), National Library of Indonesia (Perpustakaan Nasional), H.B.Yassin Library (Perpustakaan H.B.Yassin).

DISCUSSION

The importance of the informational network to Bajo community

Kampong Bajo in Sarawak is located in Malaysia, about 573 mi (or 922 km) east of Kuala Lumpur, the country's capital. In Indonesia, kampong Bajo in Torosiaje, Kecamatan Popayato, Kabupaten Pohuwato, Gorontalo province, North Sulawesi. The Bajo sea people in Torosiaje still live and build their houses within the seawater of Tomini gulf. The Bajo people in both places have used to live with using smartphones and other Information Technology and Communication tools and facilities, especially the millennium generation.

The informational network of Bajo sea-people is a hybrid form rooted in the syncretic social relations where sea-people oral culture, transplanted, put down new roots and in conjunction with the digital technology of information. It sets in a process that was to transform the Bajo sea people to sense themselves and the informational network as well.

We might also think about what will happen to this syncretic informational network that these connections involve orang Bajo (Bajo people) from Indonesia, Malaysia, and all over ASEAN borders. In the latter cases, we need to start thinking about the interconnection of network means and how Indonesia position toward these hybrid connections. It certainly means that any ethnically absolutist notions of each nation of Indonesia-Malaysia cultures have to be radically revised.

The complex pluralism of Indonesia-Malaysia's inner-urban information demonstrates that among the marginals, elaborate syncretic procedures are underway. It is not a simple integration but a complex non-linear phenomenon. Each contributory element is itself transformed in their coming together. The kaleidoscopic formations of trans-racial cultural syncretism are growing daily, more detailed, and more beautiful [6].

These complex relations are understood and experienced very differently by different people and different social groups, producing new hybrid forms as each element is transformed as they connect. The informational network of Bajo sea-people is the way people differ in terms of their locations (or positions) concerning these global-scale cultural flow and connections because of class and ethnicity. It means thinking about networks, the

intersections between different network cultures, and how we all live in a network space whose social and cultural relations are shaped by these processes [3].

Global sense of informational network

There are a variety of different ways in which we can think about culture and the global scale. The globe itself has been represented in different contexts. We can argue whether the global information network is producing something that we could call a global culture. What we want to do here is to argue that we need to understand the informational network of a hybrid community is one of a series of global cultures and a set of the process of globalization.

The world is not becoming more homogenous, but the interconnections are making it more differentiated. We certainly see that the situation has changed since the last century. We are not experiencing processes of globalization driven by claims of powerful nation-states. The situation is quite contrary that we see the breakdown of many of the close relationships between cultural identity and the nation-state. The new forms of cultural production such as the informational network of Bajo sea-people folklores, new political forms such as the ASEAN community and new understandings of ecological interdependence have challenged the power of the nation-state and created cultural geography that does not match its borders [7], [5]. In response, in many parts of the world, those who feel threatened by these changes have met them with the resurgence of nationalism [10].

To understand what is going on, we need to understand the flows and interconnections of images and information. As we imagine how the Bajo sea people in the middle of Wakatobi island in North Sulawesi, Indonesia, and the Bajo sea people in Sarawak, Malaysia are using a smartphone manufactured in China but made in Korea. It is only labels that tell. I don't know where the material and the workers come from. There is a great difference between international business people and refugees and how they experience and imagine the global and these globalizing processes. It also is by understanding these positionings that we can begin to understand places in a much richer sense. We can see the uniqueness of any place and its location within a much wider process. The connection is not a bounded entity but as an intersection of these flows.

The informational network of Bajo sea-people demonstrates the hybridity and syncretism of this everyday locality. It also shows how this global sense of place is a growing sense of place which avoids defensive and exclusionary definitions of place and culture because they cannot survive in a world where understanding a place means understanding its connection to other places.

The meaning of hybridity in informational network

The informational network is the way in which nations offer a sense of identity and security in the modern world by replacing wider and vertically ordered religious and dynastic forms of social organisation with a new sense of time (a linear history rather than a cyclical sense of time) and a new sense of space (the world divided into well-demarcated 'territories') which shore up some of the insecurities of modernity [1].

The informational network as collectivities and the way of identifying with them should be understood as imagined communities [1]. Even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion. It is only in the imagination that collectivities at this scale exist. Moreover, to imagine this number of people as a collectivity sharing those characteristics that are most fundamental to their identities means that a lot has to be forgotten about internal social divisions. They are described as communities regardless of the actual inequality and

exploitation that may prevail in each. The nation is always conceived as a deep, horizontal comradeship. This, in turn, means that these communities are described as limited because even the largest of them has finite, if elastic, boundaries, beyond which lie other nations. No nation imagines itself coterminous with humankind.

It means that first, nations are identified with particular territories, parts of the world that are meaningful to them as the historical home of their nation. Second, it means that nationalisms and national identities are always built as much on the exclusion of people who do not fit and the drawing of boundaries as on the imagining of a community and the territory where they can live together.

The imagining of this community is a collective (or intersubjective) cultural process. It is about creating the nation through its representation to members and outsiders through folklores and the access of information. It is about trying to establish the existence of the collectivity by defining what makes it a community – isolating national characteristics, defining crucial historical moments or significant places. None of these implies that these meanings can be fixed. There might be useful to think of nations as projects which are never fully achieved. There are always alternatives accounts that are being given, and alternative interpretations being made from different positions. We shall see that the community is a cultural one. Culture is not something added on later; it defines nations, national identities, and territories. The process of constructing the image of the community can be done through a national culture across the space of a nation-state. And the role of access to the information in forging and contesting national identity.

Yet, the human – body is always there in some shape to fix subjectivity and identity (Bukatman, 1993). The productivity of cyborgs notion may be appropriated to see marginal relations of Bajo sea people towards new possibilities of human beings. The hybrid status presents an effective metaphor for exploring the diverse relations between humans and technologies. The importance of the cyborg figure emerges from the imminent breakdown of two robust distinctions: between human – animals, and between human – machines. As the boundaries of different parts of the world become more permeable. The established dualisms 9mind/body; culture/nature; truth/illusion; active/passive) cease to hold the relevance they once did. Human is immersed in the world, producing their humanness concerning each other and with objects. We contact people with smartphones. These interactions with machines and technologies draw us into increasingly informational technocultural networks. Haraway argues that humans might be better thought of as nodes, as intersections of a multiplicity of networks rather than independent monads. What Haraway claims that we are all cyborgs now [9].

Haraway refers to cyborgs' notion of the hybrid networks that arise from the incorporation of humans into technologies designed to facilitate human projects. The enormous impact of technologies shows by the Bajo sea people can be seen at home, the market, the workplace, the school, and the hospital which offers the potential to impede the old determinations of class, race, and gender, and establish new modes of a human being.

Transformation and reconstruction center on the emergent social relations of science and technology. The fluidity and openness presented by cyborg imagery is a guide for understanding the implications of these changes. As Haraway suggests the cyborg as a significant oppositional figure which transgresses boundaries and capable of suggesting new modes of marginal being and a new form of politics. The Bajo shows it in Indonesia and Malaysia in particular, and in all over ASEAN.

CONCLUSION

It is a discussion through the notions of power and meaning through the labeling of the informational network or tracing the transoceanic flows and connections within which new cultural products are formed. In general, we might talk about culture's geographies as being about both separation and connection. This involves understanding of ways in which meanings are made, identities are created, and power-laden relationships are forged through the dual processes of separation (the setting apart of places, spaces, and landscapes as somehow special or different) and connection (the ways in which meanings, places, and identities are always tied up with one another).

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Classification and Utilization System of Communal Land in the Mentawai Community[1]

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Abstract

The research focuses on discussion regarding indigenous peoples related to the problem of agrarian conflicts, where the existence of indigenous peoples is always placed as a victim in the vortex of the conflict. Structural agrarian conflicts can be understood as conflicting claims over one region (certain agrarian sources), which results in the removal of one right/claim over another. The state claims to the area around the community by stating it is a state area or state forest, or that it is part of development. The community already knows the area of its environment and natural resources. The knowledge system is always maintained and passed down from generation to generation regarding how they divide the ulayat areas or the environment and the natural resources they have. Through the ethnographic perspective [1] and ecological transition perspective [2], this reality will try to be understood and found its argument. The approach taken is a critical ethnographic approach that is holistic with an ethnocentric perspective that tries to express local knowledge systems through the classification system that they do [3].

Keywords: agrarian conflict, ecological transition, ethnosains, indigenous peoples, Mentawai

INTRODUCTION

Talks about indigenous peoples in Indonesia cannot be separated from agrarian conflicts, which often confront these indigenous peoples with employers and the state. The search results of the H*uma* association in 2019 show that in 2018, there have been at least 326 natural and agrarian resource conflicts that put indigenous peoples in the vortex and become victims of the conflict. On a macro scale, the results of a study conducted by INFID in 1999 stated that the lives and culture of indigenous peoples were seriously threatened because of the loss of land for industrial and infrastructure interests [4]. Eventually, indigenous peoples will be displaced from their lands, natural habitats are damaged, land disputes escalate, their religion and culture are damaged, and alienation occurs. The tenure land system of indigenous peoples has been destroyed, apart from taking over land through state intervention as well as market forces sponsored by the World Bank, where agrarian laws harm indigenous peoples. In the past, many indigenous peoples did not know the term 'land ownership', but the land could be 'loaned' for use at a specific time, now agrarian policy encourages Indonesians to own property with certificates so that it is easy to sell [5].

Structural agrarian conflicts can be understood as conflicting claims over one region (certain Agrarian sources), which results in the removal of one right/claim over another [6]. The state claims to the area around the community by stating it is a state area or state forest, or that it is part of development. The community already knows the area of its environment and natural resources. The knowledge system is always maintained and passed down from

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generation to generation regarding how they divide the ulayat areas or the environment and the natural resources they have.

That is, how people treat the environment and natural resources, is closely related to its function to guarantee and develop themselves in the future, both culturally (identity) and socially and politically. This understanding is considered important because unplanned decisions will result in not only wider environmental damage but also the possibility of social and political conflicts. In other words, the system of classification and utilization of ulayat will determine how the social, cultural, and political development of the settlers in it [7]. All of that aims to ensure the sustainability of their indigenous communities, both economically and culturally.

As an adaptation strategy, this classification is related to how the cognitive system that the community has in understanding the surrounding environment [8]. As an adaptation strategy, every individual involved in it will use their knowledge of the environment (physical, social and cultural) and follow the rules that already exist [9]. This means that the adaptation strategy in principle is a "process" that contains a knowledge system in the form of interpretation, classification, alternative decisions, and the selection and decision making for specific adaptation actions [10].

The research focuses on how the community classifies ulayat areas along with what their functions should be understood as unique cultural arguments, which are only owned by the community. This thinking has implications for the analysis of studies, where cultural arguments must be directed at understanding the values, traditions (precedents), and cognitive maps, which supply moral rules in "communal planning and decisions" that are reciprocity [11]. Cultural arguments as suppliers of "moral rules" finally open up opportunities for cultural actors to make choices from various alternatives available in their cognitive maps. It shows that cultural arguments are dynamic (open-ended process), which in it always contains a compromise to be modified by the conditions and potential development faced [12].

Mentawai Islands Regency is one of the areas included in the vortex of agrarian conflicts involving the Mentawai customary law community with the government and entrepreneurs. From data reported by the Citra Mandiri Foundation in 2019, the remaining forest area for them allotted only 8 percent of the total land in Siberut. The government manages some, some are transferred to the companies by their use rights. Later the situation in Siberut has become rather heated due to the granting of permission to PT Biomass Andalan Energi to manage forests. Where on 2 May 2017, the Investment Coordinating Board granted a letter of approval in principle of Industrial Plantation Forest (HTI) on Biomass. Biomass received a concession to convert 20 thousand hectares of forest into plantations, which became the staple for renewable energy production. The Biomass concession area partly overlaps with the customary land that is home and a source of livelihood for indigenous peoples. Therefore, examining how the classification system carried out by Mentawai indigenous people becomes important concerning the placement of community members who have rights and obligations.

RESULTS AND DISCUSSION

Talking about indigenous territories cannot be separated from stories of the past called *Titiboat / Pangubuat*.[2] *Titiboat* of each region in Mentawai has different versions. Still, generally it will refer to the same story, which is the transfer of patrilineal clan to the area

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[2] Titiboat/Pangubuat is a story related to descendants from ancestors. This is owned by Mentawai people (every clan/exogamous clan) has this story. Therefore often matched with the history of the ancestors who continue to be told for generations. Usually, this story is about the area occupied by a Clan/*Uma*, how the ancestors came to occupy the location, how the migration was carried out in the area, what caused them to migrate, etc. related to the *Uma* descent.

they live in now. These customary territories initially did not differ much from the first clan area (*Uma*), which was built along with the increasing number of clan members and the arrival of other clans who formed their clan *Uma* (communal building) in the main tribe customary area. The main clan that occupies a certain traditional area is then called *Sibakkat Laggai* or translated as the owner of the village [13].

Initially, these villages were associated with the river valley, where the original *Uma* was built [14]. In Siberut itself, there are several main river valleys, which are relatively large rivers called Baddoinan. Based on the reference to the main river valley, which later becomes the group's identity based on the original valley area, with dialect (*nganga*) and the tattoo motif itself that distinguishes it from other river valleys. Traditionally in Siberut, the valley of origin is called *Pulaggajat* or *Pulaggaijat*. This *pulaggaijat* is etymologically derived from the word *Laggai* (stone), because at the beginning the formation of the *Uma* (exogamous clan / communal house) was built on the banks of a rocky river. This *Pulaggajat* is traditionally used in Siberut to refer to the village of origin. It's just that this *Pulaggajat* in Mentawai (Siberut) is not a political institution that can be likened to a *Nagari* in Minangkabau or a village in Java. Gradually the clans outside the main river valley identify the people who live along the river as a group by the name of the group by major name rivers, for example, *Sarereiket* (the group that inhabits the *Baddereiket*), *Simatalu, Silakoinan, Sikabaluan, Taileleu*. The names are associated with the river or others related to the river mouth. Therefore a *Pulaggajat* referred to as a customary territory always has a water resource, in the form of a small river (*Bat Sopak / Copak*) which usually flows from the foot of the hill (*Leleu*) [15]

In regulating customary territories (*Pulaggajat*), *Uma* often sets the *Pulaggajat* boundaries together by *Pulaggajat* residents by customary territorial boundaries that are known and agreed upon by *Pulaggajat* residents and *Pulaggajat* residents who are their neighbors. The mapping will not only give a broad picture of customary territories, territorial boundaries, their use, and the potential of existing resources in the customary area. When the *Pulaggajat* is meant as a customary area, then the mapping is by the condition of the *Pulaggajat* itself. Some of the provisions of customary law that apply in the mapping of indigenous territories of *Uma*, relate to *Titiboat/Pangabuat*. It relates to the belief in the first *Uma*, the founder of the village (*Sibakkat Pulaggajat/Sibakkat Laggai*), specifically how to obtain the area. This is very important to avoid conflicts in the future. In the past, when there had been a conflict within *Uma* or with another *Uma*, then one of the parties quickly decided to move to another place. Today, although it can still be done, it is most difficult to move to a new place. *Titiboat* related to this customary area is traced by the story of a member of the *Uma* descendant opening the village or the owner of the village and also "recognized" by other *Pulaggajat* residents who came from *Uma* who came to the area later. Usually, the most familiar with this *Titiboat* are the elderly from *Uma* who opened the first village.

The mapping of customary territories is carried out jointly and known by other *Pulaggajat* owners who are directly bordered with mapped areas. It aims to prevent conflicts between *Uma* in one *Pulaggajat* and also conflicts between *Uma* or between *Pulaggajat. It is also* as well as media for the recognition of ownership by *Uma-Uma* that border the region. Mapping contains boundaries directly with others. Sok or markers are demarcating between customary territories with one another, whether in the form of large trees or small rivers. The mapping also includes the division of indigenous lands into the *Onaja, Suk-suk, Leleu*, and *Bat Copak* categories. Coupled with the use of traditional territories that have been divided, for example, for *Pusaguat, Pumonean, Puraukat*, and so forth. Then the mapping of the resources that are in the parts of the customary area.

In carrying out the designation/division of customary territories, customary law communities in Mentawai usually connect them to the conditions and topography of the area.

Most of the naming is based on the topography. Before making a classification of the indigenous territories in question, it is necessary to reconcile the history of the formation of the *Pulaggajat* (the original valley area of *Uma*). If in the beginning, *Pulaggajat* only consisted of one main *Uma* (klen). Gradually the other *Uma* members moved and asked for permission from the leading *Uma* member or parent clan in the *Pulaggajat*.

Based on the explanation above, the ideal pulgajat is the main *Uma* (parent) for a river valley area plus *Uma-Uma* migrants. With the relocation program in Mentawai, one *Pulaggajat* has a variety of *Uma*s. Therefore, today in a *Pulaggajat* can be traced to the division of its territory, usually based on the following categories:

a. *Onaja* which is a swampy or muddy area. Usually here thrives sago and can also be used as taro fields and fishing grounds, for women. Therefore in this *Maonaja* area, there are also *Gineta* (fish ponds). *Gineta* is usually made in areas that are *Maonaja* or areas that are close to river banks or near freshwater sources. *Gineta* is also one of *Togha's* (bride price) tools from relatives of male brides to female brides. *Gineta* is in the area of male bride settlement with the principle of settling after marriage, which is virilocal so that women will settle in the environment of her husband's relatives. Usually, this gineta is *Togha's* tool to be processed by a female bride, because as a kalabai candidate, she is responsible for taking care of the daily consumption of her core family. Usually, if there is a divorce, a woman will return to her original place and the *gineta*, which is a *alak togha* has no right to process it.

b. *Suksuk/Su 'su'*, is an area that is relatively flat and not muddy. *Suksuk* is an area of establishment of *barasi* residents, which is residential. Nowadays, there are also residents housing (in the form of *Uma*/communal houses) and Lalep (houses of batih families) and other facilities. Usually, here is used as a farm for growing bananas, cassava, sweet potatoes, patchouli, cocoa, coconuts, and other fruits. Usually, in this area, Mentawai people also raise chickens.

c. *Leleu* is a hilly area and sometimes also associated with forests that become hunting areas or for Murow-rows. In general, the hills referred to in Mentawai (Siberut) can also be paired with forests, because these hilly areas are filled with trees and shrubs that are very dense. In *Leleu* it is also usually planted with old plants that relatively do not require special attention, such as cloves, nutmeg, coconuts, and fruits such as duku, cempedak, mangosteen, tamarind acid and rambutan.

d. *Bat sopak* is a small river that is a source of water for *Pulaggajat* residents. Water needs for cooking, bathing, and washing are taken from this creek. Specifically for cooking, water is usually taken upstream from the *bat sopak*, because the upstream of the *bat copak* is a spring at the legs of the *Leleu*. The *bat sopak* is very important in an *adat* area (*Pulaggajat*) and can be said to be the *Pulaggajat* Citizens' Temple.

Associated with the use of indigenous territories cannot be separated from the territorial division system discussed earlier. *Uma* can be used collective and individual, depending on ownership of the land itself. Based on the division of indigenous territories as previously described, the use of customary boundaries is usually adjusted to the topographical conditions of the area.

CONCLUSION

Agrarian conflicts that occur in Indonesia tend to contrast people (especially indigenous peoples) with the state. The issue is how to take community rights, especially customary rights, carried out by the state for development and investment purposes. The entry of the state into the life of civil society is aimed at the welfare of the lives of its citizens. Li [16] shows a bitter awareness of how sincere good intentions and great plans to prosper the lives

of many people (since the new order is usually packaged in development terms) is by no means a guarantee that prosperity will be realized. On many occasions, instead of bringing prosperity, the desire to improve life turns out to bring prolonged misery [17]

In examining this issue, recognition of the customary rights of indigenous peoples is important. Mentawai indigenous people already have their own culture in classifying and utilizing their customary areas. They, with their cultural values, have mapped out their traditional land area. They provide an allotment of functions of customary territories in accordance with their respective topographical conditions, and the boundaries of indigenous territories between one *Uma* and another are determined by the agreement of the *Uma* that borders on its customary territory. The results of this mapping are a collection of valuable information that is local knowledge (*Pulaggajat* residents) that can be shared with all *Pulaggajat* residents. Land becomes a cultural problem because it is related to cultural identity and related to the origins of their ancestors. The loss of land in indigenous peoples has implications for depriving them of their cultural roots.

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Implementation of Organization Value on Staff's Performance at Bank Negara Library

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Abstract

This study analyzes the implementation of organization value in Bank Negara Library that impacts the performance of library staff in serving the users. The purpose of this study is to identify how the implementation of Bank Negara's organizational value to the performance of the Bank Negara Library's staff. This research uses the qualitative approach with the case study method. The data collection techniques are through interviews, observation, and document analysis. The result of the research is the implementation of Bank Negara's strategic values can be seen as its positive impact on the activity of managing the relationship internally among Bank Negara employees. However, in terms of building a relationship between the Bank Negara library's staff and the users, the strategic values are still not fully implemented. The findings show that the implementation of the strategic values of Bank Negara in serving the users needs to be improved, especially in realizing the excellent service to the users. The strategic value of the organization will be embedded in the employees if the value can be applied in daily activities such as a reward for staff who have implemented the value in carrying out their duties.

Keywords: Staff performance, organization value, Bank Negara library

INTRODUCTION

Each organization or institution has a value that is expected to achieve organizational goals. The organization value is embedded or embodied in the vision and mission of the organization [1]. The organization's value can not be separated from the influence of organizational culture in an organization. So an organization in composing the value will consider the organizational culture factors and human resource characteristics within the organization. Values are essential to an organization and an eternal principle, which is intended to be a small generalized tool in guiding proven principles, eternal guides in leading people [2]. Based on these definitions, it appears that the organization value has a significant influence on leading people who are members of an organization. It is because the organization value indirectly requires the staff within an organization to be able to behave by the established value. As the research conducted by Ghosh (2010) entitled "Perceived Organizational Values & Commitment to Organization" resulted in the finding that the value received by individuals in the organization unconsciously shapes the individual's commitment to achieving organizational goals [3]. In developing commitments within members of the organization, the organization needs to choose selectively individuals who will join the organization that is tailored to the value that the organization expects [4].

Bank Negara Library is a special type of library under the organization of Bank Negara. The value held by library staff should be based on the organization's value of Bank Negara. The value of the organization is expected to be a performance expectation for the staff in

achieving organizational goals. Thus, the purpose of this study is to analyze the implementation of organizational values that impact the staff's performance at Bank Negara Library. The previous research related to organizational value is research conducted by Kumar (2012) with the title "Relationship of Personal & Organizational Values with Organizational Commitment". This study aims to see the relationship between personal and organizational values in building staff commitment within the organization. The study uses a quantitative approach. The study results show that organizational commitment can be built effectively within an individual if the individual's values have good embedded values such as namely openness, honesty, logic, and moral integrity. The next study is research entitled "The Different-Culture Management in Mergers and Acquisitions Affecting the Fit of Personal Organizational Values and Business Performance," written by [5]Chang (2018). The study results show when organizational values are by the personal values, it will have an impact on better organizational staff performance. The difference between this research and previous research is that this study uses a qualitative approach. This research locus is in the library unit and aims to identify the application of the organization's value to the performance of the library staff.

Values are essential to an organization and an eternal principle, which is meant to be a small general set of things in guiding the proven principles, eternal guides in leading people[1]. Values are always expressed in respect for others, honesty, and integrity, a commitment to social responsibility and diversity in an organization's work environment, integration in activities with a commitment to innovation, collaboration, and service success, and social responsibility. An organization is a group of individuals who join together to accomplish a specific goal[1]. Thus, it can be said that the organization value is a principle for a group of individuals within the organization to achieve goals. The organization's value is embodied in the vision and mission of an organization. The organization value is the expectation of an organization related to the manifestation of the staff's attitude of the organization in the service as well as the execution of daily tasks. Performance depends on the expected focus of stakeholders such as a shareholder who focuses on increasing stock prices and dividend payouts each year, a customer who focuses on the quality of the product offered, a product manager who focuses on labor productivity[6]. Similarly, library staff performance is expected to serve users by providing access to information required by the users in its parent organization. Thus, it can be said that staff performance can be used as a measurement material related to staff achievement in achieving organizational goals.

Organization value is embedded in the organization's vision statement and organizational culture. The value determines what an organization wants to achieve, how members of an organization should act, and how an organization's resources are allocated [7]. The implementation of organization value aims to shape organizational culture. Leaders formulate the value of an organization in the hope that it will build an organization's culture by what leaders want. The personal value of staff and organization are matched when the behavior of the staff is accepting, appreciating, and implementing the value in their daily activities in carrying out their duties [8]. When the value of the organization has been embedded unconsciously within the staff, the vision and mission of the organization also become a vision and mission that is embedded within the staff to be achieved [9].

METHODS

This research uses the qualitative approach with a case study method. A case study is a study designed to examine a case with a specific context and purpose[10]. The data collection is conducted through the interview, observation, and document analysis. Interviews were conducted with a semi-formal interview method to 4 informants selected based on a purposive sampling technique. The criteria of informants are librarians who have worked for

more than 1 year and know information related to the organization's value of Bank Negara. Observations were performed using direct observation techniques. Document analysis related to written documents containing the organization values of Bank Negara. The research subject is the staff of Bank Negara Library, and the research object is Bank Negara Library.

DISCUSSION

Implementation of Strategic Values at Bank Negara Library

Bank Negara is a central bank that has a major function in banking activities in Indonesia. In carrying out such a large function, Bank Negara creates a strategic value that must be owned by employees of Bank Negara, either central or branch, to instill the strategic value in their mind. Hopefully, the value is reflected in their behavior. The strategic value forms a separate identity for the employees of Bank Negara. Bank Negara always promotes the Bank Negara's strategic values to unit offices or divisions, and even in front of the elevator and in the lobby plastered the strategic value. It is a reminder for the employees that they should apply the value not only in work but also outside of work.

Bank Negara Library is a special type of library because it is under the auspices of an institution. The main function or role of the special library is to meet the information needs of stakeholders in an organization. Bank Negara Library is under the Central Bank's Department of Research and Education. Bank Negara Library serves not only for internal interests (employees, directors, and human resources of Bank Negara) but also external. Thus, providing services to the users should be done perfectly so that the information needs of internal and external users can be fulfilled. Bank Negara Library is divided into two types, namely Public Library and Research Library. The location of the two libraries is side by side. The Public Library contains textbooks and common collections, whereas the research library contains research results, research journals, and statistical reports on banking activities. Although it consists of two libraries, they have an integrated vision umbrella.

A. Implementation of Values in the Library Vision

The vision of Bank Negara library is to support effective Bank Negara policies and to improve the quality of human resources through professional library management, completeness of the collection by research needs and excellent service. Based on the results of interviews with one of the employees of Bank Negara, the vision of the library does not cover the strategic values of Bank Negara. The implementation of strategic values seems in an employee competition on five strategic values of Bank Negara. The vision achievement of Bank Negara Library shows that there is no achievement related to professional library management. It can be seen in the services and management of cyber libraries in Bank Negara Library, which has not been managed professionally. Cyber library is a tool of information source related to the library for the users (employees of Bank Negara). Based on the results of interviews and observation, the cyber library helps the users not much in finding the collection of information needed. It seems in the "advanced search" column that does not work as a specific search and facilitate the users in finding specific information.

In terms of completeness of the collection, it is following the research needs of internal employees of Bank Negara. It is because the fulfillment of the collection needs is tailored to the demands of each division on information or collection needed. Thus, it can be stated that the collection in the library is by the information needs of the users of Bank Negara. In terms of excellent service provided by the librarian to the users, it is still less than enough. Excellent service is defined as a service provided by an organization or institution that is fast responsive and proactive. Based on the observation, the library staff has not yet been fast responsive and proactive in serving the users. It appeared when I asked multimedia that was

not accessible to the library staff. However, the library staff was annoyed and did not try to help. Thus, Bank Negara's strategic values in the vision of the library that is the value of professionalism and excellence, have not to be realized yet by the library staff to the users.

B. Implementation of Strategic Values in the Performance of Library Staff

The implementation of the value in the performance of library staff of Bank Negara is as follows:
1. Trust and Integrity Value

These values include mutual respect and trust internally among library staff or between library staff and users. The embodiment of this value is honest, humble, credibility, discipline, obedience, holding firmly to office secrets, and upholding truth and justice. Based on the observation result, trust and integrity value have been embedded in the staff of Bank Negara Library, especially in terms of discipline and holding firm secrets. The discipline of the library staff is seen when performing the duties or providing services to the users. Discipline in duty performance includes coming on time and immediately completing job targets as soon as possible. Discipline in serving users seems during break time, where there is still a circulation staff who serve and ready to help if any visitors are coming. In terms of upholding the secret of office, based on the observation result in the Bank Negara Library, every employee can always hold the secrets of the positions of other employees. As if we wanted to inquire about the development of the collection, then we should interview the collection development staff. Besides, another divisional staff is not allowed to provide information related to areas not covered by them. It indicates that every employee can hold firmly other staff position secrets.

2. Professionalism Value

Professionalism contains the value associated with performing the task based on competence effectively, efficiently, rationally, independently, and objectively. The realization of this value is to work effectively and efficiently, always increase the competence, express, and willing to accept constructive opinions, always on time and quality. Based on the observations and interviews, the strategic values of Bank Negara embedded within the library staff are:
   a. Refer to best practices

Based on the results of the interview with informants, activities of libraries either derived from SOPs or regulations made previously will always be evaluated whether the activities or regulations are effective and efficient to implement. As an example, in the case of collecting a book that must be returned to the employees of Bank Negara. Initially, the collecting process of a book that had to return is via email every morning to any late readers. However, the activity is not effective and efficient because many users may ignore the email or the email get into the spam folder. Thus, the library has an innovation to book collecting through two methods; they are through e-mail and through direct mail to the department and forwarded to the leader of each department. It is done in the hope that through the letter, it will usually be read by the user, and they will be very reluctant if they do not return immediately. This is because their leader knows about it.

   b. Usually improve competence

Bank Negara Library is a special library that can be regarded as an example of a special library in Jakarta. However, Bank Negara library does not have any

staff who have a library background. This is because the top management of Bank Negara thinks that they do not require the graduates of library science because, according to them, they more need a subject specialist than a general librarian. To improve the competence of library staff, Bank Negara always delegates the library staff to attend seminars, courses, or study visits abroad. Workshops and classes that are followed by library staff are not only limited to topics or issues of libraries but also on other department topics or issues or soft skill training.

3. Excellence

The value of excellence is related to the best performance of Bank Negara's staff by prioritizing value added to achieve Bank Negara's objectives. The realization of the value of excellence is to look at the future, proactive, and responsive, innovative, creative, and able to utilize time and resources with the best method to achieve organizational goals, and willing to make continuous improvement. Based on the interview and observation results, Bank Negara Library will soon change the layout and design of the library that suits the desires of visitors. It will change the activities of the library, as a source of information and knowledge, into a library as a public sphere for the community around it. In terms of innovation and creativity, there is one real example that the staff of the Bank Negara library can be said innovator and creative. It is seen in the Public Library room there is a "book delivery". The book delivery is a strategy of the library team to approach the users through the book delivery.

Book delivery itself is a kind of tool for librarians in promotional activities and introduces the latest collections of printed libraries. This Book Delivery will take turns placed on all work unit divisions located at Bank Negara. There is also a book drop, book drop is also available in every Bank Negara's building, and its location is very strategic and easy to see by users. The backdrop function itself for the return of books and book contributions from users.

Based on the interviews and observation results, the book drop and book delivery tool will indirectly improve the quality of services provided by library staff in carrying out library tasks and establish closeness with the users.

4. Public Interest Value

This value implies that the employees of Bank Negara have high public interest above personal interests. The manifestation of this value in behavior is to be wise in carrying out duties, responsible for managing the resources of the organization, providing excellent service and being sensitive and concerned about public aspirations, and maintaining public trust in the institution.

The value of this public interest seems in the performance of the library staff in the manifestation of maintaining public trust in the institution. Bank Negara Library provides a new database related to financial statements of all banks and private institutions in Indonesia. However, articles relating to such financial statements are not openly accessible except for external students who visit Bank Negara Library in the purpose of research without publishing to the public. Thus, Bank Negara Library has applied the value of the public interest in serving the users.

5. Coordination and Teamwork Value

This value implies that there is a relationship both internally and externally through collaboration and communication among employees. The embodiment of this

value in behavior is the understanding and awareness of the goals to be achieved, mutual respect and openness among peers, sharing knowledge among peers, and always discussing the best solutions to any problem-solving. Coordination and teamwork value is obvious when there are a formal meeting and other informal activities like sharing knowledge. Based on the observation, when the researcher followed the sharing knowledge in the Bank Negara Library, it appears that everyone expressed what problems they were facing, and later on, other staff provided input for solving the problem. Then, they jointly analyzed each of these inputs to be selected as a solution that provides more effective and efficient library activities.

When observed, library staff are mutually appreciative, open, and communicative one to another. Library staff respects one another in any case. As an example, when I joined sharing knowledge, there was one library staff who did not follow the meeting because of many deadline tasks. However, other librarian staff understood and did not force him to join the sharing knowledge. Besides, openness here is interpreted as the leaders invite his subordinates to disclose the skills of each other. For example, based on the observation results, the speakers on sharing knowledge were not the only employees who just finished doing comparative studies, finished taking courses or seminars but also an employee who wanted to share personal abilities and skills. Thus, they have shown the openness value in sharing knowledge among library staff.

CONCLUSION

The performance of the staff of Bank Negara Library still needs to be improved in applying the strategic values of Bank Negara. However, the implementation of Bank Negara's strategic values can be seen as a positive impact on the activities of managing relationships internally among Bank Negara employees. While in the case of building a relationship between the staff of Bank Negara Library and the users, the strategic values are still not fully implemented yet. Thus, the performance of Bank Negara Library's staff in serving the users needs to be improved, especially in providing excellent service to the users. The value of the organization will be embedded within the employee if the organization value is not just a dream, but it has to be applied in everyday activities. For example, in Bank Negara Library, there are some competitions for employees who can use the strategic value of Bank Negara in carrying out daily activities, especially in conducting tasks. It makes the motivation for other employees to be able to apply the value in the implementation of daily tasks to achieve the organization's vision.

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Peace on the Border (Social Harmonisation Study of Communities in Indonesia-Malaysia Border)

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Abstract.

One of the border areas of Indonesia and Malaysia is in Jagoi Babang district, Bengkayang regency, West Kalimantan province, Indonesia. This area is adjacent to Gumbang region, district Bau, Sarawak, Malaysia. Although people who live there have different background countries, they can conduct a harmonious life. This study aims to describe the social harmonization of the community in the Indonesia-Malaysia border. The study was conducted using a descriptive approach and qualitative research. The unit of observation in this study is a community in the district of Jagoi Babang, Bengkayang regency, West Kalimantan, and a community in Gumbang, Bau district, Sarawak, Malaysia. The result of the study shows that the lives of people in the Indonesia-Malaysia border look harmonious. It occurred because of the kinship that comes from the Dayak Bidayuh, and they have continued to retain their kinship value with their Gawai ritual conducted annually alternately.

Keywords: Social harmonization, kinship, Gawai, peace, cross country.

INTRODUCTION

Indonesia is an archipelagic nation which is adjacent to some neighboring countries, such as Singapore, Malaysia, Papua New Guinea, and Timor Leste. One of Indonesia's border regions is in Jagoi Babang districts. Jagoi Babang is a district in Bengkayang regency, West Kalimantan Indonesia. Located between West Kalimantan, Indonesia, and Sarawak, Malaysia (eastern border, approximately 1 hour to Kota Sarawak), it consists of 6 villages and 14 hamlets with 1679 householders and 6948 people.

Most of the people work as traders, rattan artisans, and gardener. The specialty of this district is splint crafting and making goods from rattan. Some others also work in palm oil plantations. Similarly, some of the residents in the Gubang village, Bau district, Sarawak, Malaysia, also work as palm farmers, traders, and factory labor.

Peace created in the border communities of Indonesia and Malaysia has become a social fact which is worth to be analyzed and studied. This peaceful situation is unique because, in a community where people come from different backgrounds, conflicts, and even social disharmony are often happen between individuals or social groups within them. Thus emerge a question, why there is peace in communities that have different countries?

According to Talcot Parson in Sutrisno and Putranto [2] in his book The Social System (1951) described three systems:

a. The first system is a social system formed during the interaction between people. It is an area that potentially creates a conflict because people scramble limited resources and fight for a different purpose. Parsons emphasized the need for a social system that would take care of the sources of tension and create stability and predictability. It can be accomplished through roles because the role is a complementary and shared expectation for this. Hence, the interaction between doctor and patient can run efficiently.

b. The second system is a system of personality (inspired by Freud's model) composed of some disposition needs. They are preference, desire, and wish. Parons explained the disposition needs are formed by socialization and the value system of a community. Arrangement of this disposition need will help the maintenance of social order.

c. The third system is a cultural system. The system allows people to communicate and coordinate their actions, in part by maintaining the expectations of the role. Parsons emphasizing that to answer the question of integration is the mutually agreed value.

The theory of this system can be used as an analysis to see social phenomena in the border area of West Kalimantan, Indonesia, and Sarawak, Malaysia.

As social beings, every person cannot live alone, without relying on others around him. Someone will always need others. Not only for mutual help but also to build social communities to support each other and work together to achieve the desired objectives. Indonesian society who come from diverse backgrounds; ethnicity, culture, religion, tradition, education, economics, and so on, is necessary and can not be avoided in the interaction between Indonesian. But, that's where the beauty of a social community is. If it can glue the differences and make it a means to understand and tolerance each other, it will eventually lead to unity and love.

Moreover, people with different backgrounds nationalities need awareness to be able to interact with each other, because diverse in nationality means different in ideology, vision, and mission. According to Paulus in Lukum [1] national integration of a nation requires three binding forces in balance: First, the existence of an agreement on basic values, ideologies, and ambitions to unite into a nation (integration normative). Second, the presence of a concrete functional dependency and functional benefit sense integrated within a unitary State (Functional integration). Third, the existence of authoritative powers from the central government to maintain the commitment of each area to be integrated to create stability (coercive integration).

Research on social harmonization has been carried out by Suwartiningsih [3], with the results of research: social harmony created in Nias communities has become a social fact that deserves to be analyzed and studied. How Nias people maintain harmony by their plurality? The study was conducted in Gunungsitoli with a descriptive-qualitative research approach. The results show the local wisdom: *Banua and fatalifusöta, Emali dome si so ba lala, ono luo na so yomo, Sebua ta'ide'ide'ö, side'ide'ide mutayaigö,* and a strong understanding of religious values, help the people to maintain the social harmony in Gunungsitoli.

METHOD

This study is descriptive research with a qualitative approach. The observation unit of this study is the people in the Jagoi Babang sub-district, Bengkayang district, West Kalimantan, Indonesia, and in the village of Gubang, District Bau, Sarawak, Malaysia. The study was conducted in 2015 and 2016 during May-June. The data was collected by interviewing several participants and observations.

RESULT

From interviews with Mr. Sulis (the interview on June 3, 2016) one of the residents in the district Jagoi Babang, said that the relationship between citizens in both countries is

harmonious. One time there was a problem. It was about the construction of the market place at the borderline of Indonesia, But the conflict was not with the people of Malaysia, but with fellow Indonesian. In the end, the site is not used anymore.

Goods from Malaysia dominate most of the essential commodities (rice, sugar, LPG, snacks, etc.) circulating in the border region. One of the owners of an existing point on the border said *".....harga kebutuhan pokok dari Malaysia lebih murah dibanding dari Indonesia.....jadi biasa pak kalau orang sini belanja kebutuhan pokok berasal dari Malaysia...."" Lebih jauh mereka mengatakan ".....bila pas hari Sabtu dan Minggu tempat ini (perbatasan) sangat ramai pak......para pedagang dari Indonesia berbondong-bondong menuju pasar yang ada di Serikin untuk mengambil bahan dagangan kemudian di jual di Indonesia......."* (Basic needs prices from Malaysia are cheaper than Indonesia. So usually in here, we buy basic or daily needs from Malaysia. Furthermore, they say if it Saturday and Sunday this place (border) is very crowded. Traders from Indonesia flocked to Serikin market to take a lot of goods and then sold them to Indonesia). At the time of observation in the border area, the researcher conducted direct dialogue with one of the traders from Indonesia.

Interaction and economic transactions between people in both countries in this border proved to be the implementation of Parson's systems theory. Each citizen has his role with the resources to meet the needs of each other, resulting in communication and transaction. As a result, although they have different backgrounds countries they still have the integrity to work together because they have the same values, such as the life needs values that must be fulfilled to survive. Survival is what makes them always want to create peace in economic transactions by their respective roles.

Meanwhile, another factor that led to peace between people from different countries, which is a significant factor, is the existence of the kinship that comes from the Dayak Bidayuh descent. The majority of the people in Kampong Gumbang, district Bau, Sarawak, Malaysia, and district Jagoi Babang, Bengkayang regency, West Kalimantan, Indonesia, is Dayak-Bidayuh. The kinship between clan members continues to be maintained up to now, even though they were in two separate areas for political (state). If there is a sick relative or a member of adversities, they will visit each other without regard to nationality. Because in the perspective of the Bidayuh / Bedayuh community, communal land inherited from their ancestors already existed before the emergence of countries (Indonesia and Malaysia) because the state is not entitled to limit the kinship that has lasted since a long time ago.

This feeling (as relatives) is what makes them free in doing a variety of social and economic interactions. Peace also continues to be maintained through cultural rituals "Gawai" conducted every year alternately between the two countries. 2015 Gawai cultural rituals performed in the territory of Indonesia, in West Kalimantan, while the 2016 Gawai ritual carried out in the region of Sarawak.

Liberani Gawai Dayak is a traditional ceremony after the harvest period, which is routinely conducted every year on May 20 by the Dayak tribe in Pontianak, West Kalimantan. This ceremony is a way to express gratitude and thanks to Jubata (God) for the abundant harvests. This ceremony is also celebrated in each area by different names. Some names including Gawai, Naik Dango ', Maka' Dio ', and Pamole' Beo '. This celebration is carried out by all the villagers in their respective areas, a ritual led by a traditional leader or a person designated to lead the ceremony (usually village elders). The person appointed to lead the ceremony will pray with the Dayak language and read the mantra for the spirits of the ancestors, then after praying and reciting the mantra, it will be followed by a food feast. At the time of the celebration, there will be diverse Dayak's food served, all residents will enjoy a meal accompanied by traditional musical instruments, and they will be dancing happily, all the people were allowed to dance together. Thanksgiving is celebrated after the harvest.

These series of ceremonies were very long and took a long time for about three months, within the period from April to June.

At "Gawai" moment, they visited each other houses, between residents of Kampung Sebujit (Indonesia) and Malaysian. At that moment, to cross both to Malaysia and Indonesia, both citizens of different countries were not obliged to use a passport, and it is enough to use a pass card only. The surveillance at the border was also a little loose, dissimilar to regular days.

During the Gawai ceremony, the people strengthen their kinship in Gumbang village, Sarawak-Malaysia. As said by Mrs. Oli (interview June 2, 2016), she said:

> My family comes from Seluas. I followed my husband to live in Sarawak for 15 years. My children can go to school for free here. But I did not change my citizenship. Later, I will let my children choose for themselves when they have grown up. I keep my relationship with all the family in Indonesia. They are my relatives.

From interviews and observations, they showed that there is peace and social harmony occurred in Indonesia - Malaysia border communities, especially in Jagoi Babang West Kalimantan Indonesia and Gumbang-Sarawak, because they are relatives of the Dayaks. This relationship as Dayaks descendants, keeps their ties of kinship and maintained peace at the border even though they have different nationalities' backgrounds.

CONCLUSIONS

Based on the results of this study, it can be concluded that social harmonization that occurred in the community of the village Gumbang, District Bau, Sarawak, Malaysia and in the district Jagoi Babang, Bengkayang, West Kalimantan, Indonesia is because of their kinship and their needs of each other through cross-border economic transactions. Besides, the peace is maintained by the Gawai cultural ritual held every year. The implementation of the Gawai was done alternately, this is to enable the exchange visits between people in both countries. Gawai is a cross-country customs or culture that can give peace and social harmony between two citizens of Indonesia and Malaysia.

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Toward of SDGs 2030 and Maternal Mortality in Indonesia: a Cultural Perspective Review (West Sumatera case)

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Abstract

The maternal health development policy in Indonesia has been going on for a long time, starting in 1955 through the BKIA program until it participated in ratifying the MDG policy in 2000 and SDG in 2015. But the maternal mortality rate still fluctuates sharply with high disparities between regions in Indonesia. MDG's policies and targets with 102 maternal deaths in 2015 failed to be achieved because the Indonesian maternal deaths rate was still at 359 in the same year (Ministry of Health Working Paper, 2015). This fact makes the target SDGs in 2030 to reduce maternal mortality by 70 to be doubted. Currently, Indonesia still has the highest maternal mortality rate compared to (2015 est) with Malaysia 40 and Vietnam 54, Philippines 114, Brunei 23, and Singapore 10 (Demographic, Mundi Index 2015)). A series of systematic reviews of literature between 2003-2015 covering 115 countries from 23 eligible research units, including 417 data packages, reported 60,799 cases of maternal death caused by clinical factors 73% and non-clinical factors 25%. This paper aims to understand and re-evaluate based on the results of research in West Sumatera into the context of maternal mortality in Indonesia. It is assumed that failure to achieve the goal of reducing maternal mortality cannot be separated from the socio-cultural context. This paper wishes to review what socio-cultural factors of pregnancy and birth delivery in the community should be understood to support the objective of reducing maternal mortality in Indonesia.

Keyword: *maternal mortality; SDG's; maternal health policy; cultural perspective*

INTRODUCTION

According to the Key Facts Maternal Mortality report (16 February 2018), every day, 830 mothers in the world die from illnesses and complications related to the process of pregnancy and childbirth. For Indonesia, there are 40 women dying every day due to complications of pregnancy and childbirth based on the mortality rate of 359 / 100,000 successful deliveries [1]. Most of these deaths should be prevented if the handling of complications is handled reliably and on time. Although aggregate event statistics show that only 15% of pregnancies have complications, and 85% is normal, the problem is that the incidence of complications is often unpredictable. Therefore the health care approach to maternal reproduction puts all mothers in the process of pregnancy and childbirth as risky. The immediate implication of this incident is a quality maternal health care program that is available at all times. So that any emergency complications can be handled immediately, and death can be prevented.

Factors causing death are still dominated by clinical medical variables (75%) or also known as direct obstetric factors. The other 25% is a non-clinical variable or also called indirect obstetrical factors. Direct obstetric factors are maternal deaths caused by one of the events such as severe bleeding (mostly postpartum hemorrhage), infection (usually

postpartum), high blood pressure during pregnancy (preeclampsia/eclampsia), prolonged/stagnant parturition and non-abortion secure. Meanwhile, indirect obstetric factors are including socio-cultural variables, which can exacerbate the risks when pregnant and giving birth. Variables poverty, geography, transportation, gender relations, family structure, are some of the variables that can affect the health status of pregnant women.

At present, the maternal mortality rate in Indonesia is the second-highest in ASEAN after Laos. As a comparison among other ASEAN countries, Indonesian maternal mortality is 9 times higher than Malaysia, 5 times higher than Vietnam, and even 2 times higher when compared to Cambodia (Asean Secretariat, 2017). The maternal mortality index is one measure to determine the ranking of the human development index (HDI / HDI; human development index) and the socio-demographic index (SDI). Both of these measurement tools can provide direction and influence on the design of state development policies to improve the quality of people's welfare. This index is also used by the United Nations organizations as the basis for its annual report and to see the achievement of health and welfare development of each member country [2].

An evaluation of the program carried out by the Ministry of Health of the Republic of Indonesia on the MDG's policy in 2015 reported that the maternal mortality rate in Indonesia was still at 305-349, 3 times higher than the 'contract' agreed in Indonesia in 2000, which had a pressure to press maternal mortality rates up to 102 at the end of the MDG's program in 2015 (MDG's summary report, UN 2015). MDG's is a global development plan ratified by Indonesia along with 189 countries in the world. The MDG's ended in 2015 and continued with a new program oriented towards achieving SDG's sustainable development in which Indonesia is targeting to reduce the maternal mortality rate to 70 per 100,000 successful births. With the trend of achieving inconsistent suppression of maternal mortality, it seems to be a big question for Indonesia whether it will be able to meet the SDG's sustainable development target by 2030 or fail again as the maternal health development target was not achieved in the previous MDG program.

Indonesia itself experienced ups and downs in maternal mortality, although since the late 18th century pioneered efforts to reduce maternal mortality. This policy was initiated since the Dutch administration by organizing the education of health workers, which later became the forerunner to midwifery education in the era of independence. [1], [3]. As of more than 60 years, the Indonesian government policy regarding this issue is quite comprehensive, but the problem of maternal mortality has not been resolved consistently. At present, maternal mortality is highest in the ASEAN region.

DISCUSSION

Cases of maternal mortality over time

Maternal death is defined as the death of a woman during pregnancy or childbirth. Namely, deaths that occur within 42 days (6 weeks) after the end of pregnancy regardless of gestational age are caused by things related to or exacerbated by the pregnancy or its management, not due to an accident. The incident was measured using the number of maternal deaths for every 100,000 live births [2].

The maternal mortality rate is calculated based on the number of maternal or maternal deaths per 100,000 successful births. Two decades ago, Afghanistan was an extreme example of the high maternal mortality rate, which reached 1900 / 100,000 live births. This number means that there is 1 maternal death for every 52.63 live births and is a very high female mortality rate. This mortality rate is directly proportional to the level of prosperity of the

country. Developed countries have low maternal mortality rates while developing countries and underdeveloped countries have very high and high maternal mortality rates.

Indonesia itself is recorded to still experience ups and downs in maternal mortality rates. The latest policy is when Indonesia took part in ratifying the MDG's global development program in 2000 by reducing the maternal mortality rate to 102 per 100,000 live births in the year. Still, in that year, the maternal mortality rate was published by the Ministry of Health at 359. Three times higher than the target that should be achieved and become the country with the highest maternal mortality rate in the ASEAN region. This figure is far from the expected results. During the 15 years since the MDG's were launched, maternal mortality rates in Indonesia fluctuate, even reaching the highest condition 3 years before the MDG's end. After MDG's, Indonesia has also ratified the follow-up program, namely SDG's and one of the goals is to reduce maternal mortality to 70 by 2030. Learning from experience during the MDG program, Indonesia must evaluate the health program for pregnant women giving birth so that the SDG's target can be achieved.

The impact of maternal death is fatal because it will cause a decrease in the quality of growth and development in abandoned children and can even cause supplementary deaths and faltering family structures without the presence of the mother. [4]-[6].

The cultural context of pregnancy-childbirth: between Mystification and Rationalization

Procreation is an important part of the cycle of human life to ensure the survival of its species. Although science has been able to uncover the physio-biological processes of pregnancy and childbirth, pregnancy and childbirth have pathological potentials because, in this period, women are more vulnerable and at risk. This vulnerability and potential risk can disrupt the sustainability of social life

The procreation process in many cultures of the community is still considered an event that is filled with many mysteries, and the knowledge that comes from culture is still the only explanation available. In the cultural view of rural Asian communities, for example, the experience of pregnancy and childbirth is loaded with a magical image of trust, an intrapersonal experience for all family members, and even the community. Every family member of pregnant and childbirth plays a specific role so that in a society like this the reproduction event is seen more as a social symptom than a clinical symptom

In Europe and Western countries, which are marked by the growth of knowledge, industrial and modernization science societies have made the side of life interpreted with rationality. The pregnancy and childbirth change from an experience that involves personalistic mystification to de-personal clinical medical rationalization. Pregnancy and childbirth become full within the strict, authoritative, and arbitrary obstetric medical bureaucracy. At the same time, the social and family systems diminish their role and authority accompanied by the disappearance of rituals around pregnancy and childbirth and the loss of fulfillment of mental and transcendental

The meeting of these two perspectives is inevitable. Standard assessment and measurement of the quality of childbirth pregnancy place a sharp difference that high risk is more common in pregnant women in rural non-Western countries. Meanwhile, the low level of risk in pregnant women giving birth in developed countries continues to be minimized through the use of high-tech health services.

The high risk of pregnancy in maternal labor in underdeveloped countries is related to the lack of formal knowledge about clean conditions (holy, sterile pests), lack of understanding on how the functions in the human body system around pregnancy and

childbirth events work. Then, when complications occur, conditions of health derived from tradition sometimes unable to cope with the emergence of emergencies. The lack of understanding of reproductive physiological functions is reflected in the mother's understanding of the etiology of pregnancy and the management of pregnancy care itself based on studies in the Minangkabau community of West Sumatra

Table. 1. Mother's Knowledge of the Causes of a Pregnancy

Causes of Pregnancy	%
Fully God's will	11
Fully biological event	11
It is a combination of God's destiny and biological events	78

This data shows that people's biological understanding of pregnancy still coincides with a transcendent understanding. Both of these understandings will have implications for methods and patterns of treatment between relying on fully modern medical methods, or just trusting traditional methods and patterns or combining the two methods of treatment.

Pregnancy Care Patterns based on Mother's Knowledge

Mothers knowledge	%
Fully believe in and only rely on traditional methods	11
Fully believe in and only rely on modern methods	28
Combining both traditional and modern methods	61

The behavior of childbirth pregnancy care shown by the mother is a combination series of the practices in the program adopted in addition to local practices that are still maintained. In the mother's perspective, partial adoption is by pragmatic considerations for which the compensation value is most likely to be borne by them. While in the program's perspective, this is relatively a failure.

In this understanding, the mother believes that the events of her pregnancy, and what will happen during her pregnancy and delivery are entirely confidential and in God's care. This fatalistic thinking constellation makes the mother view the whole event of her pregnancy as something supernatural, thus minimizing human intervention to change that. The demonstrative action of the curative method is very impressive to the mother, but she also believes in the "provisions" that have been outlined for everyone. Therefore preventive measures are not relevant in such cosmology.

What Can Be Concluded....?

Ante natal care, Monitoring, and Follow-up
Monitoring maternal health through 10 ANC service standards is vital. Monitoring will produce several midwife recommendations that have been regulated in the procedures and maternal medical services. There are 4 main objectives needed by the ANC, namely, to recognize the possibility of abnormalities/diseases in pregnant women, health promotion, preparation for delivery, and preparation for the possibility of emergencies. Health providers should ideally be able to discuss monitoring conditions in a language that should be understood by pregnant women, given the different socio-cultural backgrounds of pregnant women. The research found information did not reach the target because of two things: firstly misunderstood because of differences in perspective or second, information was rejected

because it had implications for financing. Both lead to the incompatibility of the mother's actions with the ideal behavior expected by the medical, and in the end, the program's goals are not fully achieved.

Clinical Indications ≠ Occurrence

A critical indicator of monitoring MCH programs for pregnant and childbirth women is to recognize as early as possible an indication of the risks that might complicate pregnancy and childbirth. Sometimes found out of sync between clinical signs with de facto events. Some cases show that pregnant women who have not detected a high risk of having complications of labor that can end death. While other cases show mothers with some indications of a high risk of giving birth normally. In many cases, the signs also show a high degree of relevance to the event by predictions prokes and providers.

The thing to watch out for is that for pregnant women in childbirth, the successful experiences of other people who give birth usually even with high-risk indications become a reference to pay more attention than failed cases. The reference experience that is often used by mothers is the experience of parents themselves. This seems to be a mechanism of justification or surrender from financial incapacity. Mothers cannot choose better alternatives because they have direct implications for financing, the amount of which is likely to be unaffordable for mothers' household financing sources.

Medical Interpretation vs. Social Cultural Interpretation

Some indications of the risk found by health workers through the ANC process of pregnant women are often translated into 2 things: the first is not seen as a 'disease' because pregnant women are still able to work as usual. Indications of anemia, KEK, low hemoglobin, high or low blood pressure are included in the category that is not seen as abnormalities. It is difficult for pregnant women to understand the meaning and effect of these indications on pregnancy and cause complications of labor. Second, some abnormalities that appear to be swollen, nausea and excessive vomiting, lethargy, and weakness are considered as 'baby's congenital' factors by the mother and family of the mother. They are believed to disappear by themselves according to gestational age (the disturbance they translate only occurs at certain periods from pregnancy). This trust is strengthened based on the experience of their parents. This trust is also reinforced by the lack of formal education and economic status, which then leads to delay and neglect to the point where risk conditions cannot be improved and have an impact on maternal safety.

Due to the lack of education, the weak economic status justifies the mother that the clinical medical system is a high-cost system and is considered unnecessary waste. The inability to assess the relevance of medical measures is exacerbated by the economic failure to pay for medical treatment that end up not as expected.

P4K: Plenary Program for Rescuing Pregnant Women (?)

P4K is an activity facilitated by midwives in the village to include the active role of husband, family, and community in planning safe delivery and preparation for complications for pregnant women, including planning for the use of postpartum birth control. The activation of this participation is facilitated through the use of stickers as target notification media to increase the coverage and quality of health services for mothers and newborns

What is found in the field in the experience of pregnant women and research observations is: in general, the implementation of stickers and their derivative activities have not been measured and monitored adequately for application in all research areas that were monitored.

Health programs that have been initiated cover 'upstream' to 'downstream' health problems for pregnant women. The program is not only in the form of a rigid and detailed series of clinical procedures but has also tried to involve 'human' comprehensively even though in the field, in reality, there is still a 'distance' between the 'noble' goals of the program and the results achieved.

CONCLUSION

The maternal mortality that still occurs shows that the figures that inform the coverage of PWS-KIA have not explained the facts of MCH conditions as expected. This fact provides a convincing picture that the coverage data has not been followed by changes in basic knowledge that should have implications for the attitudes and behaviors of mothers. Then, the program finally runs on its own with a heavy burden to ensure the best health conditions for every pregnant and childbirth mother, and this, of course, will require enormous energy. Meanwhile, the need to pursue targets and meet service coverage causes services to become merely statistical data that do not touch the fundamental aspects of the PWS-KIA program. High numbers of visits cannot be called actual community participation. To the extent that data obtained by high accessibility can still be seen as pseudo-participation, pseudo involvement in which the community moves on the mobilization of programs or incentives, not yet on the interests and needs of the community itself.

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Living Qualities of Urban Village Communities in Kuala Lumpur: Validation of the Indicators

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Abstract

Urbanization has serious impacts on many challenges associated with living qualities. The research of living qualities of urban village communities is important in understanding the impact of urbanization on these marginalized communities, especially urban village communities in Kuala Lumpur. To assess the living qualities of urban village communities in Kuala Lumpur, identification of domains and indicators are important first. This paper aims to identify the domains and indicators for living qualities of urban village communities in Kuala Lumpur through validation based on expert consensus to further strengthen the justification of the selection of the domains and indicators that have been made. Based on an extensive review of related relevant researches of living qualities and validation with experts, 9 domains and 45 indicators have been identified with a CVR of 0.62 or higher and CVI of 0.99.

Keywords: Kuala Lumpur, Urban villages, Living qualities, Content Validity Ratio (CVR), Content Validity Index (CVI)

INTRODUCTION

Urban village in Kuala Lumpur can be divided into three, which are the traditional villages that are located in the Malay Reserves area, the traditional villages which are not gazetted in the Malay Reserves area, and the new villages. The process of urbanization in Kuala Lumpur has led to some phase change of development in urban areas that has resulted in some villages been integral to it. Urbanization has serious impacts on many challenges associated with living qualities, especially urban village communities in Kuala Lumpur.

Quality of life has been the focus of much research, but a consensus as to how it should be defined has not been reached [1]. Quality of life can be measured either with a focus on one specific domain or through several domains. Quality of life indicators is a measurement tool that can be used effectively to assess the living quality status of a particular individual or community. According to Norizan Md. Nor [2], indicators can assess the living qualities status of a specific individual or community, whether increases, maintain or decreases based on the living qualities of a particular year. Therefore, indicators for each domain play a role in reflecting and representing the quality of life in more detailed and thorough.

To assess the living qualities of urban village communities in Kuala Lumpur, identification of domains and indicators are important first. Therefore, this paper aims to identify the domains and indicators for the living qualities of urban village communities in Kuala Lumpur through validation based on expert consensus to further strengthen the justification of the selection of the domains and indicators that have been made.

METHODOLOGY

The selection of domains and indicators are made through in-depth analysis and synthesis on the respective domains and indicators of relevant researches between years 2000 to date at the national and local level. Relevant researches that have been conducted in international and Malaysia have been selected to represent both levels. A literature review found that the majority of previous researches regarding the living qualities, quality of life, and quality of life with sustainable development employed different domains and indicators depending on the objectives and perspectives of the respective research. Domains and indicators have been identified based on indicators most frequently used, which is more than 50% of the reviewed case studies and the availability of data at the urban village level in Kuala Lumpur. Some indicators are not selected even though it is used in more than 50% of the reviewed case studies due to the absence of data at the urban village level in Kuala Lumpur. However, there are some indicators used; less than 50% of the reviewed case studies and the availability of data at the urban village level in Kuala Lumpur. The selected domains and indicators will be supported with relevant policies in Malaysia and, finally, validation based on expert consensus. Therefore, this paper aims to identify the domains and indicators for the living qualities of urban village communities in Kuala Lumpur through validation based on expert consensus to further strengthen the justification of the selection of the domains and indicators that have been made.

The panel consists of content experts and lay experts. Content experts are professionals who have research experience or work in the field, while lay experts are potential research subjects [3]. Ten experts have been selected. 5 experts represent the academic field of living qualities, quality of life, and quality of life with sustainable development. They are 3 lecturers from University of Malaya, Kuala Lumpur, and 2 lecturers from Universiti Sains Malaysia, Penang. 2 experts represent policymakers from town planners from Kuala Lumpur City Hall and PLAN Malaysia (Federal Department of Town and Country Planning). 3 experts represent urban villages who are resident associations representative from 3 urban villages in Kuala Lumpur. Validation will involve a content validity method where confidence is maintained in selecting the most important domains and indicators, which is quantified by content validity ratio (CVR). CVR is an item statistics that is useful in retention or rejection of specific domains and indicators.

CVR is calculated for each domain and indicators where a panel of experts are requested to specify whether each domain and indicators are necessary or not with a three-degree range of "not necessary", "useful but not essential," or "essential" [4]. The formula of CVR is CVR $= (Ne - N/2) / (N/2)$, in which the Ne is the number of panelists indicating "essential" and N is the total number of panelists. CVR varies between -1 and 1. Based on the table of critical values found in Lawshe [5], domains and indicators with a CVR of 0.62 or higher with ten panel of experts are considered evidence of good content validity. If domains and indicators do not reach this threshold, it would normally be rejected. After domains and indicators have been identified for inclusion in the final form, the content validity index (CVI) is computed for the whole test. CVI is simply the mean of the CVR values for all domains and indicators, meeting the CVR threshold of 0.62 and retained for the final form.

RESULTS AND DISCUSSION

The selected domains and indicators go through validation using the viewpoints of the panel of experts to further strengthen the justification of the selection of the domains and indicators that have been made. Validation will go through the content validity method where confidence is maintained in selecting the most important domains and indicators, which is

quantified by content validity ratio (CVR). Domains and indicators with a CVR of 0.62 or higher with 10 experts considered evidence of good content validity. After domains and indicators have been identified for inclusion in the final form, the content validity index (CVI) is computed for the whole test. Based on Gilbert and Prion [4], CVR about content validity of individual domains and indicators while CVI about content validity for the entire instrument. CVI is simply the mean of the CVR values for all domains and indicators, meeting the CVR threshold of 0.62 and retained for the final form. Based on Table 1 to assess the living qualities of urban village communities in Kuala Lumpur, 9 domains and 45 indicators have been identified where domains and indicators with a CVR of 0.62 or higher are considered evidence of good content validity and have been identified for inclusion in the final form with CVI of 0.99. Therefore, all domains and indicators that have been listed in Table 1 remained for inclusion in the final form in order to assess the living qualities of urban village communities in Kuala Lumpur.

Table 1. Content Validity Ratio (CVR) and Content Validity Index (CVI) of the domains and indicators of living qualities of urban village communities in Kuala Lumpur.

No.	Domains	Indicators	Not necessary	Useful but not essential	Essential	CVR
1	Environment	Air quality	-	-	100%	1.0
2		Water/river quality	-	-	100%	1.0
3		Sound/noise pollution	-	-	100%	1.0
4		Odour pollution	-	-	100%	1.0
5		Solid waste/garbage collection	-	-	100%	1.0
6		Sewerage system	-	-	100%	1.0
7		Green/open spaces	-	-	100%	1.0
8		Cleanliness of the urban village	-	10%	90%	0.8
9	Economic status	Income level	-	-	100%	1.0
10		Household income	-	-	100%	1.0
11		Employment level	-	-	100%	1.0
12		Cost of living	-	-	100%	1.0
13		Side income	-	10%	90%	0.8
14	Housing	Land ownership	-	-	100%	1.0
15		House ownership	-	-	100%	1.0
16		Quality of the house	-	-	100%	1.0
17		Comfortable space in the house	-	-	100%	1.0
18		Clean water supply	-	-	100%	1.0
19		Electricity supply	-	-	100%	1.0
20		Affordable house	-	-	100%	1.0
21		Conservation of house with traditional features	-	-	100%	1.0
22	Education	Level of education	-	-	100%	1.0
23		Accessibility to educational facilities	-	-	100%	1.0
24	Health	Status of health	-	-	100%	1.0
25		Accessibility to healthcare facilities	-	-	100%	1.0
26	Family and community life	Household size	-	-	100%	1.0
27		Dependency ratio	-	-	100%	1.0
28		Marriage	-	-	100%	1.0
29		Divorce	-	-	100%	1.0
30		Female-headed household	-	-	100%	1.0
31		Juvenile crime	-	-	100%	1.0
32		Relationship with community	-	-	100%	1.0
33		Involvement in community activities	-	-	100%	1.0
34		Adequacy of facilities for community activities	-	-	100%	1.0

35		Condition of facilities for community activities	-	-	100%	1.0
36		Involvement in the residents association	-	-	100%	1.0
37	Governance	Maintenance of road lighting	-	-	100%	1.0
38		Maintenance of drainage	-	-	100%	1.0
39		Lawnmower	-	-	100%	1.0
40		Prevention of mosquitoes and disease-bearing vectors	-	-	100%	1.0
41	Safety	Level of security	-	-	100%	1.0
42		Crime	-	-	100%	1.0
43		Road accident	-	-	100%	1.0
44	Transportation	Road condition	-	-	100%	1.0
45		Accessibility to public transport facilities	-	-	100%	1.0
					CVI	0.99

CONCLUSION

Based on an extensive review of related relevant researches of living qualities and validation with experts, 9 domains which are the environment, economic status, housing, education, health, family and community life, governance, safety and transportation with 45 indicators have been identified with a CVR of 0.62 or higher and CVI of 0.99. The domains and indicators developed will act as a process that sets the direction and form of the research and can be used to assess the living qualities of urban village communities in Kuala Lumpur. It will also be useful for researches related mainly to the living qualities of urban village communities in other cities in Malaysia. Besides, monitoring of the living qualities of urban village communities should be continuous. It is due to various challenges that constantly change with time, such as the imbalance between urban village communities with other communities in Kuala Lumpur. Hence, the assessment of the living qualities of urban village communities should be continually measured from time to time.

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The Role of Ndungndungen in Karo Community

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Abstract.

The study focuses on the role of ndungndungen in karo community. Ndungndungen is the same as a poem that is regenerated orally (oral tradition). Generally, Ndungndungen consists of four lines in one verse; the first two lines are as a preface, and the last two lines are as the contents. The essence of Ndungndungen mostly reflects social, cultural as well as the education value. This study applied qualitative research and sociological analysis. They are data collection, data reduction, data display, drawing, and verifying conclusions. Based on the research conducted, it can be concluded that the main purpose of ndungdungen is giving advice, knowing how to conduct a proper manner in society, and maintain kinship.

Keywords: Ndungndungen, poem, karo community.

INTRODUCTION

Karonese community living in Karo highland has inherited the old culture for a hundred years. As a tool for bounding their society, up to nowadays, they still practice the tradition from their social lives [1]. In modern usage, the term culture commonly refers to the systems of knowledge, values, beliefs, customs, institutions, lifestyles, or artifacts used by a group of people or members of a society [2].

Culture, namely oral literature, has an important role and position which covers various aspects of the life of Karo people, especially in traditional ceremonies. Oral literature is a tradition in Karo community that has a role and position that covers various aspects of life [3]. Oral literature is usually used in traditional ceremonies such as ceremonies for proposing for a girl, marriage, childbirth, respect for the elderly, death, occupancy of new homes, and annual parties.

There are several forms of Karo oral literature produced by oral tradition, including poetry, prose, and lyrical prose. The forms of poetry are : (1) 'ndungungen', (2) 'cakap lumat', and (3) 'tabas'. The form of lyrical prose is 'bilang-bilang", and the form of prose is 'turi-turin' [3]. This study will reveal the role of 'ndungndungan' in the culture of the Karo community as this innate need to be maintained, preserved, and introduced to the world as one characteristic of a traditional poem in Karonese society as one of the thousands of tribes in Indonesia.

The essence of Ndungndungen Karo mostly reflects social, cultural as well as the education value. The research question of this study: How is the role of Ndungndungen Karo in Karo community?

METHODS

This study applied qualitative research and sociological analysis [4]. The steps in qualitative, they are data collection, data reduction, data display, drawing, and verifying conclusions. This study focuses on the roles of ndungndungen in Karonese community.

RESULTS AND DISCUSSIONS

A. Structure of ndungndungen

Ndungndungen contains 1) four lines (quatrain), and the rhyme scheme of the poem is abab or aaaa [5]. The first two lines are the prologue, while the last two lines are the content. 2) Each line generally consists of 3 or 4 words, and 3) has syllables of 7 to 10. The first and second lines do not have a meaningful relationship with the third and fourth lines. The first two lines are only the prologue to deliver meaning in the third and fourth lines. This shows that the user of 'ndungndungen' doesn't frankly express his feeling but prefers using prologue [6], [7].

1) Ndungndungen containing four lines and rhyme scheme ab-ab [8]

Karo language	Rhyme scheme	English
Kandi-kandindu e Pa Lawi	a	It's your water pot Mr. Lawi
Page bas para tuhur	b	Rice is over the clothesline
Bangku sada anakndu ena mami	a	Give me one of your children, mami
Sada pe la ertukur	b	Although only one, there is no dowry

Ndungndungen containing four lines and rhyme scheme aa-aa [8]

Karo language	Rhyme scheme	English
Isuan buluh belin	a	Big bamboo is planted
Tehndu bulung pagi man rabin	a	You know the leaves must be cleaned
Adi sereh kam man parang mbelin	a	If you marry a widower
Kam naring pagi man tami-tamin	a	Only you will be adored later

2) Each line generally consists of 3 or 4 words [8]

Karo language	Words	English
Tabu-tabu si garantang	4	Pumpkins are hanging down
Isarut-sarut bengkala	3	Bitten by apes
Adi mberalah untung	3	If you're lucky
Reh nge kerbo penenggala	4	A plowing buffalo will come

3) Each line generally has syllables of 7 to 10 [8]

Karo language	Syllables	English
Bel-gang-ndu, si-bu-lung pa-ku	8	You boiled ferns
Pa-ku la-bo lit bu-nga-na	8	Ferns have no fruit
Pan-dang-ndu, tem-pa u-sur a- ku	9	You always berate me
a-ku nge a- te- ndu si nge-na-na	10	Only me you love you the most

There is also a poem containing two lines (couplet) called a poem with two lines (karmina) or a quickie poem. The first line is prologue, and the second is the content with the rhyme aa [5].

Karo language	Rhyme scheme	English
Tah kurung tah labang	a	Either the field cricket or tree cricket
Tah surung tah lahang	a	Either happened or not

There is also a poem that consists of six lines (Sestet). The first three lines are a prologue, and the second three lines are the content [9].

Karo language	English
Tuhan kap empuna geluhta	God is the owner of our lives
Gegehta pe Ia si mberekenca	Even our strength is from Him
Dage tetaplah bulat ukurta	So keep our strong determination
Geluhta pe lalap min erguna	Our lives continue to be useful
Lagu langkah pe la sia-sia	Even our deed is not in vain
Gelar Tuhanlah ermulia	God's name is glorious

B. The Role of Ndungndungen in karo community

1) Giving advice to schoolchildren to diligently study started from childhood [9].

Karo language	English
Ari Selasa Tiga Binanga	Tuesdays are market days of Tiga Binanga
Mate ersepah kambing bajar	Male goats are dead fighting
Tupung kita kitik denga	When we are still young
Tutus min ateta erlajar	you should study seriously.

2) Expressing feelings of love [9].

Karo language	English
Bereng-bereng kuidah	I see beetles flying
Lada jera si tangke lenga	Pepper, cumin and lemongrass
Nterem jelma kuidah	I see lots of people
Sada kena ateku ngena	Only you I love

3) Communicating and discussing family life [9].

Karo language	English
Brakbiken si buah rimo	The oranges are falling down
Kenca ridi baba ku tiga	After taking a shower, take them to the market
Peduaken aku mindo	The second I ask
Ula erjudi ula erlua-lua	Don't do gambling, don't do cheating with the girls

4) Insinuating someone by using satire [9]

4.1. To selfish people

Karo language	English
Gundera salak gundera	Garlic and onion
Buluh belin kubenteri	I throw the big bamboo
Kutera kalak kutera	I don't care with other people
Beltekku mbelin kubesuri	I feel full with my big belly

4.2 To those who do not obey tradition in appearance

Karo language	English
Taneh kendit turah batang pinang	The trees of areca nut grow on flat land
Meledang seh kal bage tunggung na	They are straight and beautiful
Singuda-nguda rabit buk gedang	Young ladies with long hair wear sarongs
Mela, talu zaman nina erkata bana	They feel embarrassed because it is out of date

5) Describing fate.

Karo language	English
Sibakut liang kurkuren	Catfish make holes
Ise ndia beluh nggulesa	Who is good at making it curry
Adi serbut perukuren	If you have a complex mind
Ise ndia beluh pejoresa	Who can comfort you

6) Giving warning through humor.

Karo language	English
Gelat-gelat kelawes	Slice galangal into pieces
Gembur-gembur Lau Biang	The water of Biang river is not clear
Gelap-gelap kena lawes	You go in darkness
Ola tertumbur kotor kucing	Don't step cat feces

7) Giving advice [9] to young people, school children, daughter-in-law, husband and wife, everyone, gamblers, gossipers, liars, fighters, someone who likes to demean others, and arrogant people.

7.1 To school children to be smart.

Karo language	English
Cimen si maolah-olah	Hanging cucumbers
Palu-palu si Kutabuluh	Beater from Kutabuluh
Adi kita nggo sekolah	If we have attended school
Mela malu kita la beluh	We feel ashamed if we are not smart

7.2 To daughter-in-law to have a good relationship with her parents-in-law

Karo language	English
Beluh kal nuduh-nuduhi adi cikua	Grasshopper is so smart in pointing
Tempa beluh ia randing-andingen	As if he is good at giving allusion
La lit gunana la meriah ras si mertua	It is useless you don't have good relationship with parents-in-law
Sabab ibas metua nari kerina tading tadingen	Because you get the inheritance from them.

CONCLUSION

Based on the description and analysis above, it can be concluded as follows: First, the structure of ndungndungen, it contains a) four lines (quatrain) and the rhyme scheme of the poem is abab or aaaa. The first two lines are the prologue, while the last two lines are the content. b) Each line generally consists of 3 or 4 words and has syllables of 7 to 10. The first and second lines do not have a meaningful relationship with the third and fourth lines. The first two lines are only the prologue to deliver meaning in the third and fourth lines. Second, in karo community, Ndungndungen has an important role in evaluating the life of Karo society. It advises Karonese community to behave well and live harmoniously.

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Theories of Urban Sprawl

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Abstract

Urban sprawl has been existing in the Roman Ages and early medieval, where the social and economic inequalities were much more unfortunate, driven by a person of substance and their resources. Over several decades, many other theories have emerged around urban sprawl. The article attributes and discusses selected theories of urban sprawl. The first is the theory of megolopis, a monumental study of the sprawling urbanism as a future direction of urbanization to form an agglomerate. The second is explanatory on what sprawl has done to central-place theory. Third, a theory of orderly market process which correctly allocated land use. Fourth, the theory on the relationship between transport and urban space. And the fifth, the theory of the dominant form of a city.

Keywords: urbanism, urban sprawl, urban sprawl theories.

INTRODUCTION

Urban sprawl has been existing in the Roman ages and early medieval, as documented by Bruegmann [1]. In ancient Rome, the social and economic inequalities were much more unfortunate. Royalties and aristocracies lived in spacious palaces located in the city and surrounded by high walls. The commoner, who also lived in the city, built their highly dense residential with the leftover space. The residential was said to be segregated and unhygienic. Outside the walls was what the Roman called *suburbium*, literally means below or outside the walls. It was the earliest form of urban sprawl, and a person of substances and their resources drove it.

DISCUSSION

The Emergent of Urban Sprawl Theories

Over several decades, many other theories have emerged around urban sprawl. These theories were brought by geographers, planners, economists, and transportation engineers.

A. The megalopolis

Professor Jean Gottmann [2] is a highly reputable geographer and Research Professor at the University of Paris. He coined the term and studied 'megalopolis' – a monumental study of the sprawling urbanism in the US. Gottmann further argued that the future direction of urbanization was the formation and agglomeration of megalopolises that increasingly merged with surrounding urban development. Gottmann's ideal community is a neighborhood of a small town rather than that in a big city where society loses its virtues in a community. Beyond a city boundary, a great development fostered by urban sprawl is considered a nice small town with some stability, low density, and less population, with a considerable amount of green belt. Several of this sprawling community proliferate around large sprawling metropolitan. Gottmann also reviewed Frank Lloyd Wright's Broad Acres City as a common desire for most

Americans, blending all the goodness of urban life and rural setting. In Gottmann's megalopolis - urban sprawl seemed to dissolve the concept of the agglomerated city, scattering it over the rural area and heighten rural-urbanization. However, Gottmann's view on urban sprawl was not one-sided; although she thinks urban sprawl is unpleasant and vanish of aesthetic quality, it eventually merged conveniently connected along major highways, railways, and other modes of transportation.

B. What sprawl has done to central-place theory

Edwin Thomas was highlighting what sprawl has done to central-place theory [2]. Central-place theory signifies to the shaping, size, and number of agglomeration of non-agricultural goods and services in the central city. It is a spatial distribution in a town the economic activity around it, and all areas have, among others:

- homogeneity and isotropic in direction;
- evenly distributed population;
- perfect competition (product supply equals the demands at constant price);
- population income and preference are the same;

Thomas was explaining the inner relationship between central-place theory and urban sprawl. Central-place approach to urban sprawl has a very comprehensive effect because urban sprawl has the extremely opposite characters – scattered and leapfrog in direction; scattered population and density; monopoly (land developer vs. landowner); and different classes and preferences. Thomas further explained the dynamic of urban sprawl has effects on the central-place study; the problem was to find the location of the central-place and how far it extends. There is also a behavioral effect of sprawl on central-place theory because the demand and supply are no longer concentrating in the central, instead, the direction goes decentralize.

C. Orderly market process

Brueckner and Fansler, in their theory, believed that urban expansion is determined by a systematic market process which correctly allocates land between urban and rural (agricultural) uses [3]. The market process is related to urban agglomeration economic, which consist of population and household income, rent, and the needs of housing for all community. Using a prediction model to explain their theory, Brueckner and Fansler first assumed all the urban population earn the same income, same housing preference and consume same composite goods with housing was produced with both capital and land receive continuous revenues. Other variables involved are agricultural land rent and commuting cost. With the theory assumption, an increase in urban population clearly must increase the distance to the edge of the city, because more people means more houses and more space to consume. Brueckner and Fansler have quantified the model outcome and suggested that sprawl is virtuously the result of an orderly market and not by microeconomics or land speculation (market).

D. The relationship between transport and urban space

Dielemen & Wegener also plan their theory based on the relationship between transport and urban space or urban land use [4]. Land use is the spatial separation of human activities and has created the need for travel and goods movement is the main subject of transport analysis and forecasting. Underlying the main subject can be easily understood that the urban structure is associated with the increasing spatial division of labor, and hence to ever-increasing

mobility. Their theoretical approaches to explain the relationship between transport and land use comprises:

1) Technical theories – the theory observed regularities of human mobility and locational behavior. It explained the distribution of land use, human activities, transportation infrastructure and accessibility for a better understanding of spatial interaction location;

2) Economic theories – the theory viewed cities as a market where location cost is taken into account with the fundamental assumption that location with higher accessibility is more attractive and has a higher market value than a fringe area. Contradictory, residential has no cost function as the market does. It explained why well-to-do family live in large sites in the fringe area, and underprivileged occupy compact houses near to the city;

3) Social theories – the theory of urban development is the result of individual or collective appropriation of space. It explained how travel behavior assumes, minimizes travel time and cost needed to perform a given set of activities that can be reached within their travel time and financial budgets.

E. Automobilies as the dominant form of a city

Glaeser and Khan theory of sprawl is that the dominant form of a city is automobiles [5]. The city will keep expanding as long as people continue to depend on technological change. They conceptualized sprawl in two forms: decentralization and density. Using some measures to capture both decentralization and density, Glaeser and Khan conducted the study using New York city center (Wall Street to be précised) as the geographical point and divided over 300 metropolitan areas between 3 to 10 miles ring as their employment and population decentralization. They applied Regression (1) to show the spatial distribution of population and employment, where employment density and population density as its dependent variables:

In general, employments are more decentralized than people. Thus, to calculate the decentralization of population and employment

$$\log(\text{density}) = a + b \text{ (distance from CBD)} + e \qquad (1)$$

where Coefficient b captures the extends which the density falls with distance from CBD

To their expectations, the finding was population decentralization, and employment decentralization was closely associated. As the employment goes further from CBD, followed by the population also resided further from CBD.

CONCLUSIONS

Gottmann and Harper's theory assumed megalopolis and sprawl has a little socioeconomic factor, very minimal institution intervention, and market aspect. Their theory conceived urban growth is formed dominated by spatial and population aspects and assumed too many variables have parallel values. Brueckner and Fansler's urban sprawl theory disregard 'real' market factor. Their theory assumed the population would have some income, same preferences, and the same consumption of composite goods are delusional. Residential availability and flat rate rental are too convenient and probably just a pipe dream. Although they came out with a theoretical model and good algorithm, their idea was a false impression.

Dieleman and Wegener's compact city and urban sprawl seem to have all the ingredients with their technical, social, and economic theory were blended to create a merely spatial-interaction location model. However, for Dieleman and Wegener to ignore governmental and institutional role is a little undermining, although 3 out of 5 theories presented above share the same view. While Glaeser and Khan's mathematical regression in their decentralization-density theory is considered scientific enough, they modestly disregard institutional and market aspects. It is probably because Glaeser and Khan are giving too much emphasis on the correlation between spatial distribution and transportation. Now, only Edwin Thomas has considered all the components of urban agglomeration in his theory. Thomas also went extra miles by adding a historical element and behavioral effect of urban sprawl and central-place theory. Overall Edwin Thomas's idea and value judgment are considered academic.

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Integrating Flood Risk Reduction Measures in Local Development Plans: A Study Based on Selected Local Plans in Kelantan, Malaysia

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Abstract.

The heightening flood hazards have called for the integration of holistic flood risk reduction measures in local development planning. Resilience in this context is seen to be the holistic framework for development planning to better respond with disaster. This study seeks to analyze flood risk reduction measures that are best needed within the Malaysian local planning context to promote flood resilience and to assess the extent of such measures being integrated into local plans. Content analysis is adopted to assess the extent of flood risk reduction measures incorporated in selected local plans. The finding suggests that all local plans have integrated mostly measures to avoid risk, while fewer attentions have been made on disaster preparedness. Therefore, there is a need for more integration of adaptation measures in planning practice that are vital for reducing vulnerabilities and enhancing preparedness to strengthen local resilience.

Keywords: Resilience; disaster risk reduction; flood risk reduction; urban planning; local plan.

INTRODUCTION

Discourses on disaster resilience and DRR have gained much attention in development planning field as it plays major roles in both regulating developments to prevent hazards and to promote low-impact developments that adapt with the surrounding elements [1], [2]. Disaster resilience can be defined as the ability of a city or a community to become resistant towards disasters by maintaining the basic functions [3] while in the same time able to modify the structures of the system to adapt to reduce disaster risk [4], [5]. International conventions have taken continuous actions in devising frameworks that call for the integration of holistic DRR measures in development agendas to build and strengthen resilience [1]. The Sendai Framework for Disaster Risk Reduction 2015-2030 (SFDRR) has specifically addressed the needs for mainstreaming DRR in development framework through various planning tools and guidelines to build resilience [6]. SFDRR has also outlined the requirements of mainstreaming disaster resilience through the integration of DRR in development planning at the local level as the promotion of disaster resilience would be more practical and reliable if it is done locally. This study seeks to analyze flood risk reduction measures that are best needed in local development planning to promote flood resilience and the extent of flood risk reduction measures incorporated in local development plans.

1. Flood Risk Reduction Initiatives in Malaysia

Malaysia has begun to show more commitment in taking resilience into the national agenda since becoming a signatory to HFA through Melaka Declaration in 2011 [7]. With Sendai Framework has now become the latest reference, efforts towards resilient have started to be integrated into Malaysian development planning. The Third National Physical Plan (RFN-3) has incorporated policy directions that promote disaster-resilient in disaster-prone areas across the nation. The development plan at the local level consists of more detail directions that include development promotions and controls in compliance with the local needs and future projections [8]. Gearing disaster resilience in the local plan should be working as it is supported by law and at the same time, acts as the mechanism to control land use development in a systematic manner [8]. The measures can either in the form of structural or non-structural methods, which can also be distinguished as a protective or adaptive approach [9]. But The key idea towards disaster resilient is not to avoid disaster nor becoming completely resistant against disaster as disaster is the product of uncontrolled natural hazard, but to learn from the surrounding to lessen the local vulnerability through adaptation that would further enhance local resiliency [10]. Therefore, the local plan should reflect measures that focus more on adaptability based on the local environmental risk and capacity.

2. Study Areas and Methodology

The goal of this study is to develop an understanding of flood resilient through the integration of measures that are best needed within the local planning context to plan for flood resilient. For this purpose, the state of Kelantan is selected as the study area (Figure 1) because Kelantan suffers from flood events each year during the North-eastern Monsoon. In the Malaysian planning system, a local district plan is prepared by local authorities within a district administration. Kelantan has ten districts that are locally known as *Jajahan*, which therefore makes Kelantan have ten local plans. However, only three local plans are obtained for this study, as some local plans are in the process of reassessment and replacement.
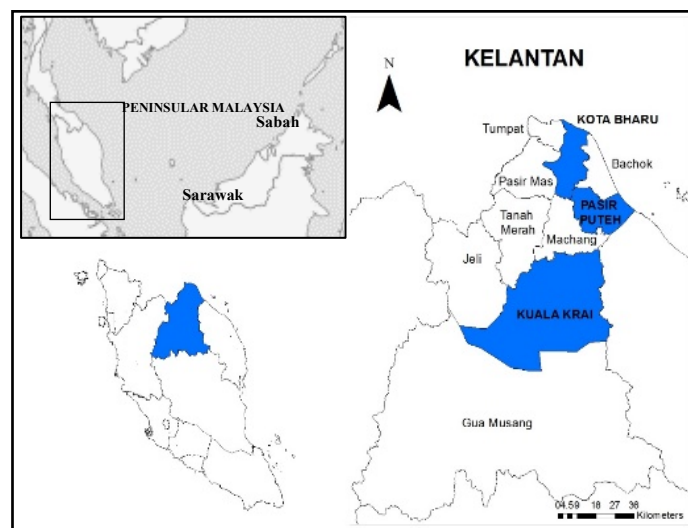

Fig. 1. The State of Kelantan and The Selected *Jajahan*.

This study began with the identification of measures or criteria for flood risk reduction within the consideration of the factors that are best implemented in regards to the local planning contexts. By interpreting literature and manuals on flood risk management, disaster resilience, and DRR, the identified measures are then used as the analytical framework to assess the extent of flood risk reduction measures being integrated into the selected local plans. For that purpose, content analysis is adopted by giving scores to the policy directions in the local plans based on the methods that have been from [11] and [12]. The scores are given from 0 to 3 based on the strength of development policies or programs with regards to flood risk reduction measures of which have been integrated. The descriptions of the scoring criteria are shown in Table 3. The total criteria scores are then converted into percentage figures to have a better description of the strength of the measures in the local plans.

Table 3. Scoring descriptions for content analysis

Score	Descriptions
0	No reference in the local plan
1	General – policy is described with limited reference regarding the local flooding issues. Only addressed as objectives/general statements
2	Moderate – policy is described with measures regarding local flooding issues with 'recommended' development proposal.
3	Detail – policy is described comprehensively (including detail explanation, conceptual illustrations/zoning/maps with referenced documents) together with 'needed' development proposal with detail descriptions including timeframe, responsible agencies, and project finance **OR** Comprehensive policy description regarding development control or preservation of risk areas based on local flooding issues, given with solution measures

RESULTS AND DISCUSSION

In managing flood hazards, planners and engineers would favor flood mitigation through engineering solutions as it is seen to be the appropriate hands-on flood. At one point, engineering or 'hard' approach of mitigating floods like building levee or flood dam helps to enhance flood defense and reduce the probability of flooding events [13]. At the other point, the role of development planning should be more pronounced in promoting adaptation measures through land use management and development control as it will help more on reducing the risk [14]. By comparing literature from [9], [10], [14], [15], [16], [17], the criteria of flood risk reduction for this study considers the key points as shown in Table 4. The detailed assessments on the integration of flood risk reduction measures in local plans showed some commonalities and few variations, indicating the level of sensitivity among planners towards the needs to reduce flood risks when preparing the local plans in order to build a better future for the designated plan areas. The scores for each DRR criteria have been given and totaled as shown in Table 5 to give a clear interpretation of measures that are most common and the ones that are being less concerned. The results showed that planners favored more mitigation measures to avoid flood and less concerning measures that prepare for the upcoming hazards of which mostly indicating adaptation approach.

Table 4. Flood risk reduction-based framework for local plans towards planning for flood resilient.

Flood Risk Reduction Dimension		Criteria
1. Hazard Avoidance	1.1	Structural constructions such as flood dam, flood bypass embankment, fill pad, water retention ponds, river deepening and widening
	1.2	Regulation of land use development based on flood risk level
	1.3	Protection of river reserve area
2. Vulnerability Reduction	2.1	Regular maintenance of drainage, channels, and embankments
	2.2	Preparation or retrofitting appropriate channels and drainage system
	2.3	Recommendation of land use developments and building that incorporate flood risk reduction features
3. Disaster Preparedness	3.1	Provision of flood forecast and warning system in flood-prone areas
	3.2	Provision of community facilities to use as evacuation centers and temporary shelter
	3.3	Incorporation of indigenous knowledge for coping strategies to enhance adaptive capacity

Table 5. Content analysis scores on DRR criteria and dimension for selected local plans.

Flood Risk Reduction		Local Plans			
Dimension	Criteria	LP 1	LP 2	LP 3	CONTENT RATIO
Hazard Avoidance	C 1.1	3	3	3	9/9
	C 1.2	3	3	3	9/9
	C 1.3	3	3	3	9/9
	TOTAL SCORE	9	9	9	27
	%	100	100	100	100
Vulnerability Reduction	C 2.1	3	3	1	7/9
	C 2.2	3	3	3	9/9
	C 2.3	2	2	3	7/9
	TOTAL SCORE	8	8	7	23
	%	88.89	88.89	77.78	85.19
Disaster Preparedness	C 3.1	0	0	0	0/9
	C 3.2	2	0	2	4/9
	C 3.3	0	0	0	0/9
	TOTAL SCORE	2	0	2	4
	%	22.22	0.00	22.22	14.81

CONCLUSION

Based on the scoring of each criterion, the analysis revealed that all local plans are better in responding to the hazard avoidance dimensions. This, however, indicates that planners are more inclined to incorporate protective structural measures because such measures, as being argued, are more hands-on to be implemented despite being costly. Strengthening resilience through DRR measures should consider measures on reducing vulnerability and instilling preparedness despite investing more in protective measures, although they are important. For that reason, this paper calls for more comprehensive integration of measures to reduce vulnerability and inculcate preparedness with more inclusive participatory among civil societies and stakeholders to better envision safer, liveable, and resilient future in local development plans.

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Women's Pathway into National Parliament:
The Case of Wives of Governor and Bupati in the West Sumatera

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Abstract

In recent years, the increasing number of the wife of the Governor and Bupati as parliament candidates has been subjected to intense scholarly interest around the world, including Indonesia. Most studies have a focus on patronage concept by exploring the influence of family political dynasties and clientelistic ideas by looking at the widespread use of money politics in winning candidates. The general election in West Sumatera's experience suggests otherwise. This article argues that the victory of the wives of Governor and Bupati in the vote reflects a combination of electoral strategies between patronage, clientelistic, state, and non-state support. The implication is a wife as elected parliament member tends to be a complement of power their husband rather than to struggle for gender agenda.

Keywords: Wives, parliament, election, electoral strategies.

INTRODUCTION

Elections as manifestations of political representation can be interpreted by a person or group who has the ability or obligation to speak and act on behalf of a larger group, namely the people [1]. Elections as political representatives are a necessity because of the diversity of community groups in the community. However, in various discussions, it can be seen that the elections have not been able to represent political groups that are in the minority position, one of that is women.

Increasing women's participation in elections in Indonesia has been an issue that has long been discussed. The state has made various efforts to strengthen the representation of women in parliament. After the collapse of the New Order regime, the issue of increasing women's representation in political contestation gained momentum when Megawati was elected as the first female President in Indonesia even though at that time, there were small groups in the community who refused women to be leaders [2]. The government has introduced a 30 percent gender quota to increase woman representation in parliament [3]. Besides that, the new electoral law also required parties to place woman candidates in one of every three places on the list, which call the zipper system. [4]. These policies affect marginally in an increasing number of women representation in the parliament.

The lack of representation of women in parliament made a less sensitive gender policy. The less sensitive of gender not only comes from the different positions of men and women in the socio-economic landscape, but also comes from the way gender is intertwined in the electoral campaign, the political process, and the policies [5]. Besides that, the role of women is increasingly decreased in public areas, and they only focus on taking care of the household due to the strong patriarchal culture. It is often termed the domestication of women where women are preoccupied with private rights, and at the same time, the woman also could be mobilized to support elite [6].

Although the position of women in politics has decreased from male domination due to patriarchal culture, there is still a chance for strengthening women's representation in parliament through an increasing number of wives leaders who advance in elections. In the 2019 elections in West Sumatera, there are eight wives of the Governor, and Bupati decided to be candidates for parliament at various levels. Specifically for the national parliament/ DPR itself, there are three wives namely, Nevi Zuairina (wife of the Governor of West Sumatera, Irwan Prayitno) candidate from PKS; Lisda Hendrajoni (wife of the Bupati Pesisir Selatan, Hendrajoni) candidate from the Nasdem Party; Suriati Muzni (wife of Bupati Solok Selatan) candidate from the Nasdem Party.

The running of the three wives of the elite in the 2019 election in West Sumatera should be appreciated as an affirmative act. Moreover, the Province of West Sumatera as the only region that uses the matrilineal system in Indonesia, giving several benefits for women, especially related to social relations, labor, and land ownership [7]. The high position of Minang women has not only applied to the social sphere but also transform into the political sphere. However, this phenomenon needs to be addressed proportionally because the success story from wives of Governor and Bupati as elected members of the DPR has indicated patronage, clientelism, growing the fertility of political dynasties, and potentially strong corrupt practices at the grassroots level. In that sense, this brings us to the following question what kind of electoral strategies done by the wife of the Governor and Bupati to win the parliament election?

DISCUSSION

The Province of West Sumatera is located on the west of Sumatera Island. In the elections on 2019, there were 3,718,003 voters spread across 19 districts/ cities. In the DPR level, West Sumatera is divided into two electoral districts. For the l district of West Sumatera 1 consisting of Padang City, Mentawai Islands Regency, Pesisir Selatan Regency, Dharmasraya Regency, Solok Selatan Regency, Solok Regency, Solok City, Sawahlunto City, Sijunjung Regency, and Tanah Datar Regency. Meanwhile, for the district of West Sumatera 2 consisting of Padang Pariaman Regency, Pariaman City, Padang Panjang City, Bukittinggi City, Agam Regency, Lima Puluh Kota Regency, Payakumbuh City, West Pasaman Regency, and Pasaman Regency.

Specifically, for the phenomenon of female candidates, from the election in 1999 to 2014, only three women from West Sumatera were able to pass to the DPR. They are Aisyah Aminy from PPP in 1999, Zalmiar Yanri from the Democratic Party in 2009, and Betti Sadiq Pasadigoe from the Golkar Party in 2014. While in 2019, there were three wives of Governor and Bupati from West Sumatera who passed to the DPR. Although there is an increasing number of women candidates passed the DPR, there is a change of women candidates phenomenon.

Previously, Aisyah Aminy and Zalmiar Yanri's have elected as a member of DPR because of their track record in voicing women's aspirations. Since 2014, the elected women candidates who passed to the DPR were people who had kin of elite, specifically Governor and Bupati. In 2014, Betti Sadiq Pasadigoe was the wife of the Bupati of Tanah Datar, Sadiq Pasadigoe. Even though it was placed 6th from the list of Golkar Party, Betti Sadiq Pasadigoe got 77,663 votes. Betti's victory at that time could be said to be phenomenal, considering that she was the only woman who passed the DPR and obtained the highest vote of all DPR candidates from West Sumatera.

This phenomenon continued five years later in 2019. Nevi Zuairina and Lisda Hendrajoni are the wives of regional heads in West Sumatera. Nevi Zuairina is the wife of the Governor of West Sumatera, Irwan Prayitno, while Lisda Hendrajoni is the wife of the of Pesisir Selatan, Hendrajoni. Nevi Zuairina, who occupies sequence number 2 from PKS list, has succeeded in achieving 52,141 votes. Meanwhile, Lisda Hendrajoni, who placed number 3 in the Nasdem

Party, succeeded in obtaining 37,326 votes. Nevi's and Lisda's elections were equally successful in ousting incumbent DPR members in their respective parties.

Meanwhile, Athari Gauthi Ardi, young ladies from Partai Amanat Nasional, although not the wife of the regional head, is the son of a former member of the DPR from West Sumatera, Epiyardi Asda. Although the woman of West Sumatera making in passing three women candidates to the DPR in the elections in 2019, this fact also indicates the existence of political network by women candidates to be able to win for parliament. In that sense, it is interesting to know how electoral strategies of Nevi and Lisda to win an election in 2019.

Nevi Zuairina, 54 years old, is the wife of Irwan Prayitno, Governor of West Sumatera Province. The mother of ten children claimed to have been active in practical politics since 1999, together with her husband in the Justice Party. Although Nevi has long been involved in party activities, she did not have the motivation to join as a DPR candidate. However, the party's instructions melted her heart to be the candidate of parliament members due to fulfilling the women's quota.

Nevi, who came as a beginner in the election in 2019, immediately won with the acquisition of 52,141 votes, far leaving the closest rival of her party, Refrizal, an incumbent member of the DPR for three periods which only got 27,331 votes. This victory is quite phenomenal considering that she advanced in district 2 of West Sumatera, a region that is not her main base considering her hometown is in Padang City, zone 1. Nevi's choice to fight in zone 2 of West Sumatera is based on careful calculation. Nevi, who has been the Governor's wife for eight years, is considered a popular figure among the public.

In organizing her campaign, Nevi relied on three pillars. First, the success team. Nevi's success team was very diverse, consisting of community leaders who had supported her husband both when Irwan Praytino became a member of the DPR for three periods and the Governor of West Sumatera for two periods. The Irwan team used by Nevi, considering that Nevi acknowledged Irwan was her political mentor (Interview with Nevi on 1 June 2019). This success team is priceless, considering that the team has a wide network that has proven its reliability and experience to be a vote-getter of people. The network continues to be fostered by Irwan, mainly through government assistance programs. This pattern shows that the use of networks and family connections that become local elites will help women candidates get public positions in the elections [8].

Second, PKS cadres and patrons. The PKS became a powerful political machine for Nevi given the many cadres and patrons who volunteered to help Nevi. The high militancy of PKS cadres and patrons to support Nevi departs from the closeness of the ideology they prepared through the Tarbiyah system so that Nevi as a candidate does not need to be expensive to finance the volunteer activities because their motivation to help is "lillahitaala". This pattern makes Nevi's campaign costs very efficient.

Third, women's groups. Nevi's interaction with various women's groups is found in Nevi's capacity as the Governor's Mother. Nevi said she was happy to be organized and became the leader of more than 15 women's organizations, including PKK, GOW, and others. These organizations are automatically attached to Nevi as the wife of the Governor. With her various positions, Nevi managed to make the most of her position to engage more intensely in the activities of these organizations while building her network more informally to the community, especially women's groups. The importance of maximizing informal networks in winning elections because the formal structure is no longer effective in gaining votes [9]. Nevi admitted that she had used various activities in the group by campaigning on women's issues such as sakinah, mawadah, warahmah for family security. Furthermore, Nevi also often toured with the tagline "women choose women" to make it easier for women voters to remember. Thus, although there was no explicit support given by various women's organizations such as PKK

to Nevi as PKS candidates who advanced in the election, Nevi used her position in these multiple organizations to build relations with the community.

Three pillars of Nevi's political machine make her campaign activities organize well. Nevi admitted that her campaign schedule was set systematically by her team (Nevi Interview June 1, 2019). So it is not surprising that the intensity of Nevi in visiting residents' homes can spend up to 10 locations in one day, far from leaving other candidates who can only attend 3 to 5 sites. The high intensity of Nevi's visit to various districts/ cities in her constituency makes many parties not surprised by the votes she gets in the election of 2019. Moreover, Nevi seems to have the privilege to reach all districts/ cities in district 2 of West Sumatera, something that taboos for other PKS candidates. In contrast, one of the characteristics of the PKS strategy so far in capturing votes is to apply a more centralized pattern where the party divides zoning for each candidate to minimize conflicts [10].

Unlike Nevi who synergized her campaign activities with her supporter's groups, Lisda Hendra Joni, DPR candidate from Nasdem Party in zone 1 of West Sumatera, was very focused on her role and her husband in building social relations with voters. Lisda is the wife of the Pesisir Selatan Bupati, Hendra Joni. Lisda is a friendly and active woman. It is not surprising given the work experience that had been a flight attendant. Lisda is often fashionable but still in Islamic clothing.

In this 2019 legislative election, Lisda could be said to have won a remarkable victory amid the great rivalry in its internal party. With the results of 37,326 votes. Lisda, candidate of parliament member number three from list of Nasdem Party, succeeded in overthrowing four internal opponents from the Nasdem Party namely incumbent member of DPR Endre Saifoel, wife of South Solok Bupati, Suriati Muzni Zakaria, former Mayor of Padang, Fauzi Bahar and former Bupati of Solok, Syamsu Rahim. Several factors caused Lisda's victory.

First is the mobilization of bureaucratic support by her husband to Lisda. Hendra Joni, as the regent of Pesisir Selatan looks serious about supporting Lisda. Hendra Joni's support was carried out in a bureaucracy in the Pesisir Selatan where officials were given a target of voting at the polling station they chose (interview D et al 4 April 2019; interview A et al. 8 April 2019). People around the Bupati often deliver the sanction for delay of promotion and non-jobs to the official. Bureaucratic support is not only in the form of mass mobilization but also the use of government facilities for the socialization of Lisda. The advertisement of government in the way of billboards often show Lisda's face in various moments such as health campaigns, and others. From these multiple phenomena, it is clear that bureaucrats can be mobilized both in social and professional networks in the success of the electoral competition, given that bureaucrats themselves are sound brokers [11]. In this network, civil servants are bound by reciprocal obligations to succeed in the patron's mission [12].

Second, the massive phenomenon of pork barrel. On some occasions, Lisda often provided a donation to the community in its capacity as the wife of Bupati in various official events of the services in the Pesisir Selatan. The gifts began in the form of money, goods, and government aid. The recipients have focused on women, children, people with disabilities, disaster victims, and the poor. This pattern has been prevalent throughout Indonesia in mobilizing the votes of voters as happened in Batu City [13].

Third, Lisda, in her campaign collaborates with Nasdem Party candidates, especially women at the regencies and provincial levels, to support each other in gaining votes. Some candidate for provincial DPRD candidates Lisda work with, including Emi Irdinansyah, the wife of the Regent of Tanah Datar, and Mailinda Rose, a member of the DPRD Padang. The cooperating with candidates at different levels or in some places, commonly referred to as a package system, makes the campaign more efficient. Although their collaboration is based on emotional closeness as female candidates, this is considered better considering that they believe the party machine will not provide a vote advantage for them.

Four, Lisda has a charisma that is not owned by most of the other regional heads' wives. Her ability to speak in public makes sure people will vote for her. She also acts friendly, especially in front of mothers, and children so that she is often called "bunda" by the residents. Lisda is also a multi-talented figure. In various activities, Lisda was seen actively taking part in activities ranging from attending Majelis Taklim, singing at marriages event, and even playing golf as we saw in her Instagram Stories activities.

Finally, Lisda also managed to modify its relations in the community. Lisda is aware of being easily attacked by campaigns that use the sentiments of native sons so that she cleverly enters the social structure of the Minang community by appointing relatives (interview A et al. 8 April 2019).

What Lisda is doing indicates that she is not marely rely on networks of informal structures such as the bureaucracy to gather votes, but also use informal structures, such as family relations. Lisda's foresight to look for "dunsanak" reflects the transformation of kinship. In anthropology, the concept of kinship is no longer based solely on biological factors, such as family relationships and marital status. Some other reason, such as social factors which reflected by relationships between individuals in a broad context such as culture, may also contribute to kinship. It is what Carsten termed as 'after kinship.' Another study by Rivers also argues that relationships are not only based on marriage or family but have also been determined by psychological aspects. Thus, the modification of relations daily is a combination of effective strategies to make Lisda Hendra Joni successful in winning the DPR seats in the election of 2019.

CONCLUSION

The success of the wives of Governor and Bupati in West Sumatera in the election is not directly affecting the strengthening of women in politics. The choice of the wives of Governor and Bupati is inseparable from family political kinship, such as family combined with state and non-state support. The existence of this support has implications for the growth of personal ties between the wives and voters accompanied by competitive networks. Even so, the wife of the regional head who won in the election still faced domestication considering the political relations that were built were still under the shadow of her husband. It causes no guarantee that the strategic issues of women campaigned will be realized when they sit in the DPR.

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The Enabling of Structure in Traffic Violations Social Practice

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Abstract

The level of violations in the city of Padang from year to year has increased quite high. Traffic violations do not recognize differences in age and level of education. Seeing traffic violations as deviant behavior has the disadvantage of considering actors as perpetrators of traffic violations acting passively and not in authority over the traffic rules that govern them. Actors act actively using power in the form of knowledge about traffic rules that govern them in traffic. Therefore to understand the increasing traffic violations must also be understood concerning the structure as a duality relationship. This paper will explain the duality of structure and agency in traffic social practices that can lead to traffic violations. Research results show that traffic violations are social practices involving structures and agencies. Relationship structure and agency that are duality causes the dynamics of individual actions in traffic. High awareness of practice in traffic can minimize the occurrence of traffic violations.

Keywords: Structure, agency, social practice, violations, traffic.

INTRODUCTION

In the city of Padang, between 2017 and June, the number of violations last year had reached 11,816 cases. The condition in 2017 is not different from the condition of traffic violations in 2016. The most frequent violators (16,271 cases) were drivers aged 22-30.

In terms of education, traffic violations are also carried out by drivers of various levels of education from elementary to tertiary institutions. Drivers with a high school education are the highest number of traffic violators. This condition is quite alarming because drivers with higher levels of education disrupt more traffic than drivers with low education (SD).

Adults and parents who use motor vehicles also commit traffic violations. Adults and parents who are considered to be well-established and understand traffic rules do not always obey traffic signs when using the road. This condition shows that the knowledge and understanding of traffic regulations cannot always prevent motorists from committing violations.

Traffic violations in the perspective of social problem theory are considered as deviant behavior. The ability of the structure to curb perpetrators of traffic violations is a factor causing perpetrators to violate traffic [1]. This understanding emphasizes the actions of actors who are considered powerless against the structures that suppress them. Actors' actions that do not fit the structure are considered deviant behavior.

Efforts to overcome the problem of traffic violations because of deviant behavior theory are more emphasized on the behavior of road users. The structure is considered a restraint that will be able to control the perpetrators. Increased social control (speeding tickets, traffic operations) and socialization of social norms (traffic rules) become a tool so that actors comply with the structure.

Understanding traffic violations as deviant behavior do not seem to be able to explain various phenomena of developing traffic violations. Based on the data obtained, traffic violations committed by various age groups and education have increased from month to month in 2017 and from year to year (2014-2016). Various attempts made by the police to deal with traffic violations seem to have not succeeded in reducing the frequency of traffic violations. Seeing traffic violations as deviant behavior has the disadvantage of considering actors as perpetrators of traffic violations acting passively and not in authority over the traffic rules that govern them. Actors act actively using power in the form of knowledge about traffic rules that govern them in traffic. Therefore to understand the increasing traffic violations must also be understood about the structure as a duality relationship. This paper will explain the duality of structure and agency in traffic social practices that can lead to traffic violations.

DISCUSSION

Structure and Agency in Traffic Social Practice

Traffic is a social practice that occurs in the life of the community that involves structure and agency. Based on Giddens structuration theory, interwoven structure and agency in social practice is duality. The relationship between structure and agency is not dualism but duality. Structure and agency are not seen as two separate things. Structure and agency, according to Giddens, must be seen as duality, two sides of the same coin. The relationship between the two is dialectical, in the sense that the structure and agency influence each other, and this goes on continuously without stopping [2]. Structure in the sense of Giddens is the rules and resources used in the production and reproduction system, while the "agency" is the individual who carries out social practices ordered across space and time. The structure as rules and resources used by agents in interactions. Rules are generalized procedures and methodologies owned by reflective agents in impulsive stocks of knowledge and are used as formulas for actions in social systems. The structure also involves the use of resources consisting of material equipment and organizational capacity. Resources are the result of mastery of material equipment, and the organization and those who have the resources can mobilize power.

Structure influences agencies in two ways, enabling and constraining. Contradictory description in terms of this structure because the structure is seen as an outcome (outcome) as well as a means (medium) of social practice. The duality between structure and actors lies in the process by which social structure is the outcome (outcome) of social practice. Besides, the structure is also a means (medium) that allows the social practice to take place. The structure has an empowering nature (enabling) that allows social practice [3]. The shape of the structure is the rules (rules) and resources (resources) that are formed from and repetition of social practices [4].

In social settings, the agency can leave the structure and not always be subject to the structure. The agency can look for opportunities and possibilities to get out of the rules and regulations. This situation is called the dialectic of control. Agency can fight the structure in the form of Control.

The focus of structuration theory is not on the structure and also not on agencies, but what Giddens calls social practices. The structure and agency must be explained in detail, but the analysis must still focus on social practices, namely how humans live their daily lives, both in relation to their children, wife/husband, friends, as well as with bureaucrats, bank servants, etc. Through this social practice, human society is produced and reproduced continuously every day in space and time.

Giddens distinguishes 3 (three) perpetrators' internal dimensions, namely unconscious motives, practical consciousness, and discursive consciousness [5]. Unconscious motivation (unconscious motives) involves desires or needs that have the potential to direct action, but not

the action itself. In contrast to unconscious motivation, discursive consciousness refers to our capacity to reflect and provide detailed and explicit explanations for our actions. In other words, there are some reasons for all our actions.

Practical consciousness refers to groups of knowledge that cannot always be decomposed. In phenomenology, this is the area of personality that contains a group of knowledge that has been assumed (taken for granted knowledge). This supposed knowledge cluster is a source of "ontological security". Through this group of practical knowledge, we know how to carry out daily life without having to question what is happening or what must be done constantly. Similarly, we rarely ask why we stop a vehicle when the traffic lights are red. The routine of personal and social life is formed through the performance of this practical awareness group [5].

Structures differ from systems according to the notion of structuration theory. The structure is understood from the syntagmatic and paradigmatic dimensions in the structuring of social relations. The syntagmatic dimension can be seen from the reproduction of practices that are bound to a certain space and time. Meanwhile, the paradigmatic dimension can be seen from the structuring methods that repeatedly occur in the reproduction process. Therefore structure refers to the nature of structuring, which gives a systemic form to similar social activities and which enables them to survive across space and time [6].

While the social system is related to social practices, namely, social practices that are reproduced [4], social practice is bound by time and space. Reproduced social practices are activities that are bound to a certain space and time, which are held back in cross-space and time, which repeatedly involve the structure in it.

The Enabling Structures in Social Practices of Traffic Violation

Traffic violations are a social practice because they are motorized motorists' activities that are bound by the time when and where the violations are committed repeatedly to traffic rules. Traffic violations can repeatedly occur in different spaces and times by involving the same traffic rules. Hence the structure overcomes space and time. Violating traffic lights can occur at different intersections and times, but traffic rules that are violated are the same, ie, drivers are prohibited from walking when the red light is on.

The structure will be realized instantly in the social system and the traces of memory, both of which are useful as orientations of human behavior. The picture explains that the structure, in this sense is not outside the individual. Structural duality is the source of structuration, which is social relations that transcends time and space. Therefore the process of social practices into structures can only occur in space and time. Space and time are seen as an integral part of forming social activities [4].

Humans are seen not as a collection of actions or actions that are fragmented, but it is a continuous process that is bound in time and space. Concepts such as purpose, reason, cause, and rationalization are seen as a process, not a state [4]. That is, differences in space and time will give different intentions, reasons, causes, and rationality for actions. In the context of individuals committing traffic violations will have different purposes, reasons, causes, and rationalizations based on time and space. It means that when an individual commits a traffic violation today, it may have reasons, intentions, causes, and rationalization that are different from the violations committed yesterday. Today individuals can comply with traffic rules. Tomorrow morning not necessarily individuals will comply with the same rules at the same time and place unless the action has become part of the daily routine.

The results showed that the number of teenagers who had good knowledge of traffic signs and road markings did not appear to be followed by their behavior in good traffic. The number of adolescents who have and occasionally committed traffic violations is quite high at 64.5%.

Only 34.5% have never violated traffic signs [1]. The violation was not only done once but repeatedly for all types of traffic signs.

Individual compliance with traffic rules without question occurs when individual actions become routine. This routine is the basic element of social activities on a daily basis. What this routine shows is the existence of social activities over and over in space-time, which Giddens thinks is routine (routinization). What is routine from a social life becomes the basic material for what he calls the essence of the repetition of social life [4]. From this repetition, the structured characteristics of social activities are continuously being recreated from the resources that they form.

There are three major groups of structures in structural duality, namely signification, domination, and legitimation [3]. Signification structure is a structure that involves symbolic, meaning, mention, and discourse. The structure of domination or control includes control or people and goods. Control over people has to do with politics. While mastery of goods related to the economic field. The structure of legitimacy or justification involves normative rules revealed in the legal system [5].

There are two kinds of resources involved in forming the structure of domination, namely allocative and authoritative resources [3]. First, allocative resources that allow human domination over the material world. These allocative resources, such as raw materials, production equipment, technology, products. Second, authoritative resources. These resources enable the human domination of the social world, such as the organization of space-time, organization, and human relations in reciprocal associations.

When individuals use the power within the structure, there are rules and both allocative and authoritative resources. Resources are a medium of power at the practical level and at the same time, a reproducible structure of dominance. Therefore Giddens sees the role of resources as a vital factor for individuals in realizing the power. These resources enable individuals to dominate with other parties. Or in other words, individual resources have created a structure of dominance [3].

In social traffic practice, these three structures can be in and are used by one person who occupies social status in society. A police status (significance structure) causes them to be ticketed (using a dominance structure) motorized motorists who do not comply with traffic rules. The authority of the police to take action against traffic violators is justified (the structure of legitimacy) by the rule of law.

An actor can realize his actions not only because of his motivation and desires but also because he adapts the structure, and at the same time, the structure gives him the empowerment that enables his actions to be realized. Giddens understands power as domination through the mobilization of the dominance structure resources possessed by the actors. Power is generated in and through the reproduction of structures of domination. Someone who has power is those who control the resources and can channel it to other parties who are declared as subordinates.

Power cannot be maintained if it is only based on the ability to force because one's submission to fear of others is only apparent. This submission will change if someone has the opportunity and momentum to fight, then he will break away from the clutches of his power. It can be seen from the reasons why someone commits a traffic violation. The location of traffic lights on lonely roads is a momentum to commit violations [1].

The absence of police at the crossroads where traffic signs appear does not seem to be a compelling reason to violate traffic. It shows that the police can channel their resources to road users so that individuals are still dominated by police power even though the police are physically invisible. Real power is the power that can channel resources needed by others to someone. An actor (police) can dominate other parties (road users) if he controls the social structures that underlie social relations in traffic.

The ability of the police to master the structure of signification (traffic rules), for example, ultimately becomes a facility for them to dominate and mobilize the traffic user community. Traffic users accept the dominance of police power through obedience and submission, which they interpret as natural. The social actions and practices of community compliance and submission gradually become routine practices for them. This routine practice occurs because what becomes routine is based on reflection from practical awareness. Doing something that has become practical awareness arouses a sense of security for the culprit, thereby automatically encouraging them to do it repeatedly.

Repeated actions of traffic users who have practical awareness of traffic make individuals compliant with traffic rules so that they do not violate traffic. Practical awareness of traffic can be grown through a process of continuous recognition of traffic regulations to road users.

CONCLUSION

Traffic violations are social practices that involve structures and agencies. The relationship of structure and agency that is duality causes the dynamics of individual actions in reality. High awareness of practice in traffic can minimize the occurrence of traffic violations.

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