JURNAL ILMIAH
LINGUA IDEA

Jurnal
Ilmiah
Lingua
Idea

UNIVERSITAS JENDERAL SOEDIRMAN
★ 1963 ★

Focus and Scope

Jurnal Ilmiah Lingua Idea which is published twice a year (every June and December), is a double blind peer-reviewed publication consists of research-based and review articles, fresh ideas about language, literature, cultural studies, and its teaching methodology, which have never been published before.

The journal covers all aspect relating to linguistics including:

1. Macro-linguistics;

2. Micro-linguistics;

3. Translation studies;

4. Post-colonial literature;

5. Modern literature;

6. Popular teen literature;

7. Cultural Studies;

8. Modern culture;

9. Popular culture;

10. Folk culture

11. Teaching methodology

12. Instructional media, etc.

Table of Contents

American Cultural Imperialism in 1960s Japan as Seen in Haruki Murakami's *Norwegian Wood*

Bhakti Satrio Nugroho
American Studies Master's Program, Universitas Gadjah Mada, Indonesia
bhakti.landt@gmail.com

ABSTRACT

Haruki Murakami is mostly well-known for his many works and is considered as one of the most influential writers in Japan. One of his greatest works is a nostalgic novel Norwegian Wood which named after The Beatles song, Norwegian Wood (This Bird Has Flown) in their album Rubber Soul (1965). It becomes #1 bestselling novel in Japan. This novel resembles many aspects of "Americanization" of Japanese young adult life in the 1960s Japan which was strongly influenced by American popular culture. Many Japanese in this novel adopt Western culture which was popular in the United States. Hollywood and American music became central part of the main story in Haruki Murakami's Norwegian Wood. By using cultural imperialism theory, this research focuses on the imposition and glorification of American culture in 1960s Japan which is celebrated as part of central storyline. American cultural imperialism can be seen in dissemination and glorification of American popular culture and American way of life (lifestyle) among Japanese young adults. Furthermore, they create many social and cultural changes. It is further helped by the post-war Japanese's inferiority after losing to the United States in World War II. In fact, Western thoughts and beliefs are part of "American gifts" during U.S occupation which disseminate even after the end of occupation. Thus, this historical postcolonial relationship between Japan (as the colonized) and the United States (as the colonizer) massively supports "Americanization" of 1960s Japan which results a loss of identity and a cultural dependency of Japan toward the United States.

Keywords: 1960s Japan, American popular culture, cultural imperialism, post-colonialism, transnational

INTRODUCTION

In the 1960s, Western popular music, especially American, and other popular culture started spreading around the world. The Beatles, for instance, became a cultural phenomenon in the 1960s especially in the United States. This phenomenon called as *Beatlemania* which refers to mass outburst of The Beatles' fans which mostly consisted of women (Ehrenreich et al, 1992). Although they were originally from Liverpool, England, The Beatles gained massive popularity in the United States due to their American music influences. They became one of the most

popular American Rock 'n Roll icons, the genre which originated and evolved in late 1940s (Mayberry, 2011). Since their massive popularity, The Beatles, which consisted of Ringo Starr, George Harrison, John Lennon and Paul McCartney, became an icon of Western popular culture which represented the dissemination of Western popular culture around the world. During 1960s, their albums such as *Rubber Soul* (1965), *Revolver* (1966) and *Sgt Pepper's Lonely Hearts Club Band* (1967) marketed around the world. In Japan, Haruki Murakami, a famous Japanese novelist, named his novel after The Beatles song, *Norwegian Wood* (This Bird Has Flown), written by John Lennon and Paul McCartney in *Rubber Soul* album.

Haruki Murakami's *Norwegian Wood* is a nostalgic novel which became number 1 bestselling novel in Japan. It has sold over 4 million copies from the first release in 1987. However, the English version of this novel was firstly released in 2000. In fact, this song is often described in the novel as favorite song for a character named Naoko who has a special relationship with the main character, Toru. In short, this novel focuses on the Japanese young adults' life in the 1960s Japan which consumed many Western popular culture and even Western products, in this case, American products.

In the 1960s, Japan began to transform into developed country after losing in World War II from Allies. Around fifteen years after its defeat, Japan experienced some social and cultural changes which were brought by the United States during their occupation in 1945-1952. It was also the period after Allied occupation of Japan in 1945 until 1952 which codenamed as *Operation Blacklist* (Takemae, 2002). This occupation was led by Douglas MacArthur, the Supreme Commander for the Allied Powers (SCAP), with support from the British Commonwealth. This period frequently said in some references as post U.S occupation of Japan (because the occupation was primarily led by U.S) which also becomes very valuable attempt to examine from various perspectives how the United States had penetrated into Japanese culture and customs since the end of the World War II (Yoshimi, 2003). At this time, the local Japanese culture began to fade away, and as the result, the Japanese culture adopted Western culture brought by Allied power, especially the United States.

Furthermore, these social and cultural changes continued even after the departure of the Occupation forces in 1952. In fact, in the mid-1960s, American popular culture, especially music, gained its massive popularity (Achterberg et al., 2011). Japan was one of the opened recipient countries by consuming many American popular cultures including music, literature, fashion, and lifestyle due to its historical relationship with the United States. Using mass media which controlled and ruled by the United States at that time, the dissemination of American popular cultures in Japan is inevitable. Moreover, the historical postcolonial relationship between

both the United States (as the self) and Japan (as the other) became one of the most influential aspects that support the "Americanization" in Japan.

In Haruki Murakami's *Norwegian Wood*, there are many issues that can be found such as sexuality and French existentialism issues which have already analyzed by Tsang Yat-Him from The Chinese University of Hong Kong (2011) and Kieran James *et al* from some Universities in Australia (2011). However, despite these dominant issues, there is a post colonialism issue dealing with American cultural imperialism. This issue can be categorized as an alternative issue to analyze the hegemonic American cultural imperialism in the 1960s Japanese young adult characters' behavior in this novel. By using John Tomlinson's cultural imperialism, the researcher tries to emphasize the research to the imposition of Western cultures in the 1960s Japanese society.

THEORETICAL FRAMEWORK

This research is under Transnational American Studies which utilizes postcolonialism as its approach and cultural imperialism as its theory. Transnational American Studies examines the American influences beyond geographical border which conceptualizes borders as performative phenomena (Kim & Robinson, 2017). Post-colonialism is an intellectual direction that exists around the middle of the 20th century (Childs & Williams, 1997). It mainly developed to the time after colonialism as colonial countries became independent. Nowadays, post-colonialism aspects can be found not only in sciences concerning history, literature and politics, but also in approach to culture and identity of both the countries that were colonized by former colonial powers.

Meanwhile, Tomlinson defines cultural imperialism as a critical discourse which operates by representing the cultures whose autonomy it defends in its own (dominant) Western cultural terms. In this case, it can be understood as "the idea of the invasion of an indigenous culture by a foreign one" (Tomlinson, 1991). It indicates that one or more cultures are imposing themselves, more or less consciously, on other cultures thereby destroying local culture in whole or more likely in part (Tomlinson in Ritzer, 2011). It means that it is not also seen as imposing but also as destroying the local culture. Tomlinson further tries to substitute 'local' in the place of 'indigenous' and proposes the scope of local culture as that being of nations. By establishing this scope, the idea that is emphasized would be *national cultural identity* and how cultural imperialism threatens it. Furthermore, Herbert Schiller further adds deeper understanding about cultural imperialism by saying,

The concept of cultural imperialism today [1975] best describes the sum of the processes by which a society is brought into the modern world system and how its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating centre of the system. The public media are the foremost example of operating enterprises that are used in the penetrative process. For penetration on a significant scale the media themselves must be captured by the dominating/penetrating power. This occurs largely through the commercialization of broadcasting. (Schiller, 1976)

By this definition, it means that cultural imperialism does not only focus on the dependency of native culture toward dominant (West) culture but also focuses on the penetration or imposition of dominant culture toward the native culture which brings the native culture into modern world system.

Furthermore, this penetration or imposition promotes the values and structures of the dominating center of the system. Furthermore, the penetrative process of cultural imperialism is significantly supported by the media which is controlled by dominant power. In other words, the media plays significant role in cultural imposition which helps the dissemination of dominant culture including values, pop culture, behavior, lifestyle and other social and cultural aspects. These aspects are accepted by indigenous or local culture because the dominant power has already taken control of the media. Thus, cultural imperialism is often irresistible for subordinate or subaltern culture which has less power toward the dominant culture. It creates cultural dependency to the dominant culture which later also destroys the local culture.

METHOD

The qualitative research is used to present the data analysis since this method emphasizes on the researcher's interpretation toward the data. It further focuses on the qualities of entities, processes and meanings that are not experimentally examined or measured in terms of quantity, amount, intensity or frequency (Creswell, 2009). It allows the researcher to examine this less dominant issue within the novel to make deeper analysis, especially dealing with American cultural imperialism issue. It also can be used to understand this cultural phenomenon as complex as it can to create further analysis. The data are used in this research are divided into two: primary data which are the quotations from Haruki Murakami's *Norwegian Wood* and secondary data which are the historical and theoretical references to support American cultural imperialism in the 1960s Japan. In conducting this research, there are three main steps: (1) data

reduction which focuses on the dialogue and narration which relate to depictions of American cultural imperialism in the 1960s Japan, (2) data interpretation focuses on interpretation of the data, and (3) data conclusion focuses on drawing conclusion from the result of the research.

RESULTS AND DISCUSSION

This discussion mainly focuses on the American cultural imperialism in the 1960s Japan and the cultural transformation within the society as seen in Haruki Murakami's *Norwegian Wood*. However, before discussing the 1960s American cultural impositions and glorifications, we need to discuss the historical events related to "Americanization/Westernization" in Japan. The first Westernization of Japan occurred in Meiji Restoration. In this period, with the help of Western influence, many policies were made in many aspects including industrialization, militarization and education in order to modernize Japan (Kitayama, 1990). However, since 1930s, Japan underwent "Japan's Pan Asianism" ideology which also called as "anti-Western movement" or "anti-Western imperialist" (Shillony, 1991). The idea of this ideology was to return Japan to Asia rather than West. It was applied by abandoning the diplomatic cooperation with West and prohibiting the symbols of Western culture in Japan (Miller, 2004). It made many cultural transitions which mostly declining the dissemination of Western culture in Japan.

However, in 1945-1952, after defeated in World War II, Japan was occupied by the Supreme Commander for the Allied Powers (SCAP), led by Douglas MacArthur, with support from the British Commonwealth. It became a very valuable attempt to examine from various perspectives how the United States had penetrated into Japanese culture and customs (Yoshimi, 2003). In Haruki Murakami's *Norwegian Wood* which set in the 1960s, more than a decade after U.S occupation, Japanese young adults seemed to enjoy and celebrate the democratic ways of life and modernization re-brought by the colonizer (the United States). There are two important findings of hegemonized Japanese society which can be seen in this novel: the dissemination and glorification of American popular cultures and American lifestyle.

American Popular Cultures in Haruki Murakami's *Norwegian Wood*

In this novel, American popular cultures such as pop and jazz music become one of the influential issues through the story. In fact, the title of this novel itself is basically named after one of The Beatles song entitled Norwegian Wood (This Bird Has Flown) in *Rubber Soul* album (1965). During Toru's and Naoko's visit in *Ami Hostel*, Reiko sings and plays Western music with her guitar,

"Reiko moved on to the Beatles, playing "Norwegian Wood", "Yesterday", "Michelle", and "Something". She sang and played "Here Comes the Sun", then played "The Fool on the Hill". I laid seven matches in a row.

"Seven songs," said Reiko, sipping more wine and smoking another cigarette. "Those guys sure knew something about the sadness of life, and gentleness." By "those guys" Reiko of course meant John Lennon, Paul McCartney and George Harrison. After a short breather, Reiko crushed her cigarette out and picked up her guitar again. She played "Penny Lane", "Blackbird", "Julia", "When I'm 64", "Nowhere Man", "And I Love Her", and "Hey Jude". (Murakami, 2000)

Stevens (in Matsue, 2015) states the popularity of Western popular culture in Japan, mostly influenced by Allied occupation which led by U.S. It happened because during the occupation, U.S controlled the mass media and dissemination of songs on the radio and recordings. Hence, Western popular music was widely consumed by the local young adults until post-occupation era. Furthermore, post-war Japanese society dramatically adopted English by consuming Western music which was frequently aired in Radio. It was indicated by the popularity of foreign programs in NHK (*Nippon Hoso Kyokai* or Japanese Broadcasting Corporation) such as "English Conversation" and "Come, Come English" hosted by Hirakawa Tadaichi (Yoshitake, 2008). In this case, post war Japanese began to assume that American ways of thinking and living were superior for Japanese and attempted to receive them. It also made the usage of English as the United States national language, increased in post war Japanese society.

Besides The Beatles and other Western popular music such as The Drifters, The Beach Boys, Bob Dylan, American Jazz music also play significant role in Haruki Murakami's *Norwegian Wood*. This can be seen by many American jazz musician songs which are consumed by 1960s Japanese young adults in this story. The songs by American jazz musician such as Bill Evans, Ornette Coleman, Bud Powell, Getz and Charley Bird, Thelonious Monk and Henry Mancini are consumed by 1960s Japanese young adult in this novel. In this case, American jazz musicians who are often described in this novel are Henry Mancini and Bill Evans. Their works are part of Naoko's collection in the novel (Murakami, 2000).

Furthermore, not only Western popular music, but Japanese people also began to consume Western goods. Furthermore, goods which are related to U.S became an object of consumption (Yoshimi, 2008). These goods included Western literary works which have already been translated into Japanese language. In Haruki Murakami's *Norwegian Wood*, there are many American novels were consumed by 1960s Japanese young adults. Moreover, American novels such as John Updike's, Scott F. Fitzgerald's, Joseph Conrad's, Truman Capote's, and Raymond

Chandler's play a significant influence in the story and consumed by Toru and Nagasawa. In fact, Toru seems to be influenced by Scott F. Fitzgerald's *The Great Gatsby* and he adores Gatsby characterization,

> At 18 my favourite book was John Updike's The Centaur, but after I **[Toru]** had read it a number of times, it began to lose some of its initial lustre and yielded first place to The Great Gatsby. Gatsby stayed in first place for a long time after that. I would pull it off the shelf when the mood hit me and read a section at random. It never once disappointed me. There wasn't a boring page in the whole book. I wanted to tell people what a wonderful novel it was, but no one around me had read The Great Gatsby or was likely to. Urging others to read F Scott Fitzgerald, although not a reactionary act, was not something one could do in 1968. (Murakami, 2000)

This finding shows that Toru has attracted with American novels since he was 18 years old by consuming *The Centaur* and then followed by Scott F. Fitzgerald's *The Great Gatsby*. By this definition, it is clear enough that America have massive influences for the development of Western culture in the 1960s Japan especially for Japanese young adults. The United States culturally hegemonize post-war Japanese society by controlling the mass media during and even after the occupation. As it is said in Tomlinson's notion that media is a significant tool for the colonizer (the United States) to impose their ideology and culture to the colonized (Japan). In fact, David Kaplan states that the purpose of reintroducing Western cultures to Japan is to avoid U.S occupied countries (such as Korea Republic, West Germany, and Japan) from communists influence in the Cold War period (1997). In this case, Western popular cultures such as music and literary works were considered as one of the most effective ways to psychologically avoiding the Japanese people from communist influence. This propaganda was applied by controlling mass media such as radio, film, television, and bookstore. This media control by the United States has massive impact for post-war Japanese society which can also be seen in this novel.

American Lifestyle in Haruki Murakami's *Norwegian Wood*

Besides the hegemony of American popular culture in the 1960s Japan, Haruki Murakami's *Norwegian Wood* also depicts the cultural and social changes on Japanese lifestyle which has already been massively influenced by American lifestyle. In dating and sexual relationship, for instance, the young adult characters such as Toru, Naoko, and Reiko experience dating as part of their love relationship.

> Naoko called me the following Saturday, and that Sunday we had a date. I **[Toru]** suppose I can call it a date. I can't think of a better word for it. As before, we walked the streets. We stopped somewhere for coffee, walked some more, had dinner in the evening, and said goodbye. (Murakami, 2000)

In this case, in the 1960s Japan, Japanese young adults began to adopt Western lifestyle including the concept of dating. Western-style dating including other activities such as dancing, watching movies and drinking coffee were popular among young Japanese couples (McLelland, 2010). In fact, during U.S occupation, according to sexologist Takahashi Tetsu, (in McLelland, 2010), the occupation forces had to instruct the police that kissing was no longer to be considered an offence against public decency. These erotic displays affected Japanese people in different ways in post-war era. Furthermore, this novel also depicts the "pre-marital sex culture" among young adults that also happened in United States since 1950s (Crowe *et al* (ed.) 2010). Thus, the love relationship among Toru and Naoko, for instance, consists of pre-marital sex which was used to be taboo in Japanese culture.

In fact, dating was also strange for most Japanese because traditional Japanese marriage was based on match making which is called *"Miai"* or *"Omiai"*. It is a traditional method to find a spouse in Japan before U.S occupation. It is an arranged meeting between two people looking for someone to marry. During this period, marriage was an agreement between two families, and children (especially girls) had no right to choose their own spouse. This system remained at least until the arrival of American soldiers in postwar Japan (Davies & Ikeno, 2002). Thus, cultural changes which were imposed by the United States during and after occupation to post-war Japanese society by controlling mass media, creates an erosion or even disappearance of traditional fundamental Japanese culture. As it is said by Tomlinson that cultural imperialism of the colonizer (the United States) can be considered as the idea of the invasion of an indigenous culture by a foreign one (Tomlinson. 1991). It means that the dissemination of American way of life in occupied Japan create massive impact on indigenous Japanese culture which became less followed by their own citizens.

Meanwhile, 1960s Japanese women also celebrate a gift from U.S occupation which is women's enfranchisement. As it is said before that during U.S occupation Japan had received the "four presents" which are respect for human rights, gender equality, freedom of speech, and women's enfranchisement. Lisa Yoneyama (2005) explains that the granting of rights to women played an important role in Japanese society. In this case, women received the right to vote as well as the right to work as industrial workers and professionals. Hence, Japanese women have adopted the Western approach love and marriage rather than followed their parents' choice. In

addition, women have also adopted Western fashion and lifestyle. The definition of women's enfranchisement (or usually called as women's liberation and women's suffrage) is literary the right of women to vote in elections which was already applied since the late 19th century in Western countries (Dubois, 1998). However, the definition of women's enfranchisement is not only limited to the right to vote but it also implies the gender equality between men and women. This notion was introduced to against the discrimination toward women in the society. In the United States, this notion was applied in 1920. Since this period, Western women became no longer socially submissive. During U.S occupation, Japan was infused this ideology by the colonizer (the United States).

Before U.S occupation, Japanese women have to follow *ryosaikenbo,* which means "good wife, wise mother". It was a cultural value toward the concept of Japanese women that was coined by Nakamura Masanao during Meiji period which constructed them as submissive wife who master some domestic skills such as cooking, sewing and childbearing (Sievers, 1983). It believes that childbearing was considered as a patriotic duty (Robertson, 2002). It means that Japanese women previously created to be good wife with good habit. It was clearly opposite of the men who are regarded as a symbol for role action and rational enlightenment (Uno in Goldstein-Gidoni, 1999). This cultural value finally declined during U.S occupation in Japan. Then, Japanese women entered new age of feminism which was introduced by the United States. This means that before U.S occupation, Japanese women were created to be housewife rather than professional workers.

In this novel, many Western cultures are adopted by 1960s Japanese women. In marriage, for instance, Japanese women no longer rely on arranged marriage, *Omiai*. It can be seen in *Norwegian Wood* when Toru and Naoko have a date, in fact, they conduct pre-marital sex which used to be taboo things for pre-war Japanese society. Moreover, for Japanese young adult woman like Reiko, being virgin in 25 years old becomes strange. "I **[Reiko]** remained a virgin until the day I married. I was 25 years old! Can you believe it?" (Murakami, 2000). Reiko's expression toward her virginity implies that in the 1960s, most of Japanese women have lost their virginity before their marriage. It means that premarital sex become very common in the 1960s Japanese young adult society. Reiko feels that remain a virgin until the day she married is something uncommon. It also means that losing her virginity before her marriage by doing premarital sex is commonly done by a certain group people in Japan, in this case, Japanese young adults. The celebration of sex liberation is part of "Americanization" in modern days of Japan.

Meanwhile, in Haruki Murakami's *Norwegian Wood*, a modern Japanese woman is also culturally allowed to smoke as well as what a man does. In this case, Reiko is a smoking woman who does not care and worry about the traditional beliefs of *ryosaikenbo,*. Before the advent of U.S occupation, women smokers were considered as unfeminine because smoking was considered as a harmful behaviour for children. It means that the existence of Japanese women smokers were violated this concept of ideal motherhood (*ryosaikenbo,*) (Gaouette, 1998) However, the smoking habit for Japanese women appeared during U.S occupation in Japan.

This cultural imperialism of |American custom is supported by the fraternization between U.S. soldiers and Japanese women *panpan* girls during the occupation which involved public displays of intimacy, the exchange of cigarettes, chewing gum and chocolate. American soldiers built relationship with Japanese young women by offering them U.S cigarettes, chewing gum or chocolate bars (Sakamoto, 2010). Therefore, it is very obvious that the dissemination of U.S cigarette, chewing gum and chocolate among Japanese women was introduced by American soldiers during U.S occupation period. Moreover, it also means that Japanese women's smoking habit was considered as common habit since this period. Thus, for late Japanese young adult woman like Reiko, celebrating American way of life is common and there is nothing to worry about. The depiction of female smokers in mass media which was controlled by Western authorities influences and affects 1960s Japanese young adults' life. West, in this case, the United States becomes proper model for modern Japan. It is the right way of life for universal culture as they assume. 1960s Japanese women no longer adopt their own belief of *ryosaikenbo*.

Meanwhile, in fashion, both 1960s Japanese male and female no longer adopt traditional clothes. In this case, in post-war Japan, American popular culture including modern Hollywood style became a central model for Japanese people, especially for youth or young adult. Since the occupation, this customary clothing then spread and followed by Japanese people, "Young Japanese women known as pan-pan girls began to dress in the styles of modern Hollywood in the hope of enjoying a romantic liaison with a GI **[American soldiers]**" (Cope, 2007). Previously, Western fashion (*yofuku*) was firstly introduced in Meiji Restoration period in the end of *shogunate* in Japan in order to implement Western concepts of industrialization, militarization and education (Kitayama, 1990). However, for most of Japanese, except by military and noble people from high social class which (Slade, 2009), they tended to wear Japanese traditional clothes such as as *kimono* (literary means "something worn") and *monpe* (traditional work pantaloons) rather because Western cloth was not part of traditional norm at that time (Kawamura, 2006). As it has already stated U.S occupation had a major influence to Japanese

fashion in post-war era. It means that Japanese no longer wear Japanese traditional clothes in their daily life.

In Haruki Murakami's *Norwegian Wood*, the depiction about 1960s Japanese men fashion can be seen in some narrations, "Fifteen minutes of walking and I **[Toru]** was sweaty enough to take off my thick cotton shirt and go with a T-shirt." (Murakami, 2000) and "Late in the afternoon I **[Toru]** showered and shaved and put on fresh clothes a polo shirt and cotton jacket." (Murakami, 2000). Shirt is historically a cloth that originally came from European (Western) dress in the seventeenth century (Rosenthal, 2009). This dress is often associated to Western culture which appears in mass media and worn by many American pop culture figures at that time. In fact, Toru wears many innovated shirts such as cotton shirt, T-shirt and polo shirt. These are huge evidences that the United States culturally impose this fashion style abroad especially for post occupied Japan which has been hegemonized and made the United States as role model. As same as male characters, female characters such as Naoko, Midori, Reiko and Hatsumi also wear Western-style clothing such as shirts (sweatshirt, polo shirt, and T-shirt), blouse, coat (duffel and balmacaan), sunglasses and jeans. In fact, there are no female characters who dress in *kimono* during the story, "Naoko had rolled the sleeves of her light grey sweatshirt up to her elbows." (Murakami, 2000), "Midori changed into a polo shirt and skirt." (Murakami, 2000) and "Reiko wore a pale blue cardigan over her shirt and walked with her hands shoved in her jeans pockets" (Murakami, 2000). These evidences show that these characters prefer to wear innovated shirt such as sweatshirt and polo shirt in their daily life. This fashion styles that were worn by 1960s Japanese male and female can be huge evidence that Japan underwent major transition and tend to mimic Western culture. It is a legacy of U.S occupation which can be considered as colonization of Japan. In this case, 1960s Japan is culturally imperialized by the United States.

The depictions of American popular culture and Western way of life which adopted by 1960s Japan can be considered as American cultural imperialism which happens in post-occupied Japan. U.S occupation leaves its legacy to modern Japan that, as Tomlinson has explained, destroys their indigenous culture. It creates an erosion of identity as a nation, in this case, as an East nation which used to hate Westernization (during Japan's Pan Asianism). The mass media that are controlled by the Western countries is one of the reasons why 1960s Japanese young adults tend to adopt Western culture rather than maintaining their own culture. The influential American popular figures such as Bob Dylan, Bill Evans, Thelonious Monk, The Beach Boys and The Beatles who appeared in mass media and fictional Western characters in

John Updike's, Scott F. Fitzgerald's, Joseph Conrad's, Truman Capote's, and Raymond Chandler's novels, embrace Western beliefs and ideologies dealing with modernity and democracy. Thus, the historical post-colonial relationship and the popularity of American popular culture during the 1960s, drive modern Japanese society to be hegemonized massively by American culture. Therefore, there is not only economic and political dependency between Japan and the United States in the 1960s (post World War II) but also there is cultural dependency as well. As it is said before, media becomes important tool of cultural imperialism which proclaims the superiority of the West upon the inferiority of East. It invades American culture into Japanese culture and destroys the fundamental core of the society including attitude, manner, belief and tradition. As the result, post-war Japan have experienced a loss of identity and an erosion of culture which gradually replaced by Western culture.

CONCLUSION

In conclusion, Haruki Murakami's *Norwegian Wood* consists of two important findings of cultural imperialism: the dissemination and glorification of American popular cultures and American lifestyle. American popular cultures such as pop and jazz music become one of the influential issues through the story due to its popularity in the 1960s. In fact, the mass media such as radio, newspaper, movie theater, and bookstore were controlled by United States in order to democratize and demilitarize post-war Japan. Therefore, many American popular culture figures such as Bob Dylan, The Beach Boys and The Beatles have become role model and idol for 1960s Japanese young adults. Furthermore, Western or, in this case, American way of life is considered as thriving compared to Japanese own lifestyle. Many characters in this novel experience "Americanization" in their lifestyle regarding sexuality, dating, women's enfranchisement, and fashion. For instance, smoking habit for women is no longer taboo since *ryosaikenbo*, is no longer adopted by these female characters. Thus, it can be concluded that 1960s Japanese in Haruki Murakami's *Norwegian Wood* celebrate the advent of modernization through mass media and historical postcolonial relationship with United States. They were hegemonized by the previous enemy due to their inferiority after losing in World War II which results the loss of indigenous' identify and cultural dependency toward the United States.

REFERENCES

Achterberg, P., Heilbron, J., Houtman, D., & Aupers, S. (2011). A Cultural Globalization of Popular Music? American, Dutch, French, and German Popular Music Charts (1965 to 2006). *American Behavioral Scientist, 55 (5)*, 589-608

Childs, P., & Williams, P. (1997). *An Introduction to Post-Colonial Theory*. New York: Routledge.

Cope, J. (2007). *Japrocksampler: How The Post-War Japanese Blew Their Minds on Rock N' Roll*. London, New York and Berlin: Bloomsbury Publishing.

Creswell, J. (2009). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.* Los Angeles: SAGE Publication.

Crowe, F., Hill, E., & Hollingum, B. (Eds.) (2010). *Sex and Society Volume 3*. Malaysia: Marshall Cavendish Corporation.

Davies, R., & Ikeno, O. (2002). *The Japanese Mind: Understanding Contemporary Japanese Culture* [Ice Cream Reader] http://bookzz.org EPUB File Retrieved on Saturday, June 25, 2016.

Dubois, E. (1998). *Woman Suffrage and Women's Rights*. New York and London: New York University Press.

Ehrenreich, B., Hess, E., & Jacobs, G. (1992). "Beatlemania: A Sexually Defiant Consumer Subculture?" In K. Geider & S. Thornton, *The Subcultures Reader,* Routledge: New York.

Gaouette, N. (1998). *"Japan Ads Sell Women On Smoking Despite Ban"*. The Christian Science Monitor. Retrieved on August 28, 2019, from https://www.csmonitor.com/1998/0309/030998.intl.intl.1.html

James, K., James, L., James, E., & Briggs, S. (2011). Tales from the Hard Side": A French Existentialist Perspective on Haruki Murakami's Norwegian Wood. *Journal of English and Literature, 2 (6),* 128-143

Kaplan, D. (1997). *U.S. Propaganda Efforts in Postwar Japan.* Japan Policy Research Institute. Retrieved on August 28, 2019, from http://www.jpri.org/publications/critiques/critique_IV_1.html

Kawamura, Y. (2006). *Japanese Fashion*. Retrieved March 30, 2016, from http://fashion-history.lovetoknow.com/clothing-around-world/japanese-fashion

Kim, S. & Robinsn, G. (2017). Introduction: Transnational American Studies in the "Age of Trump". *Journal of Transnational American Studies, 8 (1).* 1-14

Kitayama, A. (1990). Historical Changes in the Objectives of Japanese Music Education. *The Quarterly, 1 (4)*, 32-37

Matsue, J. (2015). *Focus: Music in Contemporary Japan*. United Kingdom: Routledge.

Mayberry, E. C. (2011). Sam Phillips, Elvis, & Rock N' Roll: A Cultural Revolution. *The Journal of Undergraduate Research and Creative Activities for the State of North Carolina, 6,* 95-104

McLelland, M. (2010). "'Kissing is a symbol of democracy!' Dating, Democracy, and Romance in Occupied Japan, 1945–1952". *Journal of the History of Sexuality, 19 (3)*, 1-28.

Miller, J. (2004). The Outlier: Japan between Asia and the West. *Asia-Pacific Center for Security Studies*. 1-13

Murakami, H. (2000). *Norwegian Wood.* Translated by Jay Rubin. London: The Harvill Press.

Ritzer, G. (2011). *Globalization: The Essentials*. The United States: Wiley-Blackwell Publication

Robertson, J. (2002). 'Blood Talks: Eugenic Modernity and The Creation of New Japanese'. *History and Anthropology, 13 (3)*, 191–216

Rosenthal, M.. (2009). Cultures of Clothing in Later Medieval and Early Modern Europe. *Journal of Medieval and Early Modern Studies, 39 (3)*, 459-481

Sakamoto, R. (2010). Pan-Pan Girls: Humiliating Liberation in Postwar Japanese Literature. *PORTAL, 7 (2)*. 1-15

Schiller, H. (1976). Communication and Cultural Domination. *International Journal of Politics, 5 (4),* 1-127

Shillony, B. (1991). *Politics and Culture in Wartime Japan.* Oxford: Clarendon Press.

Sievers, S. (1983). *Flowers in Salt: The Beginnings of Feminist Consciousness in Modern Japan.* California: University of California Press.

Slade, T. (2009). *Japanese Fashion: A Cultural History.* New York: Oxford International Publishers Ltd.

Takemae, E. (2002). *The Allied Occupation of Japan.* London: Continuum.

Tomlinson, J.. (1991). *Cultural Imperialism.* London: Continuum.

Yat-Him, T. (2011). *Post-modern Sex and Love in Murakami Haruki's Norwegian Wood*. (Unpublished Thesis). The Chinese University of Hong Kong, Hong Kong.

Yoneyama, L. (2005). "Liberation under Siege: U.S. Military Occupation and Japanese Women's Enfranchisement". *American Quarterly, 57 (3)*, 885-910

Yoshimi, S. (2003). 'America' As Desire and Violence: Americanization in Japan. *Inter-Asia Cultural Studies, 4 (3),* 433-450

Yoshitake, M. (2008). *The Modern Language Ideology of English Pedagogy in Japan: Intercultural and International Communication Consequence.* (Unpublished PhD Dissertation). The University of Oklahoma, the United States.

Extending the Reading Performance of Low-Level Readers Through the Use of a Diagnostic Assessment Tool in Explicit Strategic Reading Instruction

Indah Welasasih Ludji
Faculty of Humanities, Universitas Indonesia, Indonesia
indah.welasasih81@ui.ac.id

ABSTRACT

Explicit instruction of reading strategies has often been recommended to develop L2 or EFL learners with poor reading performance. This paper aims to examine how effective the approach is when it is combined with a diagnostic assessment tool, both on participants' reading performance at literal and inferential levels, and participants' attitudes towards reading. The experimental study involved two groups of 9 grade students in West Manggarai, East Nusa Tenggara who were identified as low-level readers. The findings reveal that while both control and experimental groups made significant progress in their reading performance, the experimental group yielded larger effect size than the control group. It is concluded that the use of diagnostic assessment tool was proven to be instrumental in extending the participants' reading performance. Classroom implications and suggestions for future research are provided based on the aforementioned findings.

Keywords: Explicit instruction, reading strategies, assessment for learning

INTRODUCTION

Acquiring reading skills is perceived as a key to success in school and life in many local, national, and international societies. Therefore, "teaching children to read accurately, fluently, and with adequate comprehension is critical" (Snowling & Hulme, 2011), and the pressure to do that is ever so increasing in this era where being able to read in one or two foreign languages have become a requisite in many academic and professional contexts. To be specific, the ability to peruse English effectively for scholastic reasons is broadly perceived as a basic ability in a wide scope of secondary and tertiary education settings (Grabe, 2014).

While no one disputes the importance of reading strategies to enhance readers' reading skills, the best way to teach those skills in L2 or foreign language is still a subject to be investigated by many language teachers and specialists. While research in L1 reading contexts is

extensive, Grabe and Stoller (2013) argue that not only is research on L2 strategic processing in reading surprisingly limited (see also Grabe, 2014), but there is also lack of connection between research and strategy instruction practices in class. Meanwhile, research has revealed that successful L2 or EFL readers are readers who know how to apply effective strategies to reach their reading goals. Thus, the challenge is how to move from theory to intervention and assessment.

The missing link mentioned by Grabe can be seen in Indonesia's context where many of its adolescent learners fall into the category of low-level readers. The 2015 PISA report showed that out of 46% of Indonesian 15-year olds, 86% of them read at PISA Level 2, which means readers can draw simple conclusions by connecting the text to their prior knowledge (OECD, 2016). However, in its report released in 2019, PISA announced that Indonesian adolescent readers scored averagely at 371 at Level 1a (OECD, 2019). At this level, readers can demonstrate abilities in reading for explicit or stated information by connecting the text to general knowledge. This data implies that there more studies in the area of strategic reading are needed to explore and find effective instructions or approaches in teaching reading that teachers can apply in their classrooms.

Uribe-Enciso (2015) identified that reading strategies in general share the following characteristics: they involve conscious cognitive processes, they are used as problem solving tools in comprehending a text, and they serve to facilitate reading comprehension. In other words, reading strategies help readers become effective readers. Thus, strategic reading instruction is instruction or teaching how to apply reading strategies to reach the goal of reading activity. In the context of L2 strategic reading instructions, there has been an extensive body of research that champions the effect of explicit instruction of reading strategies (Lencioni, 2013). Explicit instruction is grounded on the belief that students do not learn simply by going through a set of activities through a given amount of time. They must receive instruction. Archer and Hughes (Archer & Hughes, 2011) believe that the way to help students achieve the maximum success is through explicit instruction, which they define as "instruction that is systematic, direct, engaging, and success oriented . . .explicit instruction is helpful not only when discovery is impossible, but when discovery may be inaccurate, inadequate, incomplete, or inefficient." In reading classes, this approach calls for teacher's step-by-step instruction which is scaffolded according to learners' and instructional contexts to help learners clearly understand, practice, and master reading skills. Since explicit instruction emphasizes on guiding students through each step of strategies application and initial practice, and on providing practice after each step,

struggling readers can find supports that they need with some level of confidence. This instruction has been found effective is particularly helpful for beginners or low-level language learners rather than more abled readers (Lencioni, 2013) and at the middle school level and above (Williams, 2007).

When teaching with the aim that poor readers can understand a text in English, the question often posed is how much a teacher can expect his/her students understand the text since understanding can be attained in different amount, a little or much. Thus, the notions of surface and deep understanding or literal comprehension and inferential comprehension or even evaluative comprehension are very crucial for teachers to be aware of before, during, and after instruction. In context of poor readers, for example, scaffolding instruction from literal to inferential comprehension is very critical. Considered as the first level of comprehension, literal comprehension requires a reader to be able to extract information that is explicitly stated in a passage (Basaraba, Yovanoff, Alonzo, & Tindal, 2013). At this level, comprehension heavily depends on readers' word recognition to accurately identify meaning at word as well at sentence levels (Perfetti, CA.; Landi, N.; Oakhill, 2005). It means when EFL readers with limited amount of vocabulary are presented with a text, reading instruction should be designed to help them attain understanding of explicit information in the text without having them got overwhelmed or even trapped by the task to decode the words, especially unknown words. Then, the more critical point to ask is how reading instruction can further extend low-level readers' skills up to the point they can understand information which is not explicitly stated in the text. This inferential comprehension or the deep level of comprehension is the result of readers' ability to connect the author's message or intention with their own background knowledge or experience while at the same time exercising control on how much prior knowledge can be assigned to the message. For poor readers in particular, inferential comprehension also includes decoding unknown words by guessing their meaning from context (lexical inferencing) since it "involves making informed guesses as to the meaning of a word in the light of all available linguistic cues in combination with the learner's general knowledge of the world, her awareness of the context and her relevant linguistic knowledge" (Hasstrup, 1991, as quoted by Hu & Nassaji, 2014). Strategic instruction that equips readers to resolve problems in lexical referencing is crucial since it was found that contextual guessing is often favoured by readers than consulting or ignoring the words (Çetinavcı, 2014). Hence, understanding the cognitive processing demands that inferential comprehension poses on EFL poor readers and how reading instructions can promote this process warrants further exploration.

In assessing low-level readers' reading performance, alternative assessments have been preferred due to its less intimidating approach than the traditional assessments. Pierce & O'Malley characterized alternative assessment as "any method of finding out what a student knows or can do that is intended to show growth and inform instruction and is not a standardized or traditional test" (Pierce, L. V. & O'Malley, 1992). As opposed to traditional assessment which heavily relies on summative assessment, alternative (to) assessment is characterized by its ongoing progress in language using nonconventional strategies and involves techniques which can be used within the context of instruction and can easily be incorporated into the daily activities of the school or classroom (Coombe, C., Purmensky, K., & Davidson, 2012). These suggest that alternative ways of assessing learners recognize varieties of students' needs, interests, and learning styles, thus, may take different forms or strategies which teachers find the most suitable and applicable to support learners' progress. The word 'different', however, must not considered suggesting a totally new approach or strategy to assessment practice, rather a range of selection of ways of doing assessment, designed and catered to a certain purpose of assessment at one given time. Thus, alternative (to) assessment offers flexibility of doing assessment, methods and time wise, compared to its traditional counterpart.

Having been aware of poor English literacy among junior high school students in West Manggarai, the Regional Education and Sports Office of West Manggarai, East Nusa Tenggara held an educational training program for 9th graders or junior high school students across the region. The programs had been held from 2017 to 2020. They aimed to equip students to achieve graduate competency standards in reading at the end of their school year. One key challenge in meeting the objective of the program, besides the poor reading performance of the participants, was how to promote assessment for learning and assessment as learning rather than focusing on assessment of learning so that participants would not leave the program with numeric information about their reading performance, but be equipped with the reading strategies they attained through the program and also be driven to set their own goals and assess themselves along the process of learning. Hence, this study was conceived with a single broad aim which was to investigate the effectiveness of a diagnostic assessment tool, as means to promote assessment for learning and assessment as learning, that was incorporated in the explicit reading instruction on EFL low-level readers. The diagnostic assessment tool is an inventory that consists of reading skills ordered in two general categories, namely literal and inferential types of questions and their corresponding numbers appear in a reading comprehension test. The tool was researcher-designed inventory and was firstly introduced to last year's cohort, yet there were no

studies conducted on the effectiveness of the tool in developing students' reading competence and reading strategies use. Thus, this study aims to answer the following questions:

(1) How is the effect of the use of a diagnostic assessment tool when combined with explicit reading instruction on adolescent readers with very low-level of reading proficiency?

(2) How does the tool combined with the explicit instruction affect their literal and inferential comprehension of various English texts?

(3) How are readers' attitudes towards practicing reading strategies with or without the use of the diagnostic assessment tool?

METHOD AND MATERIALS

Research method

The study took place in 2020's program where the researcher was also the facilitator at the English classes. The research design used is a true experimental study where both the control and experimental groups were randomly selected and assigned to each group. This was in line with the program designed by the Regional Education and Sports Office of West Manggarai. Schools were asked to send two or more students to participate in the program. Upon their arrival, they were randomly assigned to different classes right before they took a reading comprehension pre-test. The program ran for two days for a total 10 hours of instruction, excluding the pre-test and post-test.

Both the control and experimental groups were explicitly taught cognitive reading strategies that are commonly used to find literal information and inferential information. In this study, strategies to understand literal information include identifying specific information, a topic of a passage, and purpose of a text while strategies to understand inferential information are those to find implied main ideas, infer writer's intention or reader's response, draw conclusions and make inferences, as well as guessing meaning from context.

Meanwhile, in the experimental group, participants were exposed to a diagnostic assessment tool which helped them track their reading performance and reflect on the strategies that they used or needed to focus on next time they come across similar reading tasks.

In order to capture students' attitude in using the diagnostic assessment tool during the intervention, a classroom observation was carried out with the help of local teachers who accompanied their students in the program.

Subject

Targeted population of this study was 9th graders in West Manggarai Region, East Nusa Tenggara. The sampling consisted of 57 students from 31 schools across the region. They were divided into a control group and an experimental group which consisted of 28 students and 29 students respectively.

Materials

Each of the pre-test and post-test used in this study was a reading comprehension test of 50 questions taken from National Examination English subject between 2017 to 2019. The reading texts used in the intervention were taken from various sources, including those used in National Examination. Varied in word counts with the maximum number of words around 260, the texts ranged from short functional texts, such as invitations and announcement, to longer informational texts such as report, descriptive, and narrative texts.

In the experimental group, the following diagnostic assessment tool table (as shown in **Picture 1** below) was utilized. Facilitator dictated the numbers of questions which corresponded to the reading skills tested after each test.

Picture 1. Diagnostic Assessment Tool Template

		READING PERFORMANCE AND DIAGNOSTIC ASSESSMENT		
TEST/PRACTICE: _____			NAME: _____ / No of correct answers: _____	
Text types	**Q Types**	**Reading Skills**	**Question No.**	
Anc/Inv/SM/Proc/D/Rep	Literal	Identifying the purpose of a text		
Anc/Inv/Desc/Rec/Proc/Nar		Identifying specific information in a text		
Desc/Proc/		Identifying a reference word		
Anc/Rep/Rec		Identifying the topic of a paragraph or a passage		
Rep/Nar/Desc	Inferential	identifying the main idea of a paragraph		
GrtC		Inferring an attitude/intention of the writer		
Ad/		Inferring the target audience of a text		
Inv/Ad/		Inferring reader's response upon reading the text		
Anc/Inv/Ad/Rep/Desc/Rec/Proc/Nar		Guessing meaning of a word or phrase used by the writer		
SM/Rec/Nar/Rep		Drawing conclusion and making inferences		
Rec/		Analyzing relation of ideas in a text		

Research procedure

Data acquired for this study were taken from the pre-test administered at the beginning of the program, a reading comprehension test given in the middle of the intervention, a post-test at the end of the program, and diagnostic assessment tool tables after each test or practice; all of which were done by the participants along the course of the study.

Right after the pre-test, participants recorded their performance by filling out the diagnostic assessment tool in order to identify the types of mistakes they made and the top 3 most

challenging reading questions they had. The result was used as a personal target of improvement as well as the group target, which was then compared to the later reading performances.

During the intervention, the researcher acted as the facilitator who gave explicit instructions on reading strategies, including explaining when, where, how, and why they can or should be used to find literal or inferential information. After a reading strategy was modeled, participants tried to apply the strategy taught, in groups or individually. After individual practice, participants were given time to record their performance on the diagnostic tables. Then, they reflected on the results by comparing the diagnostic assessment tool tables of the individual practices with that of the pre-test and subsequent practices.

At the end of the program, participants once again filled out the diagnostic assessment tool based on their corresponding performance on the post-test.

RESULTS & DISCUSSION

Findings on between-group comparison on reading comprehension before and after intervention

To examine the effects of reading performance prior to and after the intervention between the participants in the control and experimental group, independent and paired samples t-tests were performed. The data are shown in **Table 1** below.

Table 1. Descriptive & inferential statistics between-group comparison on reading comprehension scores before and after intervention

	Control (N=28)	Experimental (N=28)	Control (N=28)	Experimental (N=28)
	Pre-test		Post-Test	
Mean	16.3929	15.1786	17.6786	21.7857
SD	5.4795	4.7301	5.8249	6.1183
t	0.8876		2.1769	6.8925
df	54		27	27

$p < .05$

The data revealed that prior to the intervention that there was no significant difference between the two groups (*t-score*=0.83, p>.05). Thus, it can be concluded that although the control group had a higher mean score, both groups were comparable before they received the intervention. The mean scores of the pre-tests also indicate that the participants of both groups can be rightly categorized as low-level readers as they averagely could only answer between 15 to 16 questions correctly, out of 50 questions given in each test.

Furthermore, the within-group comparison statistics show that the gain of the control group after the intervention is significantly different (*t-score*=2.17, p>0.5). This indicates that the intervention given for the group was effective in improving students' use of reading comprehension strategies. Meanwhile, there is a positive significant effect size within the experimental group (*t-score*=6.89, p<.05), suggesting that the group score significantly higher at post-test than at pre-test. Comparing the means of both groups before and after the intervention, it is found that the experimental group achieved a more significant improvement in their reading scores than the control group. Hence, the illustrated data confirms the previous studies that explicit instruction of reading strategies that focuses on training students' cognitive reading strategies can significantly improve participants' reading performance. However, the data also reveals that low-level readers can improve further when they are given a facilitative tool that can help them reflect on their reading performance and strategies use.

In the context of reading instructions for EFL low-level readers, where lack of vocabulary is often said to be the main reason of poor literacy in English, the findings of this study suggest teaching reading strategies can be found effective in developing learners' reading performance and strategies use even when they have a small vocabulary size or initial poor reading performance.

Findings on within-group control on reading performance on literal and inferential questions

To investigate the effect of the explicit instruction of reading strategies combined with the diagnostic assessment tool on participants' skills in answering literal and inferential questions, paired samples *t-tests* were conducted by comparing the numbers of correct answers given for each type of questions. There were 28 literal and 22 inferential questions in the pre-test and 26 and 24 in the post-test respectively. The result is illustrated in **Table 2** below.

Table 2. Descriptive & inferential statistics within-group comparison on reading performance on literal questions before and after intervention

	Literal questions		Inferential questions	
	Pre-test	Post-test	Pre-test	Post-test
Mean	10.2857	13.6071	4.75	8.1786
SD	4.0079	4.0856	1.9930	2.9945
t	4.23		6.4314	
df	27		27	
Mean (%)	35.47	50.53	20.85	32.90

p <.05

After the intervention, the gains in literal and inferential reading questions were significantly different than those in the pre-test (*t-score*s= 4.23 and 6.43, respectively). This means there was an increase about 15% in literal understanding of a reading passage, and there was around 12% improved understanding of inferential information.

These findings suggest that not only did the explicit instruction of reading strategies and the diagnostic assessment tool improved participants' overall reading performance, but they also served participants' development in dealing with more difficult reading tasks, such as guessing meaning from context, making inferences and drawing conclusions by activating their existing lexical knowledge and prior knowledge. Thus, it is rightly stated that it is possible to teach EFL low-level readers to read between the lines even though it is often found as a very challenging reading task for EFL learners in general.

Findings on group dynamics based on classroom observations

To further investigate the results conveyed by the descriptive statistics and the underlying factors that might have contributed to the results, classroom observations was carried out. They sought to understand participants' reactions to the use of diagnostic assessment tool and its role in developing their awareness in setting goals in reading and assessing those goals. The class observations were done by the researcher and a couple of English teachers who accompanied their students in the training.

First of all, a quick informal survey done in each group revealed that there were less than five students who had ever heard or knew about reading strategies, and those strategies were related only to reading for literal information, such as reading for specific information or for stated main ideas. None of them was aware of how to read for inferential information in a text. In addition, the use of dictionaries, usually pocket bilingual ones, was heavily encouraged by teachers when students were struggling with comprehension. Barely any one of the participants knew how to guess meanings from context to solve their comprehension problems. This survey was confirmed when participants identified the numbers of incorrect answers in the pre-test, for both literal and inferential questions on the diagnostic assessment tool. It was found that the top-three most incorrect answers fell on identifying specific information in a text, making inferences and drawing conclusions, and interpreting words or phrases used by writers. There was complete unanimity on this result in both groups. Even though the result was not surprising for the researcher, for participants it was the first time they could see the specific problems they had when reading a text in English. Some students looked perplexed by the number of mistakes they

made on each type of the questions. Circling each number of questions that they got wrong could potentially lead to raising one's awareness of his/her performance, especially when he/she had to circle too many numbers of questions. Hasselgreen argues that formative assessment "should be an integral part of young language learning teaching and can be carried out in many forms. . . . Task used should be those that lead to learning" (Hasselgreen, 2012). Hence, this activity of awareness raising served a couple of things that directed the instructions in each group. First, it informed the whole class what strategies to learn first, second, etc. Secondly, it helped each participant set their specific personal reading goals throughout the program based on their previous reading performance. This component of the intervention, which was not present in the control group, was a potential aspect that contributed to a different effect on reading comprehension performance of the experimental group.

Next, complying to the format of explicit instruction, the facilitator first modeled a reading strategy before participants tried to use the reading strategy on their own or in group. The scaffolded instruction gave a structure that participants could follow, thus, making many of them feel comfortable because a model was given first, and they could rely on the facilitator to assist them when they were in doubts. A few participants in the experimental group even showed initiatives in assisting their friends who were having problems in keeping track with filling in the diagnostic assessment tools. To some extent, the tool also developed participants' confidence in identifying types of reading questions as they got more familiar with the strategies, the types of reading questions, and the structure of the reading program.

Furthermore, a carefully scaffolded instruction when teaching strategies for reading inferential information was imperative in teaching low-level readers. In the program, the modeling was structured from using a picture to a text, and from using a single sentence to two sentences and three sentences. Besides that, teaching a skill in both Bahasa Indonesia and English was proven to be beneficial since participants could follow along the train of thoughts of the facilitator clearly. In Indonesian contexts, especially in parts of the country where there are more than one dialect or local language, such as in East Nusa Tenggara, teaching fully in English is the least common practice, yet many teachers are not comfortable with the decisions to code switch during a lesson. This study is a proof that translanguaging should not be perceived as the least favorable approach in classroom communication or deemed to be ineffective in bringing about meaningful changes on students' English use. Learners' L1 thus should be considered as a resource of knowledge which can be used to help them navigate their L1 data in order to perform as best as possible in the L2. That being said, L1 provides a sense of security and validates the

learners' lived experiences, allowing them to express themselves and take risks with English (Ellis, 2012). In more recent research which looked into teachers and learners' opinions about the use of L1 in a foreign language classroom revealed that both teachers and students tended to favor the use of L1 the finding emerged from this study suggests that balanced and careful use of L1 in the English classes seem not to affect the students' exposure to the target language. In fact, it can even be beneficial in the learning process and may be needed for increasing comprehension (Ismaili, 2015).

Last but not least, one very obvious classroom dynamics observed in the experimental group is that every time participants filled in the diagnostic assessment tools, added the numbers of wrong answers, compared their current performance with the previous ones, every progress could be seen explicitly as can be seen in **Picture 2** below. This process added valuable information to participants' learning process, goal settings, and actual reading performance visually.

Picture 2. Sample of diagnostic assessment tool filled by a participant

It drove participants to expect progress or at least to have curiosity to find out whether or not a progress was achieved. Those who strived to make progress appeared to be more active and enthusiastic in class. Although both groups received affirmation and encouragement from the researcher during the intervention, due to the use of the diagnostic assessment tool, the experimental group appeared active and developed a sense of achievement throughout the program. This observation is in line with the approach in alternative (to) assessment practice called performance-based assessment which is more student-centered in nature than the traditional ones. For young learners, performance-based assessment makes language learning visible. Here *visible* is more than just scores gained from skills-oriented tests. Its impact is critical since a great deal of linguistic competence and social competence, which are embedded in language skills, is hidden behind such scoring. Thus, *visible* here refers to observable use of language and all the other faculties that come with it, including cultural understanding,

intrapersonal and interpersonal skills, and pragmatic skills. All these aspects should warrant further application in EFL classroom and studies so that learners who are at risk of missing the opportunities to develop their skills can thrive and gain confidence when reading. On the other hand, teachers can take advantage of monitoring students' progress while students take active role in monitoring their progress and goal settings.

CONCLUSION

The use of diagnostic assessment tool along with explicit instruction of reading strategies has proven to show significant positive effects on EFL low-lever readers' reading comprehension performance. The findings show that the combined approach has potential in teaching readers who have very limited vocabulary size some reading strategies even more challenging ones, such as reading between the lines or drawing conclusions. This should give teachers some level of confidence that they do not need to dedicate class hours merely on vocabulary learning. Having said that, merely having students read a lot of passages or answer reading comprehension questions, even with some guidance from teachers, might not result in significant progress of reading skills or awareness of using specific reading skills to navigate difficult reading tasks. The model of diagnostic assessment tool utilized in this study could also be used in combination with explicit instruction of listening strategies since both are receptive skills that are performed or processed at the cognitive level that students often cannot tap into. Some future experiment on that area or skills or even at a different level of English competence and also on modifications of categorizations would also be valuable in unlocking the potential of such use of diagnostic tool, especially on developing students' metacognitive awareness of strategy use.

ACKNOWLEDGEMENT

REFERENCES

Archer, A., & Hughes, C. (2011). Explicit Instruction: Effective and Efficient Teaching. In *Effective and Efficient Teaching*. The Guilford Press.

Basaraba, D., Yovanoff, P., Alonzo, J., & Tindal, G. (2013). Examining the structure of reading

comprehension: Do literal, inferential, and evaluative comprehension truly exist? *Reading and Writing*, *26*(3), 349–379. https://doi.org/10.1007/s11145-012-9372-9

Çetinavcı, B. M. (2014). Contextual Factors in Guessing Word Meaning from Context in a Foreign Language. *Procedia - Social and Behavioral Sciences*, *116*(1999), 2670–2674. https://doi.org/10.1016/j.sbspro.2014.01.633

Coombe, C., Purmensky, K., & Davidson, P. (2012). Alternative assessment in language education. In S. Coombe, C., Davidson, P., O'Sullivan, B., & Stoynoff (Ed.), *The Cambridge Guide to Second Language Assessment* (p. 147). New York: Cambridge University Press.

Ellis, R. (2012). *Language Teaching Research and Language Pedagogy*. Sussex: John-Willey & Sons, Inc.

Grabe, W. (2014). Key Issues in L2 Reading Development. *4th CELC Symposium Proceedings*, 8–18.

Grabe, W., & Stoller, F. L. (2013). Teaching and researching reading, second edition. In *Teaching and Researching Reading, Second Edition* (2nd ed.). https://doi.org/10.4324/9781315833743

Hasselgreen, A. (2012). Assessing Young Learners. In S. Coombe, C., Davidson, P., O'Sullivan, B., & Stoynoff (Ed.), *The Cambridge Guide to Second Language Assessment*. New York: Cambridge University Press.

Hu, H. chao M., & Nassaji, H. (2014). Lexical inferencing strategies: The case of successful versus less successful inferencers. *System*, *45*(1), 27–38. https://doi.org/10.1016/j.system.2014.04.004

Ismaili, M. (2015). Teaching English in a Multilingual Setting. *Procedia - Social and Behavioral Sciences*, *199*, 189–195. https://doi.org/10.1016/j.sbspro.2015.07.505

Lencioni, G. M. (2013). *The Effects of Explicit Reading Strategy Instruction and Cooperative Learning on Reading Comprehension in Fourth Grade Students*. The University of San Francisco.

OECD. (2016). Country note – results from PISA 2015: Indonesia. *Oecd*, 1–8. Retrieved from https://www.oecd.org/pisa/PISA-2015-Indonesia.pdf

OECD. (2019). PISA 2018 insights and interpretations. *OECD Publishing*, 64. Retrieved from https://www.oecd.org/pisa/PISA 2018 Insights and Interpretations FINAL PDF.pdf

Perfetti, CA.; Landi, N.; Oakhill, J. (2005). The Acquisition of Reading Comprehension Skill. In C. Snowling, M.J. & Hulme (Ed.), *The Science of Reading: A handbook* (pp. 227–247). https://doi.org/10.1002/9780470757642.ch13

Pierce, L. V. & O'Malley, J. M. (1992). *Performance and Portfolio Assessment for Language Minority Students*. Washington D.C.: National Clearing-house for Bilingual Education.

Snowling, M. J., & Hulme, C. (2011). Evidence-based interventions for reading and language difficulties: Creating a virtuous circle. *British Journal of Educational Psychology*, *81*(1), 1–23. https://doi.org/10.1111/j.2044-8279.2010.02014.x

Uribe-Enciso, O. (2015). Improving EFL students' performance in reading comprehension through explicit instruction in strategies. *Rastros Rostros*, *17*(31), 37–52. https://doi.org/10.16925/RA.V17I31.1271

Williams, J. P. (2007). Literacy in the curriculum: Integrating Text Structure and Content Area Instruction. In D. S. McNamara (Ed.), *Reading Comprehension Strategies: Theories, Intervention, and Technology*. https://doi.org/10.4324/9780203810033

Error Analysis of English Sentences Written by Indonesian College Students

Ahmad Burhanuddin
Fakultas Tarbiyah dan Ilmu Keguruan, IAIN Pekalongan, Indonesia
ahmad.burhanuddin@iainpekalongan.ac.id

ABSTRACT

This study aims to investigate (1) the pattern of the errors made by the Indonesian students (2)the dominant errors(3) the impact of the errors. Designed as qualitative research this research involved 100 students of the second year of the English Department IAIN Pekalongan. The data were collected through an open-ended questionnaire as the instrument of this study. The research findings reveal that (1) the patterns of the errors are spread into eleven types of errors, including verbs, articles, spelling, adjectives, preposition, sentence structure and ordering, word formation, word selection, noun, pronoun, and ambiguous communication; (2) 55.28% of the errors are in terms of subject-verb agreements, the use of articles (9.76 %), and misspelling (8.94%). These findings illustrate that most of the students did not know how to use verb and articles correctly and they need to pay attention to the spelling of the English words; (3) the errors found in the sentences give some ambiguities to the meaning of the sentences.

Keywords: error analysis; written text; subject-verb agreement; ambiguity

INTRODUCTION

Grammar is not the only aspect that must be considered when making sentences, but grammar is the most important aspect to check first before looking at other aspects, such as word choice or relationship between paragraphs. Information from educators about mistakes in making sentences of their students will be able to improve the aspects of accuracy and fluency in writing (Daniel. (2003). The teacher is expected to consistently remind students of the mistakes made when writing to avoid repeating the same mistakes.

Previous studies suggested that the errors made by students in their writing were mostly dealing with *verbs*. The percentage of errors made by the pupils in the four word class is 79 per cent and 77 per cent for nouns, 97.4 per cent and 92.3 per cent for verbs, 23.7 per cent and 7.7 per cent for prepositions, and 15.8 per cent and 33.3 per cent for articles. From the findings, it is obvious that verb is a problem for these pupils especially in the use of tenses. It shows that

pupils' knowledge in the use of tenses needs to be reinforced (Yasmine, 2019). Students often make errors in terms of vocabulary, use of prepositions, and incomplete sentences (Dina. (2019). There are eight types of errors were extracted as the following: errors in word usage, articles, preposition, conjunction, tense, errors in word order active-passive structure and subject-verb agreement. Among these, errors in word usage received the highest frequency (36.2%) and the least frequent common error was related to subject–verb agreement (0.7%) (Salehi, 2018).

A number of research studies, as a result, have been conducted both to find out causes of writing problems and to help EFL learners overcome difficulties in their writing. For instance, some studies try to identify types of errors in learners'various types of writing, including sentences, paragraphs, essays, and abstracts, and categorize those errors, so they can be accurately corrected (Huang, 2006; Hengwichitkul, 2006; Jenwitheesuk, 2009;Bumroongthai, 2011; Lui, 2013; Runkati, 2013; Zheng & Park, 2013; Rattanadilok Na Phuket & Othman, 2015).

Some studies attempt to examine sources of errors since knowing the sources that lead to learners' making of theerrors is an effective way to help reduce errors (Penny, 2001; Bennui, 2008; Heydari & Bagheri, 2012;Watcharapunyawong & Usaha, 2013; Hinnon, 2014). Furthermore, a considerable number of studies employsome approaches to improve learners' writing skill (Presada & Bradea, 2014; Zafar, 2016).

Kanyakorn Sermsook in his study found that errors that occur in sentences made by English students in Thailand are found in punctuation, spelling, capitalization, suitability of the subject with verbs, and compound sentences. These errors arise due to factors of knowledge of English grammar, cross-language understanding, and carefulness in making sentences (Sermsook, 2017). Errors in making sentences in English made by students of the Kick + an English STKIP Bina Bangsa include spelling, capitalization, punctuation, tenses, word order and clauses. Causes of errors include a lack of understanding of the use of tenses and carelessness in writing, resulting in errors in capitalization and punctuation (Wahyuni, 2014). The sentences in English made by high school students in grade 1 in Banda Aceh, Indonesia contain errors in making compound sentences, the use of commas that are not appropriate, the absence of sentence subjects, the absence of verbs, and the absence of the main sentence and/or clauses in compound sentences (Ananda, 2014).

Error Analysis

Error Analysis (EA) is a method for analyzing errors made by English learners both as a foreign language (EFL/ English as a Foreign Language) and as a second language (ESL/ English as the Second Language). This method, besides being useful to help English learners to find out their mistakes, also to help teachers recognize the difficulties of their students in learning, so as to improve the teaching methods provided.

Error Analysis is an analysis by comparing what students have learned with what they have not mastered / know. Besides, the explanation given is expected to be able to reduce these *errors* in the future (James, 1998). Error Analysis is a study of the native language forms of speakers that differ from the structure of the language being studied (English) (Crystal, 1999). According to Corder quoted by Mungungu, Error Analysis has two objectives: 1) theoretical goals regarding what and how a person learns language, and 2) practical goals are how to help someone learn languages using the knowledge they have (Mungungu, 2010).

Classification of Error

In language learning, Error Analysis studies the types and causes of language errors. In general, language errors can be classified as follows. Corder classifies errors including: 1) missing sentence elements needed; 2) element addition is not required; 3) improper selection of sentence elements; 4) and errors in the placement of the order of sentence elements (Corder, 1981).

According to Dulay, Burt and Krashen there are six categories: 1) removal of grammatical morphemes; 2) the use of double semantics; 3) use of irregular rules; 4) use of tenses; 5) alternating use of two or more forms; 6) word order (Dulay, 1982).James classifies errors into five categories including: 1) grammatical errors (adjectives, adverbs, articles, nouns, possession, pronouns, prepositions and verbs); 2) substance errors (capitalization, punctuation and spelling); 3) lexical errors (word formation and word selection), 4) syntactic errors (coordination / subordination, sentence structure and ordering), and 5) semantic errors (ambiguous communication and miscommunication) (James, 1998).

Cause of Error

A number of linguists formulated several causes of error in making sentences. Richards mentioned two main causes of errors, namely interlingual errors and intralingual errors. The first

is, mistakes occur when the sentence maker incorrectly applies the rules of the grammar of the mother he masters into English. Whereas the second is, sentence makers understand incorrectly or lack understanding of English grammar (Richards, 1974).

Next, Runkati (2013) and Rattanadilok Na Phuket and Othman (2015) also found two causes of error, interlingual interference and intralingual interference. Another linguist, Hinnon (2014) found three causes of error, namely negative transfer of the mother tongue (the process of translating from mother tongue to inappropriate English), limited knowledge of the target language (limited knowledge of English), and the difference between words and sentence structures of the mother tongue and those of the target language (differences in the vocabulary and sentence structure of the mother tongue with English) (Sermsook, 2017).

This research in general will look at the extent of the ability to make sentences in English, and specifically will analyze the errors that arise in those sentences. The students to be studied are second year students who have studied English for at least seven years, starting from junior high school. This study aims (1) to investigate the pattern of the errors made by second year students majoring in English Education Department of IAIN Pekalongan in making written sentences (2)to find out dominant errors made by second year students majoring in English Education Department of IAIN Pekalongan in making written sentences (3)to investigate whether the errors affect the message the sentences want to convey.

MATERIALS AND METHOD

This research is a field research by using a qualitative approach. The study was conducted in the course of Grammar *in Written Text* which was offered by the English Education Department, the Faculty of Tarbiyah and Teacher Training, IAIN Pekalongan in the academic year of 2019/2020.To obtain the information regarding errors frequently made by the participants, 104 pieces of their written work were collected. To seek for sources of errors, questionnaires and individual/ group interview were employed. Previous studies related to sources of errors in writing were also analyzed.

The participants of the study were 100 second year English major students in an Indonesian university. All of them have learned English as a foreign language for at least seven years. All of the 104 pieces of the students' written work were marked by the researcher. Each sentence was examined word by word. Each error was recorded according to its type in an individual error record form.

The data analysis procedure consisted of two stages according to the purposes of the study. First, all of the collected errors were analyzed and labeled according to the types of errors to get the frequency and the percentage. Then each error type was classified into two main groups: The sentential level errors and the word level errors. Additionally, the characteristics of the errors, such as omission and addition were identified. Secondly, to seek for major sources of the errors, the information from the questionnaires and the interview was interpreted and analyzed. Moreover, previous research pertaining to sources of errors was studied.

RESULTS & DISCUSSION

From the data collected through the questionnaires, the results are the following.

Table 1. Grammatical errors seen from types of sentences

No.	Types of Sentences	Grammatically Correct	Grammatically Incorrect	Total
1.	Simple Sentences	64	33	97
2.	Compound Sentences	59	37	96
3.	Complex Sentences	41	53	94
Total		164	123	287

From 100 students given questionnaires, 287 sentences were collected. These sentences consisted of 97 simple sentences, 94 compound sentences, and 94 complex sentences. After the analysis of errors, of the total 287 sentences, 164 (57.14%) sentences are grammatically correct, and 123 (42.86%) sentences are grammatically incorrect. Of the total 123 grammatically incorrect sentences 33 (26.83%) errors are found in simple sentences, 37 (30.08%) in compound sentences, and 53 (43.09%) in complex sentences.

Table 2. Type of errors occurs in the written sentences

No.	Types of Error	Types of Sentences			Total
		Simple Sentences	Compound Sentences	Complex Sentences	
1.	Adjectives		1	6	**7**
2.	Adverbs				
3.	Articles	8	3	1	**12**
4.	Nouns	1			**1**
5.	Possession		1		

34

6.	Pronouns				**1**
7.	Prepositions	2	2	2	**6**
8.	Verbs	18	22	28	**68**
9.	Capitalization				
10.	Punctuation		1	2	**3**
11.	Spelling	3	1	7	**11**
12.	word formation		3		**3**
13.	word selection		1	2	**3**
14.	coordination / subordination				
15.	sentence structure and ordering			5	**5**
16.	ambiguous communication		1		**1**
17.	Miscommunication				
Total		**33**	**37**	**53**	**123**

Regarding the types of error, the table shows that of the 123 errors, most of them are in terms of the use of verb which is 68 (55.28%), followed by the use of articles which is 12 (9.76%) errors, and then 11 (8.94%) spelling errors. Other two big errors are found in terms of the use of adjectives which is 7 (5.69%) errors and the use of preposition which is 6 (4.88%). Other types of errors are found in small percentage including errors in terms of sentence structure and ordering, word formation, word selection, noun, pronoun, and ambiguous communication.

Pattern of Errors

Even though the correct sentences are 164 (57.14%), which is bigger than the 123 incorrect ones (42.86%) of the total 287 sentences collected, this number indicates that the almost half of the students do not fully use the grammar correctly. This number cannot be considered small, yet in fact it is big, and thus requires a serious attention. This problem becomes more serious considering the students have studied English for almost seven years since they were in Junior High School. Therefore, identifying the pattern of the errors will be significantly useful as it can reduce the future potentials errors.

The 123 sentences are grammatically incorrect with various types of errors. The top five error patterns are in terms of verbs, articles, spelling, adjectives, and preposition. The other errors include sentence structure and ordering, word formation, word selection, noun, pronoun, and ambiguous communication.

The findings above are in line with many theories discussed in the literature. According to James, there are 5 categories of error that often occurs in writing English sentences. 1) grammatical errors (adjectives, adverbs, articles, nouns, possession, pronouns, prepositions and verbs); 2) substance errors (capitalization, punctuation and spelling); 3) lexical errors (word formation and word selection),4) syntactic errors (coordination / subordination, sentence structure and ordering), 5) semantic errors (ambiguous communication and miscommunication).

Subject Verb Agreement

The first rank error is the subject-verb agreement which is a common error found in Thai EFL students' writing (Jenwitheesuk, 2009; Bumroongthai, 2011; Runkati, 2013; Rattanadilok Na Phuket & Othman, 2015). It is anerror frequently made by other EFL students from other different countries (Huang, 2006; Wu & Garza, 2014).In order for a sentence to be grammatically correct, the subject and verb must both be singular or plural. In other words, the subject and verb must agree with one another in their tense. If the subject is in plural form, the verb should also be in plural form (and vice versa).

The following examples demonstrate the writers' confusion about the rules of the subject-verb agreement.

Riri go to campus.

The sentence is incorrect because the subject is singular, but the verb is plural. The correct sentence should be *Riri goes to campus*.

Doni kick the ball.

The sentence is incorrect because the subject is singular, but the verb is plural. The correct sentence should be *Doni kicks the ball*.

I serves some foods, for my friends come at home.

The sentence is incorrect because the subject is plural, but the verb is singular. The correct sentence should be *I serve some foods, for my friends come at home.*

In other sentences, the errors are due to the inconsistent tense. For example,

I go to the party last night.

The sentence is incorrect because the time marker indicates a past event (*last night*), but the verb is present simple. The correct sentence should be *I went to the party last night.*

I went to the market before you come to my home.

The sentence is incorrect because the main clause uses past simple (*went),* but the subordinate clause uses present simple (*come*). The correct sentence should be *I went to the market before you came to my home.*

Other errors in terms of verbs are due to the misuse of *be.* For example,

My parents was discuss about the current of political situation.

The sentence is incorrect because *be (was)* is followed by a present simple word (*discuss).* The *be* in this sentence is unnecessary or should be followed by either past participle or present continuous verbs. The correct sentence should be:

(1)   *My parents discussed about the current of political situation.*

(2)   *My parents were discussed about the current of political situation.**

(3)   *My parents were discussing about the current of political situation.**

Sentence a is syntactically and semantically correct, meaning the parents did something and finished it in the past. Sentence b is syntactically correct, but semantically incorrect since *were discussed* is a passive voice, thus an agent is required. For instance *My parents were discussed by my school principle.* Sentence c is semantically correct, but syntactically incorrect since the use of *past continuous* indicates an action happened while another action was in progress in the past. This sentence requires another clause to make it syntactically correct. For instance, *My parents were discussing about the current of political situation when I came home.*

Articles

Articles were found to be errors in the second rank made by the participants. This group of *students* got confused with the use of *a, an, the,* and *zero article*. The errors found can also be grouped into omission and addition.

Based on the data, 12 sentences are incorrect due to the misuse of articles. For example,

(4)   *Indonesia is beautiful country.*

The example above presents the omission of the articles from a sentence. The sentence is incorrect because the object of the sentence is singular (*country*), and it is a general statement, thus it requires an article *a.* The correct sentence should be *Indonesia is a beautiful country.*

(3)   My father is <u>driver.</u>

The sentence is incorrect because the object of the sentence is singular (*driver*), and it is a general statement, thus it requires an article *a.* The correct sentence should be *My father is <u>a</u> driver.*

(4)   Alex eats a mango, and Alan eats <u>a</u> apple

The sentence is incorrect because the noun *apple* starts with a vowel sound *a*, thus it requires an article *an* instead of *a.* The correct sentence should be *Alex eats a mango, and Alan eats <u>an</u> apple.*

(6) Nina drinks <u>a</u> tea.

The example above illustrates the addition of articles when it is not necessary. The sentence is incorrect because the sentence does not require an article. In addition, the noun *tea* is an uncountable noun, which cannot be preceded by singular definite articles a/an. Instead, it requires the presence of   a unit of measurement - a measure word. The correct sentence should be *Nina drinks tea* or *Nina drinks a <u>cup of</u> tea.*

Spelling

Some of the sentences made by the students contain mispelled words. For example,

(1) Because she arrived before the <u>even</u>was done, she could join with her friends.

This sentence is a complex sentence consisting three clauses:

1st clause: *Because she arrived*

2nd clause: *before the even was done*

3rd clause: *she could join with her friends.*

The second clause is syntactically incorrect as the subject is missing. The clause structure should be *subordinate conjunction+subject+verb.* The possible word to fill in the gap is *event* instead of *even.*

event(n) a thing that happens, especially one of importance; a planned public or social
occasion

even (adv) used to emphasize something surprising or extreme.

The complete sentence would be:

Because she arrived before the <u>event</u> was done, she could join with her friends.

In this sentence, she was present at the event before it was finished, therefore she could meet her friends.

(2) *I am late because my <u>mothercicle</u> was broken.*

This sentence is a complex sentence consisting of two clauses:

    1st clause: I am late

    2nd clause: because my mothercicle was broken

The sentence is syntactically correct as it has the complete features of a complex sentence.

However, the second clause is semantically incorrect as the word *mothercicle* is lexically unknown. It has no meaning unless it is changed into another word, for example *motorcycle.*

    motorcycle (n) a two-wheeled vehicle that is powered by a motor and has no pedals.

Thus, the sentence would be *I am late because my motorcyle was broken*.

Impact of Errors

Despite the errors found in the 123 incorrect sentences from the data, the impact to the meaning, in fact is not significant. The subject verb agreement, for instance, does not affect the message conveyed by the writer.

For example,

(1)   *Riri <u>go</u> to campus*

This sentence is syntactically incorrect and should be *Rini <u>goes</u> to campus.* However, semantically, the meaning is still acceptable.

(2)   *I go to the party last night*

This sentence is syntactically incorrect and should be changed into *I went to the* party *last night.* However, the sentence is semantically acceptable because the meaning does not change.

I	→ agent			*I*	→ agent
go	→ move toward some place/destination			*went*	→ move toward some place/destination
to the party	→ a place/destination	VERSUS		*to the party*	→ a place/destination
last night	→ time marker			*last night*	→ time marker

Nevertheless, there is one sentence which is incorrect due to two errors: subject verb agreement and ambiguity.

(3)   *My mom like banana, but I'm not like that.*

This sentence is incorrect because the subject is singular, but the verb is plural. The correct sentence should be *My mom likes banana, but I'm not like that*.

However, there is another problem in this compound sentence, which is the second clause I'm not like that. This clause is ambiguous because the word "like" has two possible meanings:

like (adj) having similar qualities or features or in similar situation

like (v) to enjoy something or to find something pleasant

Thus, the sentences have two possible meanings.

(a) The "I" is not like that. (he has different favorite fruit)

(b) The "I" does not like that. (the speaker does not like the fact that his mom likes banana)

If the writer wants to convey the meaning (a), the clause is syntactically correct. The writer wants to convey the message that he has different situation with his mom. His mom like banana, but he does not. Meanwhile, if the writer wants to convey meaning (b), the clause is syntactically incorrect. The verb *like* cannot be preceded by *be* or *be not.* Instead, the verb *like* can be preceded by auxiliary does/do/does not/do not. Thus, the clause should be *I do not like that.*

CONCLUSION

The patterns of the errors are spread into eleven types of errors, including verbs, articles, spelling, adjectives, preposition, sentence structure and ordering, word formation, word

selection, noun, pronoun, and ambiguous communication. It indicates that the students, despite the fact that they have learned English for many years, still have inadequate proficiency in making correct sentences. The most dominant errors are in terms of subject verb agreement and the consistency of the tenses. This indicates that the students' proficiency of subject *verb agreement* is still weak. The errors did not give significant impact to the meaning. However, in small chances, the errors may trigger ambiguity when the errors occur in certain words which have more than one meaning. Given the fact that the present study focused on students' errors in making written sentences which is only one aspect in English skills, especially writing, further research that explores more comprehensive instruction in a broader context integrating teachers' attitudes and students learning strategies is necessary. When taken together, studies investigating the cause of errors and ways to solve them could provide a framework for improving quality in higher education.

REFERENCES

Abdullah, Y., Yunus, M., Hashim, Harwati. (2019). Error Analysis in ESL Writing. *Asia Proceedings of Social Sciences,* 4: 91-93. 10.31580/apss.v4i1.605.

Ananda, R., Gani, S.A., Sahardin, R. (2014). A Study of Error Analysis fromStudents'Sentencesin Writing. *Studies In English Language And Education Journal*, 1 (2): 81-95.

Bennui, P. (2008). A study of L1 interference in the writing of Thai EFL students. *Malaysian Journal of ELTResearch*, 4: 72-102

Bumroongthai, G. (2011). An error analysis in English paragragh writing by students of the faculty of liberal arts, Rajamangala University of Technology Phra Nakhon, *Research Report*, Rajamangala University of Technology Phra Nakhon, Bangkok, Thailand.

Chandler, D. (2003). *The Act of Writing: A Media Theory Approach.* Prifysgol Cymru Aberystwyth: University of Wales

Corder, S. P. (1981). *Error Analysis and Interlanguage*. Oxford: Oxford University Press.

Crystal, D. (1999). The penguin dictionary of language. London: Penguin.

Dulay, H. C., Burt, M.K., Krashen, S.D. (1982). *Language two*. New York: Oxford University Press.

Hammil, Donald D. (1975). *Teaching Children with Learning and Behaviour Problems*. Boston: Allyn and Bascon.

Hengwichitkul, L. (2006). An analysis of errors in English abstracts translated by Thaiuniversity graduate students. *Unpublished Master Thesis*, Srinakharinwirot University,Bangkok, Thailand.

Herdiansyah, H. (2012). *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial*. Jakarta: Salemba Humanika

Heydari, P. & Bagheri, M. S. (2012). Error analysis: Sources of L2 learners' errors. *Theory and Practice in Language Studies*, 2(8): 1583-1589.

Hinnon, A. (2004). Common errors in English writing and suggested solutions of Thai university students. 31(2): 165-180.

Huang, S. J. (2006). A case study of EFL students' writing errors on a web-based writing program. *Paper presented at International Conference & Workshop on TEFL and Applied Linguistics*, Ming ChuanUniversity, China.

James, C. (1998). *Errors in language learning and use: Exploring error analysis*. New York: Routledge.

Jenwitheesuk, T. (2009). A study of persisted syntactic errors in writing of the 3rd year students of English for international communication program. *Paper presented at International Conference on the Role of University in Hands-on Education*, Rajamangala University of Technology Lanna, Thailand.

Kaweera, Ch. (2013). Writing error: A review of interlingual and intralingual interference in EFL context, *English Language Teaching*, 6(7), 9-18.

Khansir, A. A. (2013). Error analysis and second language writing. *Theory and Practice in Language* Studies, 3(2): 363-370.

Moleong, L. J. (1998). Metodologi Penelitian Kualitatif. Bandung: PT. Remaja Rosdakarya

Mardalis. (2003). *Metode Penelitian*. Jakarta: Bumi Aksara

Mohammad, S., & Bahrami, A. (2018). *An* error analysis of journal papers written by Persian authors. In H. Groth (Ed.). *Cogent Arts & Humanities*, 5:1.

Mungungu, S. S. (2010). Error analysis: Investigating the writing of ESL Namibian learners. *Master Thesis*, University of South Africa, Pretoria.

Richards, J. C. (1974). *Error analysis: Perspectives on second language acquisition*. London: Longman.

Runkati, K. (2013). *Organizational patterns and common mistakes in English researchabstracts. Unpublished Master Thesis*, Prince of Songkla University, Songkhla,Thailand.

Sari, D. (2019). An Error Analysis on Student's Translation Text. *Eralingua: Jurnal Pendidikan Bahasa Asing dan Sastra*, 3:10.26858/eralingua.v3i2.8658.

Sermsook, K., Liamnimitr, J., Pochakorn, R. (2017). An Analysis of Errors inWritten English Sentences: A Case Study of Thai EFL Students. *English LanguageTeaching Journal*, 10 (3)

Surachmad, W. (1982). *Pengantar Penelitian Ilmiah*. Bandung: Tarsito

Wahyuni, S. (2014). Error Analysis of Student'sFree Writing (A Descriptive Study at theEnglish Department of STKIP Bina Bangsa). *STKIP Bina Bangsa Getsempena: Getsempena English Education Journal*, 1 (2).

An Ethnolinguistic Study of Form and Reference Name of Fish and Seaweed Category

Maria Magdalena Sinta Wardani
Faculty of Letters, Universitas Sanata Dharma, Indonesia
mmsintawardani@usd.ac.id

ABSTRACT

This qualitative research aims to describe the form and reference name of iwak 'fish' and karangan 'seaweed' used by the fishing communities of Baron Beach, DIY. Data collection was carried out with literature review, participatory observation, and in-depth interviews. The informants were three fishermen from Kemadang Village, Tanjungsari District, Gunung Kidul Regency, DIY. Unit of analysis is in the form of words related to service activities used in daily life. This study describes lingual units used as type names. The results showed that the names of the types of fish and seaweed categories were basic and derivative forms. Derivative forms include affixed and compound words. Meanwhile, reference to the names of fish and seaweed category types include tools, body parts, animals, plants, shapes, colors, sex, circumstances, professions, myths, objects, and activities.

Keywords: Linguistic categorization; fish; seaweed; form; reference

PENDAHULUAN

Manusia hidup dengan mengenali lingkungannya. Pengenalan dan pengetahuan tentang lingkungan sekitar merupakan salah satu cara manusia untuk bertahan hidup. Pengetahuan akan lingkungan ini melalui sebuah proses kognitif berupa kategorisasi. Manusia mengkategorikan benda dan peristiwa yang berada di sekitarnya ke dalam kategori-kategori. Kategorisasi secara eksplisit tampak dalam wujud leksikon.

Kategorisasi ialah (1) proses dan hasil pengelompokan unsur-unsur bahasa dan bagian-bagian pengalaman manusia yang digambarkan ke dalam kategori-kategori dan (2) cara untuk mengungkapkan makna dengan pelbagai potensi yang ada dalam bahasa (Kridalaksana, 2008). Dalam hal ini, tampaklah bahwa penamaan merupakan bagian dari kategorisasi dan penyimpanan secara kognitif. Penamaan kategori menggunakan label linguistik. Dengan demikian, kajian mengenai kategorisasi linguistik akan turut menguraikan struktur nalar dan pengelolaan informasi manusia.

Sebagaimana Barsalou (dalam Kovesces, 2006) mendeskripsikan proses pemerolehan kategori dalam lima tahap, yakni (1) pembentukan deskripsi struktural dari sebuah entitas, (2) pencarian representasi kategori yang mirip dengan deskripsi strukturalnya, (3) pemilihan representasi kategori yang paling mirip, (4) penarikan kesimpulan mengenai sebuah entitas, dan (5) penyimpanan informasi tentang kategorisasi. Pembahasan kategorisasi akan sampai pada istilah hiponimi, yakni hubungan semantik antara anggota taksonomi dan nama taksonomi. Nama taksonomi disebut superordinat dan anggota taksonomi disebut kohiponim (Kridalaksana, 2008).

Secara umum tujuan penelitian ini adalah mengungkapkan sistem penamaan pada masyarakat Jawa terkait dengan kategorisasi ikan dan rumput laut. Tujuan umum ini dapat dirinci secara khusus sebagai kajian terhadap satuan lingual bahasa Jawa yang mencakup bentuk dan referensi dalam nama jenis ikan dan rumput laut pada masyarakat nelayan Baron DIY.

Kajian terhadap bentuk dalam penelitian ini mencakup bentuk dasar dan bentuk turunan. Bentuk dasar adalah bentuk dari sebuah morfem yang dianggap paling umum dan paling tidak terbatas (Kridalaksana, 2008). Sementara itu, bentuk turunan merupakan bentuk yang berasal dari bentuk asal setelah mengalami pelbagai proses (Kridalaksana, 2008). Bahasa Jawa mengembangkan lima macam proses morfologis, yaitu pengimbuhan (afiksasi), pengulangan (reduplikasi), pengubahan bunyi, pemajemukan, dan penyingkatan secara akronim (Poedjasoedarmo, *et.al*, 1979).

Sementara itu, Kridalaksana (2008) mendefinisikan referensi (*reference*) atau pengertian sebagai hubungan antara arti dan lambang yang dipakai untuk menggambarkannya. Dalam hal ini, Pateda (2001) menggunakan istilah acuan atau rujukan, yaitu sesuatu yang ditunjuk oleh tanda. Kadang-kadang acuan dihubungkan dengan realitas, kenyataan atau eksistensi sesuatu. Acuan ini ada di dalam dunia nyata, meskipun realitasnya kadang-kadang hanya ada dalam bayangan atau khayalan. Kadang-kadang acuannya tidak seperti yang diinformasikan. Terkadang acuan dipindahkan. Yang dipindahkan bukan acuan secara keseluruhan yang bersifat jasmaniah tetapi hanya sifat. Dalam hal ini kita berhadapan dengan perbandingan. Referen menimbulkan anggapan tentang eksistensi sesuatu yang ditarik dari pengalaman tentang objek dalam dunia fisik manusia (Lyons, 1968). Oleh karena itu, referen dapat melingkupi benda, kegiatan, dan proses.

Penelitian mengenai kategorisasi telah dilakukan oleh Suhandano (2004). Suhandono melakukan penelitian etnolinguistik mengenai kategori tumbuh-tumbuhan dalam Bahasa Jawa. Dasar sistem klasifikasi mencakup kriteria fisik dan kriteria fungsi. Terbukti, pengelompokan

yang antroposentris berbeda dengan klasifikasi tumbuh-tumbuhan dalam ilmu taksonomi yang objektif.

Sementara itu, Supardjo (1989) melalukan analisis pendapatan nelayan Pantai Selatan Propinsi DIY. Daerah yang diteliti ialah Kabupaten Gunungkidul (Sadeng dan Baron), Kabupaten Bantul (Samas—Poncosari), dan Kabupaten Kulon Progo (Trisik, Glagah, dan Congot). Penelitian tersebut menguraikan alat tangkap ikan, cara menangkap ikan, hasil penangkapan ikan, dan pendapatan nelayan. Hasil penelitiannya ialah produktivitas nelayan yang menggunakan perahu lebih tinggi, yaitu antara 2.047,6 kg/tahun sampai dengan 3.432,76 kg/tahun dibandingkan dengan nelayan tanpa perahu, yaitu 1.092,5 kg/tahun sampai dengan 1.193,8 kg/tahun. Bagi nelayan di daerah yang kurang subur, usaha menangkap ikan atau memanfaatkan sumber daya laut merupakan usaha sampingan pokok di musim paceklik atau kemarau (Supardjo, 1989).

Berbeda dengan kedua penelitian tersebut, fokus kajian ini termasuk kajian semantik kognitif yang menguraikan kategorisasi pada ikan dan rumput laut untuk melihat pola yang digunakan secara umum dalam kategorisasi linguistik. Saifullah (2018) menyatakan bahwa pada dasarnya manusia sudah memiliki kemampuan untuk memetakan segala sesuatu yang ada di alam semesta ini berdasarkan kategorinya. Kategorisasi yang sudah ada tersebut diberi label yang sesuai. Lebih lanjut Saifullah menyatakan bahwa manusia membangun analogi. Kategori-kategori yang sudah diciptakan tersebut diatur, dibagi, dan dilihat hubungannya satu sama lain. Dalam semantik, sistem penamaan dideskripsikan untuk memahami proses pelambangan konsep dan pengacuan referen.

Kajian difokuskan pada satuan lingual terkait dengan kategorisasi ikan dan rumput laut yang digunakan oleh masyarakat nelayan di wilayah Pantai Baron, Desa Kemadang, Kecamatan Tanjungsari, Kabupaten Gunungkidul. Pantai Baron dipilih sebagai lokasi penelitian karena menurut penduduk lokal awal mula tradisi kenelayanan di Desa Kemadang terbentuk tahun 1982. Kondisi tanah yang tandus dan berkapur menghadirkan kesulitan bagi masyarakat di musim kemarau. Pemanfaatan hasil laut merupakan salah satu cara masyarakat Pantai Baron beradaptasi dengan alam agar tetap bertahan hidup di saat hasil panen kurang baik.

Kajian ini memberikan manfaat teoretis, yakni melengkapi penelitian kategorisasi linguistik, khususnya dalam hal penamaan kategori. Selain itu, uraian ini diharapkan dapat menjadi referensi bagi peneliti lain yang tertarik untuk mengkaji kategorisasi. Penelitian ini juga memberikan manfaat praktis sebagai rekaman kekayaan pengetahuan etnis Jawa dalam ranah kenelayanan. Penelitian ini juga bermanfaat sebagai bentuk pendokumentasian terhadap istilah-

istilah lokal kenelayanan dalam bahasa Jawa. Hasil penelitian ini juga dapat digunakan bagi masyarakat Baron untuk mengenal budaya milik mereka sendiri.

METODE

Sumber data dalam penelitian ini berupa tuturan yang digunakan nelayan berkaitan dengan pengetahuan kenelayanan mereka. Nelayan berasal dari Baron, tepatnya di Desa Kemadang, Kecamatan Tanjungsari, Kabupaten Gunung Kidul, Propinsi DIY. Tiga orang dipilih sebagai informan utama. Satuan analisis adalah kata atau istilah yang digunakan sehari-hari. Setiap satuan dipandang sebagai satuan yang lebih besar lagi dan begitu seterusnya (mengikuti prinsip *part-whole relationship*). Data merupakan tempat beradanya objek penelitian (Kesuma, 2007). Data berupa tuturan bahasa Jawa yang digunakan masyarakat nelayan Baron DIY dikumpulkan untuk mengkaji kategorisasi dan pola penamaan ikan dan rumput laut.

Tahap penyediaan data dilakukan dengan observasi atau pengamatan sambil membuat catatan, mengajukan jenis pertanyaan deskriptif, struktural, dan kontras. Data juga dilengkapi dengan wawancara. Alat penelitian berupa *digital tape recorder* untuk merekam data lisan, kamera digital untuk mendokumentasikan objek dan peristiwa, daftar tanya yang berisi pertanyaan-pertanyaan, dan kartu data untuk mencatat data. Studi pustaka yang relevan dengan masalah penelitian, khususnya hasil-hasil penelitian tentang kenelayanan dilakukan untuk menunjang penelitian ini. Setalah pengamatan, catatan-catatan yang telah ada ditambahkan dengan deskripsi peristiwa tutur dan ditafsirkan. Data diklasifikasi dan diidentifikasi. Klasifikasi data itu dilakukan sesuai dengan pokok persoalan yang diteliti (Kesuma, 2007). Setelah melalui proses klasifikasi dan identifikasi, data yang ternyata tidak memenuhi syarat lalu disisihkan. Analisis data dilakukan dengan (1) memfokuskan kategorisasi-kategorisasi terkait dengan ikan dan rumput laut, (2) menganalisis bentuk dan referensi yang digunakan sebagai dasar/landasan, dan (3) menggambarkan kategorisasi tersebut secara deskriptif kualitatif. Karena penelitian ini bersifat kualitatif, hasil-hasil pengamatan perlu ditafsirkan dalam bentuk uraian dan tabel tanpa menyebutkan jumlah atau menghitung kekerapan kemunculan.

HASIL DAN PEMBAHASAN

Kosakata nama jenis kategori ikan yang berhasil dikumpulkan dalam penelitian ini sebanyak 77 kata, yakni *naga lintang, tempel, lumba, teri, lanjam, pihi, pahatan, pedangan, sembilan, layaran, marlin, lakaran (terbagi dalam kategori lakaran* dan *megan), hiu (terbagi dalam kategori hiu, hiu jaran, hiu ronggeng, hiu botol), campur-campur tiga waja (terbagi*

dalam kategori kuniran, pajung pari, lendra, bojor, lancur, selar, dan pajung tembel), tongkol (terbagi dalam kategori tongkol gembung, tongkol kenyar, tongkol lisong, tongkol clurut, tongkol banyar, tongkol salem, tongkol mata amba, tongkol tuna, tongkol glondong, tongkol cakalan, tongkol jabrik), tengiri (terbagi dalam kategori tengiri lanang dan *tengiri wedok), sidat (terbagi dalam kategori grandong, pelus,* dan *sidat), manyung (terbagi dalam kategori utik, congot,* dan *manyung), kakap (terbagi dalam kategori kakap pihi, kakap merah, kakap putih, kakap hitam, kakap mangar, pajung waru,* dan *kerapu [kerapu balong, kerapu kembang, kerapu karet]), cucut (terbagi dalam kategori cucut kolet, cucut biasa, cucut croan, tunul), caru (terbagi dalam kategori cerming, caru hitam-putih, caru gilig [caru gilig ijo* dan *caru gilig putih]), bawal (terbagi dalam kategori bawal ireng* dan *bawal putih), layur (terbagi dalam kategori layur kuning, layur ireng, layur putih),* dan *pe (terbagi dalam kategori pe* dan *lampingan).*

Kosakata nama jenis kategori rumput laut yang berhasil dikumpulkan dalam penelitian ini sebanyak 23 kata, yakni *karangan rambut, karangan kawul, karangan kuping, karangan susur, karangan suruh, karangan congor, karangan intep, karangan lulang, karangan sigi, karangan awul, karangan kendal, karangan janget, karangan ager, karangan simbar, karangan kinjeng, karangan ranti, karangan amba, karangan lumbon, karangan klabangan, karangan ruminti, karangan sumpel, karangan iju,* dan *karangan jembut.*

Selanjutnya, data tersebut dianalisis berdasarkan bentuk satuan lingual nama jenis kategori dan referensi satuan lingual nama jenis kategori.

Bentuk Satuan Lingual Nama Jenis Kategori

Satuan lingual yang digunakan nelayan di Baron untuk nama jenis kategori ikan dan rumput laut merupakan bentuk kata yang berkategori nomina. Nama jenis yang digunakan nelayan Baron berbentuk kata dapat dikelompokkan menjadi dua, yakni penamaan kategori berupa bentuk dasar dan penamaan kategori bentuk turunan.

Nama Jenis Kategori Ikan dan Rumput Laut Bentuk Dasar

Terkait dengan bentuk dasar, menurut Herawati, dkk. (1995) "sebagian besar nomina yang terjadi dari bentuk dasar terdiri atas dua suku". Lebih lanjut, sedikit sekali nomina yang terjadi dari bentuk dasar yang bersuku satu maupun bersuku tiga. Dalam data ditemukan bentuk dasar yang terdiri dari dua suku seperti *layur* {la+yur}, *tongkol* {tong+kol}, dan *pelus* {pe+lus}. Data bentuk dasar yang berupa satu suku kata adalah *pe*. Berikut ini adalah nama jenis kategori ikan dan rumput laut berupa bentuk dasar yang dipergunakan masyarakat nelayan Baron.

	Nama Jenis	**Makna**
(1)	layur [layUr]	'nama jenis ikan laut (*trichiurus haumela*)'
(2)	tongkol [tɔŋkɔl]	'nama jenis ikan laut, termasuk golongan tuna'
(3)	pe [pe]	'nama jenis ikan, berbentuk rata (pari)'
(4)	pelus [pəlUs]	'nama jenis binatang sebangsa belut'

Nama jenis kategori ikan *layur, tongkol, pe,* dan *pelus* merupakan contoh nama jenis kategori ikan yang berupa bentuk dasar. Bentuk satuan lingual tersebut berupa kata monomorfemik dan tidak dapat dibagi menjadi bagian bermakna yang lebih kecil.

Nama Jenis Kategori Ikan dan Rumput Laut Bentuk Turunan

Nama jenis kategori ikan dan rumput laut yang digunakan nelayan Baron berupa kata yang mengalami proses morfologis afiksasi dan pemajemukan.

1) Nama jenis kategori berupa kata berafiks

Nama jenis kategori berafiks merupakan bentuk turunan yang mengalami proses pembubuhan afiks. Afiks adalah bentuk terikat yang bila ditambahkan pada bentuk lain akan mengubah makna gramatikalnya. Konsep ini mencakup prefiks, sufiks, infiks, simulfiks, konfiks, suprafiks (Kridalaksana, 2008). Menurut Suwadji dkk. (1986) afiks-afiks dalam bahasa Jawa jumlahnya relatif banyak. Prefiks terdiri atas prefiks *nasal (N-), di, dak-/tak-, kok-/tok-, ka-, ke-, a-, sa-/se-*; infiks terdiri atas *–um-/-em-* dan *–in-;* serta sufiks terdiri atas *–ake* dan *–i, -an, -e, -ing, -a, -na, -ana,* dan *-en*. Berbeda dengan pengelompokan tersebut, Subroto dkk. (1991) menguraikan bahwa dalam bahasa Jawa terdapat prefiks *(N-), ke-, ka-, di-, tak-, ko-, kuma-/kum-/gum-, kami-, kapi-, paN-*; infiks berupa *–in-, -um-, -el-, -er-*; sufiks *–an, -en, -a, -e*; gabungan *N-* dengan *–i* atau *N-* dengan *–ake*; dan konfiks *pa-an* dan *ka-an*. Dalam kajian ini ditemukan pembentukan kata dengan penambahan imbuhan berupa sufiks {–an}. Nama jenis kategori berafiks yang digunakan masyarakat nelayan Baron sebagai berikut.

(5) pedangan [pədaŋan]

pedangan = pedang + {-an}

pedang 'pedang'

(6) layaran [layaran]

layaran = layar + {-an}

layar 'sejenis ikan laut berbadan besar, termasuk famili Istiophoridae; badan bulat panjang, muncungnya berbentuk bulat, sirip punggungnya panjang dan lebar

sehingga bila ditegakkan waktu berenang tampak seperti layar perahu; tergolong ikan buas'

(7)   pahatan [paħatan]   pahat

pahatan = pahat + {-an}

pahat 'alat dari bilah besi yang tajam ujungnya yang digunakan dalam kerja-kerja bertukang'

(8)   kuniran [kuniran]

kuniran = kunir + {-an}

kunir 'kunyit'

(9)   karangan [karaŋan]

karangan = karang + {-an}

karang 'karang'

Nama jenis kategori ikan *pedangan, layaran, pahatan, kuniran,* dan *karangan* merupakan nama jenis yang dibubuhi afiks berupa sufiks. Sufiks adalah afiks yang ditambahkan pada bagian belakang bentuk pangkal (Kridalaksana, 2008). Bentuk dasar dari *pedangan* adalah *pedang* plus sufiks {−an} sehingga menjadi morfem *pedangan*. Bentuk dasar dari *layaran* adalah *layar* plus sufiks {−an} sehingga menjadi morfem *layaran*. Bentuk dasar dari *pahatan* adalah *pahat* plus sufiks {−an} sehingga menjadi morfem *pahatan*. Bentuk dasar dari *kuniran* adalah *kunir* plus sufiks {−an} sehingga menjadi morfem *kuniran*. Sama halnya dengan *karangan* dari bentuk dasar *karang* plus sufiks {−an} sehingga menjadi morfem *karangan*.

Makna sufiks {-an} dalam proses morfologis tersebut ialah membentuk makna 'tiruan'. Bentuk *pedangan, layaran, pahatan,* dan *kuniran* secara berturut-turut memiliki makna 'tiruan pedang', 'tiruan layar', 'tiruan pahat', dan 'tiruan kunir'. Disebut tiruan karena menonjolkan unsur kemiripan. Nama jenis ikan dan rumput laut yang mengalami proses pembubuhan sufiks seperti tersebut di atas menunjukkan gejala yang sama, yakni melalui proses asosiasi. Sementara makna sufiks {-an} pada kata *karangan* membentuk makna 'lokasi'.

2) Nama jenis kategori berupa kata majemuk

Kata majemuk adalah gabungan dua buah kata atau lebih yang mempunyai arti baru sama sekali berbeda dengan arti kata-kata komponennya, sedangkan perilaku sintaksisnya serupa seperti perilaku sintaksis sebuah kata. Ciri kata majemuk ialah (1) terdiri atas dua kata atau lebih, (2) mempunyai arti baru yang sama sekali berbeda dengan arti kata komponennya, (3) tidak dapat diberi sisipan berupa kata apapun, (4) jika mendapat imbuhan, diterapkan pada awal atau

akhir kata majemuk seluruhnya, dan jika diduplikasi harus diulang seluruhnya, dan (5) secara sintaksis diperlakukan sebagai sebuah kata (Poedjosoedarmo, 1979).

Berikut ini contoh nama kategori pada masyarakat nelayan Baron yang berbentuk kata majemuk;

(10) pajung tembel [pajUŋ tɛmbɛl]

pajung = bahasa *Jawa Kuno, Melayu* paju 'maju'

tembel = bahasa *Jawa Kuno* 'belang'

pajung tembel 'nama jenis ikan laut berwarna hitam putih, bermotif totol, hidup di dasar laut-berlumpur'

(11) kerapu kembang [kərapu kəmbaŋ]

kerapu = bahasa *Melayu* 'ikan yang hidup di laut, bersisik, bersirip, yang diperkuat dengan jari-jari lembut, berduri, dan sirip perutnya terletak agak ke depan di bawah dada, *Serranus*'

kembang = bahasa *Jawa kuno* 'bunga'

kerapu kembang 'nama jenis ikan laut yang insangnya seperti duri, dagingnya tebal, dan hidup di laut dalam atau karang'

(12) layur kuning [layUr kunIŋ]

layur = bahasa *Jawa kuno* 'nama jenis ikan laut *Trichiurus haumela*'

kuning = bahasa *Jawa kuno* 'kuning'

layur kuning 'nama jenis ikan laut yang licin, dinding perutnya tipis, dengan warna dasar putih dan punggung berwarna kuning, hidup di laut dalam, daerah pinggir'

(13) karangan sumpel [karaŋan sumpəl]

karangan = bahasa *Jawa kuno, bahasa Melayu* 'batu karang, untaian bunga'

sumpel = bahasa *Jawa baru* 'penyumbat'

karangan sumpel 'rumput laut yang memiliki warna dasar coklat, bermotif brintik, bentuknya pendek, kecil'

(14) karangan congor [karaŋan cɔŋɔr]

karangan = bahasa *Jawa kuno, bahasa Melayu* 'batu karang, untaian bunga'

congor = bahasa *Melayu,* bahasa *Jawa kuno* 'muncung yang panjang pada kumbang atau ikan, hidung, mulut'

karangan congor 'rumput laut yang memiliki warna dasar coklat, daunnya tebal,'

Nama jenis *pajung tembel, kerapu kembang, layur kuning, karangan sumpel*, dan *karangan congor* merupakan kata majemuk. Dalam penelitian ini disimpulkan bahwa bentuk-bentuk tersebut merupakan kata majemuk karena memenuhi ciri-ciri kata majemuk. Pertama, keempat satuan lingual tersebut terdiri dari dua kata. Satuan lingual tersebut juga mempunyai arti baru. *Pajung* dipadu dengan *tembel* memiliki arti baru 'nama jenis ikan laut berwarna hitam putih, bermotif totol, hidup di dasar laut-berlumpur'. *Kerapu* dipadu dengan *kembang* memiliki arti baru 'nama jenis ikan laut yang insangnya seperti duri, dagingnya tebal, dan hidup di laut dalam atau karang'. *Layur* dipadu dengan *kuning* memiliki arti baru 'nama jenis ikan laut yang licin, dinding perutnya tipis, dengan warna dasar putih dan punggung berwarna kuning, hidup di laut dalam, daerah pinggir'. Paduan tersebut menghadirkan makna baru yang tidak dapat dirunut dari komponen penyusunnya.

Satuan lingual tersebut juga tidak dapat diberi sisipan berupa kata apa pun. Misalnya, bentuk *pajung tembel* disisipi *lan* 'dan' menjadi **pajung lan tembel* atau bentuk *kerapu kembang* disisipi *lan* 'dan' menjadi **kerapu lan kembang*. Bentuk-bentuk yang tidak gramatikal tersebut menunjukkan ciri ketaktersisipan nama jenis ikan dan rumput laut.

Ketika dibubuhi afiks, afiks tersebut akan diterapkan pada awal atau akhir kata majemuk seluruhnya. Misalnya bentuk *pajung tembel* dibubuhi sufiks {-e} menjadi *pajung tembele*, bukan *pajunge tembel*. Demikian halnya dengan *kerapu kembang, layur kuning, karangan sumpel,* dan *karangan congor*. Ketika diduplikasi, satuan lingual tersebut juga diulang seluruhnya. Bentuk satuan lingual tersebut berturut-turut mengalami proses morfologis reduplikasi menjadi *pajung tembel-pajung tembel, kerapu kembang-kerapu kembang, layur kuning-layur kuning, karangan sumpel-karangan sumpel,* dan *karangan congor-karangan congor*.

Referensi Satuan Lingual Nama Jenis Kategori

Bentuk satuan lingual kebahasaan bahasa Jawa dalam ranah kenelayanan yang digunakan oleh masyarakat nelayan Baron, DIY memiliki referen yang dapat dihubungkan langsung dengan realitas atau eksistensi tertentu. Data menunjukkan bahwa nama jenis ikan dan rumput laut dapat dilacak pengacuannya, baik berasal dari bahasa Jawa kuno, bahasa Jawa baru, maupun bahasa Melayu. Berikut merupakan referen ikan dan rumput laut.

1) Referen ikan dan rumput laut yang berhubungan dengan alat

Nama jenis yang digunakan nelayan Baron berhubungan dengan alat tertentu. Penggunaan nama jenis dengan referen alat merupakan wujud asosiasi suatu alat yang diacu dengan bentuk ikan yang dimaksud. Berikut ini nama jenis yang referennya berhubungan dengan alat.

Bentuk Nama Jenis	Makna
pedangan [pədaŋan]	bahasa *Jawa kuno* 'pedang'
lanjam [lanjam]	bahasa *Melayu* 'mata bajak'
sumpel [sumpəl]	bahasa *Jawa baru* 'sumbat, penyumbat benda'

Bentuk *pedangan* berasal dari bahasa Jawa kuno *pedang*. *Pedang* merupakan alat yang tajam, seperti parang. Penggunaan bentuk *pedang* untuk mengacu ikan *pedangan* merupakan bentuk trensfer/ pemindahan referen. Sama halnya dengan penggunaan referensi *lanjam* yang merupakan mata alat bajak. *Lanjam* digunakan masyarakat nelayan Baron untuk mengacu ikan *lanjam.* Dengan demikian ada pemindahan referen, dari jenis alat ke jenis ikan. Dalam nama jenis rumput laut juga tampak penggunaan referensi alat, misalnya pada bentuk *sumpel. Sumpel* merupakan alat yang digunakan untuk menyumbat suatu benda. Satuan lingual ini kemudian digunakan untuk mengacu referen rumput laut. Data tersebut menunjukkan jejak pengetahuan masyarakat yang sebelumnya yang notabene petani dan kemudian bertransformasi menjadi nelayan. Selain itu, nama jenis yang mengacu pada alat adalah *pahatan, layaran, hiu botol, waja, bojor, lancur, utik,* dan *lampingan.*

2) Referen ikan dan rumput laut yang berhubungan dengan bagian tubuh

Bentuk Nama Jenis	Makna
karangan congor [karaŋan cɔŋɔr]	bahasa *Melayu, bahasa Jawa baru* 'muncung yang panjang pada kumbang atau ikan, hidung, mulut'
tongkol mata amba [tɔŋkɔl mɔtɔ]	*bahasa Jawa kuno, Melayu* 'mata, alat untuk melihat pada manusia atau binatang'
karangan kuping [karaŋan kupIŋ]	bahasa *Jawa kuno* 'telinga'

Congor merupakan kata yang berasal dari bahasa Melayu *jongor* [jɔŋɔr] atau bahasa Jawa baru *congor* [cɔŋɔr]. *Congor* memiliki referen bagian tubuh, yakni mulut atau muncung. *Mata* merupakan satuan lingual yang berasal dari bahasa Jawa kuna. Satuan lingual ini juga terdapat dalam bahasa Melayu *mata* [mata] yang memiliki referen bagian tubuh yang merupakan alat untuk melihat pada manusia atau binatang. Sementara itu, *kuping* berasal dari bahasa Jawa kuno

kuping [kupIŋ] yang memiliki referen anggota tubuh; telinga. Selain itu terdapat pula kata *tongkol gembung, cerming, karangan rambut, karangan lulang, karangan kendal,* dan *karangan jembut* yang mengacu pada bagian tubuh.

3) Referen ikan dan rumput laut yang berhubungan dengan binatang

Bentuk Nama Jenis	Makna
hiu jaran [hiʸu jaran]	bahasa *Jawa kuno* 'kuda'
tongkol clurut [tɔŋkɔl clurUt]	bahasa *Melayu* 'tikus kecil berbau busuk, bermoncong panjang, bulu berwarna coklat kelabu, tikus kesturi, *Suscus murinus linnacus*'
karangan kinjeng [karaŋan kinjəŋ]	*bahasa Jawa kuno* 'serangga yang khas, termasuk golongan capung (Odanata)'

Dalam bahasa Jawa kuno, *jaran* mengacu pada sejenis binatang, yakni kuda. Satuan lingual ini kemudian digunakan untuk mengacu pada referen ikan. Satuan lingual *jaran* menjadi nama jenis ikan hiu. *Clurut* dalam bahasa Melayu *celurut* merupakan satuan lingual yang digunakan untuk mengacu pada binatang. Referen *clurut* adalah tikus kecil berbau busuk, bermoncong panjang, berbulu coklat kelabu, jenis tikus kesturi atau *Suscus murinus linnacus*. Sementara itu, *kinjeng* berasal dari bahasa Jawa kuno *kinjeng* [kinjəŋ] yang memiliki referen binatang serangga yang khas, termasuk golongan capung (Odanata). Nama jenis yang juga termasuk dalam kelompok ini adalah *karangan klabangan.*

4) Referen ikan dan rumput laut yang berhubungan dengan tumbuhan

Bentuk Nama Jenis	Makna
pajung waru [pajUŋ waru]	bahasa *Jawa kuno, bahasa Melayu* 'jenis sebuah pohon yang khas, hidup di tepi pantai, sebagai pohon peneduh, kulit bagian dalam dapat menjadi tali *Hibiscus tiliaceus*'
karangan ranti [karaŋan ranti]	bahasa Jawa baru 'sebangsa tomat, tumbuhan (herba) yang buahnya seperti tomat, terong meranti *Solanum nigrum*'
karangan suruh [karaŋan surUh]	bahasa *Jawa kuno* 'daun sirih'

Waru merupakan satuan lingual dalam bahasa Jawa kuno yang mengacu pada referen tumbuhan, yakni jenis sebuah pohon yang khas. Dalam bahasa Melayu, *waru* mengacu pada tumbuhan yang hidup di tepi pantai, berfungsi sebagai pohon peneduh, dan kulit bagian dalamnya dapat menjadi tali *Hibiscus tiliaceus.*

Satuan lingual *ranti* merupakan satuan lingual dalam bahasa Jawa baru yang mengacu pada referen tumbuhan sebangsa tomat (tumbuhan herba) yang buahnya seperti tomat, atau disebut juga terong meranti (*Solanum nigrum*). Satuan lingual *suruh* juga mengacu pada referen tumbuhan. *Suruh* merupakan satuan lingual dalam bahasa Jawa kuno yang mengacu pada tumbuhan sirih. Penggunaan satuan lingual *waru, ranti,* dan *suruh* menunjukkan pemindahan referen tumbuhan pada ikan dan rumput laut. Termasuk dalam kelompok ini juga terdapat nama jenis *kuniran, pajung pari, kerapu kembang, kerapu karet, karangan ager, karangan simbar, karangan lumbon, dan karangan susur.*

5) Referen ikan dan rumput laut yang berhubungan dengan bentuk

Bentuk Nama Jenis	Makna
caru gilig [caru gilIg]	bahasa *Jawa kuno* 'bulat torak'
tongkol jabrik [tɔŋkɔl jabrIk]	bahasa *Melayu* 'lebat dan kaku seperti sikat'

Deskripsi bentuk ternyata juga digunakan dalam nama jenis ikan. Satuan lingual *gilig* merupakan satuan lingual dalam bahasa Jawa kuno yang mengacu pada referen bentuk, yakni bentuk bulat torak. Sementara *jabrik* merupakan kata yang berasal dari bahasa Melayu yang memiliki referen bentuk lebat dan kaku seperti sikat. Selain itu, terdapat pula nama jenis *cucut croan, congot*, dan *karangan sigi* yang mengacu pada referen bentuk. Dengan demikian, *gilig, jabrik, croan, congot* digunakan untuk mengacu pada jenis ikan, sementara *sigi* digunakan untuk mengacu jenis rumput laut.

6) Referen ikan dan rumput laut yang berhubungan dengan warna

Bentuk Nama Jenis	Makna
bawal ireng [bawal irəŋ]	bahasa *Jawa kuno* 'hitam, muram, gelap'
karangan iju [karaŋan iju]	bahasa *Jawa kuno* 'hijau'

Dalam bahasa Jawa kuno terdapat satuan lingual *hireng* [hirəŋ] yang mengacu pada warna hitam atau gelap. Bentuk satuan lingual *hireng* dalam bahasa Jawa kuno mengalami pelesapan konsonan geseran laringal /h/. Dengan demikian bentuk *hireng* berubah menjadi *ireng* dalam

bahasa Jawa baru. Satuan lingual ini kemudian digunakan untuk mengacu pada salah satu jenis ikan bawal.

Demikian halnya dengan satuan lingual *iju* yang merupakan perkembangan dari satuan lingual *hijo* dalam bahasa Jawa kuno. *Hijo* mengacu pada warna hijau. Warna hijau pada bahasa Jawa kuno memiliki deskripsi warna *hijau laut* (seperti biru). Selain mengalami pelesapan konsonan geseran laringal /h/, satuan lingual *hijo* juga mengalami perubahan fonem vokal /o/ menjadi /u/. Satuan lingual *iju* digunakan untuk mengacu pada salah satu jenis rumput laut. Selain itu, nama jenis yang mengacu pada warna adalah *kakap merah, kakap putih, kakap hitam, kakap mangar, caru hitam-putih, caru gilig ijo, caru gilig putih, bawal putih, layur kuning, layur ireng,* dan *layur putih.*

7)   Referen ikan dan rumput laut yang berhubungan dengan jenis kelamin

Bentuk Nama Jenis	**Makna**
tengiri lanang [təŋiri lanaŋ]	bahasa *Jawa kuno* 'laki-laki, jantan'
tengiri wedok [təŋiri wedɔʔ]	bahasa *Jawa kuno* 'perempuan, betina'

Lanang dalam bahasa Jawa kuno mengacu pada jenis kelamin laki-laki atau jantan. Satuan lingual ini kemudian digunakan untuk mengacu pada salah satu jenis ikan tengiri. Sementara itu, *wedok* berasal dari bahasa Jawa kuno *wadon* [wadɔn] yang memiliki referen jenis kelamin perempuan atau betina. Satuan lingual ini juga digunakan untuk mengacu pada jenis ikan tengiri.

8) Referen ikan dan rumput laut yang berhubungan dengan keadaan

Bentuk Nama Jenis	**Makna**
pihi [pihi]	bahasa Melayu 'bertindih, yang satu di atas yang lain'
karangan awul [karaŋan awUl]	bahasa Jawa baru 'kacau, hambur-hamburan'

Satuan lingual yang digunakan masyarakat nelayan Baron tidak selalu berupa satuan lingual dalam bahasa Jawa. *Pihit* merupakan satuan lingual dalam bahasa Melayu yang mengacu pada referen keadaan, yakni keadaan bertindih atau yang satu di atas yang lain. Satuan lingual ini digunakan untuk mengacu pada jenis ikan tertentu, yakni ikan pihi yang disebut juga dengan ikan sebelah. *Pihit* mengalami pelesapan fonem konsonan hambat letup apiko-alveolar /t/. Satuan lingual bahasa Melayu *pihit* menjadi *pihi* dalam penggunaan masyarakat nelayan Baron.

56

Sementara itu, *awul* dalam bahasa Jawa baru mengacu pada referen keadaan, yakni keadaan yang kacau atau berhambur-hamburan. Satuan lingual tersebut digunakan untuk merujuk suatu jenis rumput laut. Termasuk dalam tipe ini adalah nama jenis *campur-campur,* *tongkol* <u>*kenyar,*</u> dan *cucut* <u>*kolet.*</u>

9) Referen ikan dan rumput laut yang berhubungan dengan profesi

Bentuk Nama Jenis	Makna
ronggeng [roŋgɛŋ]	bahasa *Jawa kuno* 'penari perempuan'

Referen profesi juga digunakan sebagai acuan. *Ronggeng* merupakan satuan lingual dalam bahasa Jawa kuno. Kata tersebut merujuk pada referen penari perempuan. Referen ini digunakan untuk merujuk pada salah satu jenis ikan hiu, yakni hiu ronggeng.

10) Referen ikan dan rumput laut yang berhubungan dengan ikan

Bentuk Nama Jenis	Makna
bawal [bawal]	bahasa Jawa kuno 'sebangsa ikan'
	bahasa Melayu 'sejenis ikan laut, memiliki jenis bawal hitam *Parastromateus (Stromateus) niger,* bawal tambak *Pampus (Stromateus) chinensis,* bawal putih *Pampus (Stromateus) argenteus)*'
kakap [kakap˃]	bahasa Jawa kuno 'ikan buas besar, Lates calcarifer (cockup)'

Referen ikan juga digunakan sebagai acuan nama jenis ikan, misalnya *bawal* dan *kakap* merupakan satuan lingual dalam bahasa Jawa kuno. Satuan lingual lain yang mengacu pada ikan adalah *lumba, teri, sembilan, marlin, hiu, pajung, selar, tongkol, tengiri, sidat, pelus, manyung,* dan *kerapu.*

11) Referen ikan dan rumput laut yang berhubungan dengan makhluk mitos

Bentuk Nama Jenis	Makna
<u>naga</u> lintang [naga lintaŋ]	bahasa Jawa kuno 'raksasa mitos yang dipercayai berupa seperti ular besar yang bercula, bersayap, berkuku

cengkeram, berekor panjang, dan dapat menghembuskan
api dari mulutnya.

grandhong [grand^{h}ɔŋ]   bahasa Jawa baru 'mitos terkait raksasa/ *buta* yang rakus,
rambut, mata, dan kulit berwarna merah'

Referen mitos juga digunakan sebagai acuan nama jenis ikan. Satuan lingual *naga* dan *grandhong* merupakan satuan lingual dalam bahasa Jawa. Kedua satuan lingual tersebut mengacu pada referensi mitos. Naga berarti 'raksasa mitos yang dipercayai berupa seperti ular besar yang bercula, bersayap, berkuku cengkeram, berekor panjang, dan dapat menghembuskan api dari mulutnya'. Naga adalah mitos yang cukup dikenal oleh masyarakat nusantara. Sementara itu, *grandhong* artinya 'raksasa/ *buta* yang rakus, rambut, mata, dan kulit berwarna merah'. Munculnya label *naga* dan *grandhon*g menunjukkan bahwa mitos masih sangat kental dan dipercayai oleh masyarakat nelayan Baron. Baik *naga* maupun *grandhong* terhubung dengan keyakinan masyarakat, tetapi pembuktian keberadaan keduanya pada alam fisik masih dapat diperdebatkan.

12) Referen ikan dan rumput laut yang berhubungan dengan benda (hasil produksi/ olahan)

Bentuk Nama Jenis	**Makna**
karangan kawul [kawUl]	bahasa Jawa baru 'rabuk atau sisa pasahan kayu'
lakaran [lakaran]	bahasa Jawa 'papan atau rancangan kayu yang belum selesai dibuat atau baru dipasang (tentang perahu atau rumah)'

Kawul dalam bahasa Jawa baru mengacu pada olahan kayu, yakni berupa sisa pasahan kayu. Satuan lingual ini kemudian digunakan untuk mengacu pada salah satu jenis rumput laut. Sementara itu, *lakaran* berasal dari bahasa Jawa yang memiliki referen papan atau rancangan kayu yang belum selesai dibuat atau baru dipasang, bisa tentang perahu atau rumah. Satuan lingual ini juga digunakan untuk mengacu pada jenis ikan. Selain itu, digunakan juga referensi benda dengan tambahan ciri makna [+hasil] sebagaimana tampak pada nama jenis *karangan, kawul, glondong, lisong, susur,* dan *intip.*

13) Referen ikan dan rumput laut yang berhubungan dengan tindakan

Bentuk Nama Jenis	**Makna**

tempel [tɛmpɛl]	bahasa Jawa 'menempel pada benda lain'
pajung tembel [tɛmbɛl]	bahasa Jawa 'menambal/ melekatkan sesuatu untuk menutupi lubang'

Referen tindakan digunakan sebagai acuan nama jenis ikan. Satuan lingual *tempel* dan *tembel* merupakan satuan lingual dalam bahasa Jawa. Keduanya mengacu pada referensi berupa tindakan.

Dapat disimpulkan bahwa referensi nama jenis kategori ikan dan rumput laut mencakup alat, bagian tubuh, binatang, tumbuhan, bentuk, warna, kelamin, keadaan, profesi, ikan, mitos, benda (hasil produksi/ olahan), dan tindakan.

KESIMPULAN

Penelitian ini menghasilkan dua temuan. Pertama, nama jenis kategori ikan dan rumput laut berupa bentuk dasar dan bentuk turunan. Kedua, referensi nama jenis kategori ikan dan rumput laut menunjukkan bahwa penamaan ikan dan rumput laut memanfaatkan pengetahuan dan pengenalan lingkungan yang telah mereka miliki sebelumnya seperti bagian tubuh, binatang, tumbuhan, bentuk, warna, jenis kelamin, keadaan, dan juga mencakup pengetahuan budaya berupa peralatan, profesi, mitos, benda, dan tindakan.

Kajian ini memberikan sumbangan secara teoretis bahwa referen tidak hanya mengacu pada ekstensi terhadap alam fisik manusia, melainkan juga memuat keyakinan-keyakinan dan pandangan hidup mereka sebagaimana tampak pada referensi mitos. Selain itu, referensi dalam nama jenis berasal dari bahasa Jawa kuno, Jawa baru, maupun bahasa Melayu.

DAFTAR PUSTAKA

Ahimsa-Putra, H. S. (2001). *Strukturalisme Levi-Strauss, Mitos dan Karya Sastra.* Yogyakarta: Kepel Press.

Herawati, D. S., Sumardi, Isodarus, P. B. (1995). *Nomina, Pronomina, dan Numeralia dalam Bahasa Jawa*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.

Kesuma, T. M. Jati. (2007). *Pengantar (Metode) Penelitian Bahasa.* Yogyakarta: Carasvatibooks.

Kovesces, Z. (2006). *Language, Mind, and Culture.* New York: Oxford University Press.

Kridalaksana, H. (2008). *Kamus Linguistik*. Jakarta: Gramedia.

Lyons, J. (1978). *Semantics Vol 1*. Cambridge: Cambridge University Press.

Pateda, M. (2001). *Semantik Leksikal*. Jakarta: PT Rineka Cipta.

Poedjosoedarmo, S, dkk. (1979). *Morfologi Bahasa Jawa*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.

Saifullah, A. R. (2018). *Semantik dan Dinamika Pergulatan Makna*. Jakarta: Bumi Aksara.

Subroto, D. Edi, S., Sugiri. (1991). *Tata Bahasa Deskriptif Bahasa Jawa*. Jakarta: Departemen Pendidikan dan Kebudayaan.

Suhandano. (2004). *"Klasifikasi Tumbuh-Tumbuhan dalam Bahasa Jawa: Sebuah Kajian Linguistik Antropologis"*. Disertasi. Tidak Diterbitkan. Sekolah Pascasarjana, Universitas Gadjah Mada.

Supardjo. (1989). *Analisis Pendapatan Nelayan Pantai Selatan Propinsi Daerah Istimewa Yogyakarta*. Yogyakarta: Fakultas Pertanian Universitas gadjah Mada.

Suwadji, D. S, Riyadi, S., Sudira, S. (1986). *Morfosintaksis Bahasa Jawa*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.

Zoetmulder, P. J. (1982). *Kamus Jawa Kuna-Indonesia*. Jakarta: Gramedia.

Critical Discourse Analysis on *Lagu Untuk Pak Bupati*:

a Study of Banyumas Regional Head Election

Rosdiana Puspita Sari*, Gigih Ariastuti Purwandari, Chusni Hadiati, Eni Nur Aeni
Fakultas Ilmu Budaya, Universitas Jenderal Soedirman, Indonesia
*rosdiana.puspita.sari@unsoed.ac.id

ABSTRACT

Regional head election in Indonesia has successfully conducted in June 27, 2018. It is a kind of people democratic party which is held in most parts of Indonesia regions. Many ways have been conducted by those who were nominated to the position. Language as a means of communication takes important role in this agenda. Regional head election becomes popular theme in several songs to promote candidates. This language phenomenon is interesting since the songs does not merely show its lyrics but it also displays power. Critical Discourse Analysis makes it possible to reveal the relation between language and power. This article shows how language exhibit power through three levels of CDA that contain linguistic feature, text production, and social practice. This reaserch uses qualitative method. The data in this reaserch was collected from political song/ jingle entitled "Lagu Untuk Pak Bupati". This song was composed by Irvana and was sung in front of Ir. Achmad Husein as Banyumas regent. The result of this research shows that the linguistic features such as words, pronoun and diction can show the power relation between the composer and the regent. The composer has inferior relation toward Banyumas regent. It is shown by some compliments and lyric that functions as high respect to the regent.

Keywords: Song; regional head election; critical discourse analysis; social practice; text production

INTRODUCTION

Language is often used as a tool of communication in many circumstances such as giving information, ideology, knowledge, manipulation even pursuing public opinion in which it is not only a matter of linguistics structure but also a context-bond phenomenon. Language also plays important role in political area due to the fact that in politics, speaker display power through language. By using good utterances, text or speech, speakers can pursue hearers to catch the intended opinion. Moreover, approaching the election, many candidates begin to introduce themselves to the public. There are various ways to getting

public attention, such as speech, advertisement, jingle, etc. One of most popular one is by using jingle. Jingles or campaign songs are songs used by candidates or political campaigns to win the election. Most campaign songs in Indonesia are original compositions that articulate a positive message about a campaign or candidate, usually refer to patriotism, optimism, or a good-natured reference to a personal quality of the candidate such as their ethnic origin or the part of the country they are from. In some cases, the campaign song can be a veiled attack on opposing candidate or party.

Election of regional head has been held in many regencies in Indonesia, including in Banyumas Regency, Central Java. Banyumas regency covers the area of 1,335.30 km^2 and population approximately 1.635.909 (s*ource: Indonesia Population Projection 2010–2035)*. On Wednesday, 27 June 2018, Banyumas regional head election was held. There are two couple candidates who battled in the election 2018; the first couple is Mardjoko and Ifan Haryanto and the second couple is Achmad Husein and Sadewo Tri Lastiono. This phenomenon is strongly interesting since both of the figures, Mardjoko and Achmad Husein, have ever been in position of officer and vice-officer of Banyumas regency in 2008-2013.

It has been previously mentioned that song can be a media in politics to spread idea and thought and it is wittily used in Banyumas regional head election. Linguistically, this phenomenon can be seen through the glasses of critical discourse analysis (CDA). Thus, this article focuses on political jingle or song in Banyumas regency by using CDA. This song entitled "*Lagu Untuk Pak Bupati*" which is sung by Fitrya Amrin Rosada and composed by Arif Irvanda. This article reveals the relationship between discourse and society which is pointed out about sociocultural practice, discursive practice and text. Those relationship can also be seen in the research whis was done by Ayunistyas and Hartanto (2014). They study how discourse in political speech of several party can show the power, identity and purpose of the parties in Indonesia. The speech of Demokrat, Golkar and *PDI Perjuangan* have different purpose. The partt which is opposition such as *PDI Perjuangan* also shows the different point of view toward the government. Those purpose can be seen through linguistic features that are used by the speaker.

Discourse which is commonly applied and analyzed in various academic fields called Discourse Analysis. According to Paltridge (2006:2), discourse analysis is a way of analyzing speech and writing (text and talk). However, there are two main approaches of discourse, non- critical and critical. Johnstone (2008:27) stated that non-critical approaches emphasize on investigating language as 'descriptive goals'. On the contrary, critical approaches emphazise how the power of discourse can have effect on society and create ideologies,

beliefs, identities or ,in other word, how discourse is formed by society (Fairclough, 1992:12).

When discourse is analyzed in critical approach, it also partakes power. Power relate to limiting someone from doing what they want to do (van Dijk, 1995). Therefore, power is "generaly symbolic and persuasive." By using political jingle / song power, for example, it can control the minds of readers, direct them to one 'setting-up opinion' and consequently it can restrain people's action. This indicates how big the impact of power of discourse in political field.

Language awareness will guide speaker and listener to have a good ability in order to examine the use, reasons and the implications of the language. This research is called critical discourse analysis which is conducted an analytical framework among language, ideology and power. Critical Discourse analysis (CDA) is an approach that is based on the union of language studies and social theory (Fairclough, 1992). The main focus of CDA is public speech, such as political speeches, political ingle or songs, advertisement, newspaper, official documents and so on.

Critical discourse analysis point out the discourse and society. It is a kind of accurate way to prove the way discourse can give impact to the society. CDA emphasizes how social power, text and talk to indicate the domination and inequality in the social and political context. Not only the description of text and the analysis of language structure are focused in Critical Discourse Analyzes. But also, discussing sociocultural to discourse and the actions of participants in particular communication events. The aim of CDA is to examine the relationship between the assessment and exploitation of language dominance through text. Furthermore, it is aimed to find out It is to find the relationship between discourse and society. The beliefs of society are usually implied through discourse or how they think, speak and act. Taiwo (2007) said that the identities of the people in the social structure are represented by the way they think, act and speak. Even though, people construe the discourse by the process called cognitive process. As stated by Van Dijk (2009:64), the relationship of discourse, cognitive process and society is shown in the figure below:

Figure 1. Discourse & Society Relationship
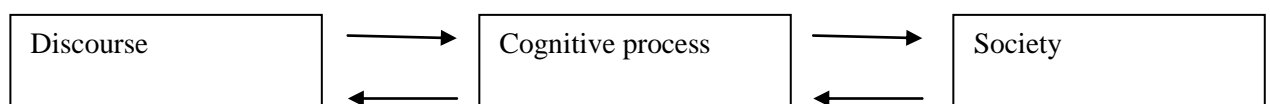
The figure show that the relationship between discourse and society indirectly. There is a cognitive process between discourse and society. It can be concluded that there is a process through people's mind to translate discourse to the society and the society influence people minds to produce discourse vice versa.

Van Dijk (2001: 353) summarized the goal of critical discourse analysis as follows:

a. CDA focuses on social problems and political issues.

b. An empirically adequate critical analysis of social problems is usually multidisciplinary

c. CDA does not describe only discourse structure, it rather attempts to explain discourse in term of social power

d. CDA also focuses on the way discourse exercises its power in relation to the society.

From the explanation, it can be concluded that CDA is different from Discourse Analysis. CDA explain the way discourse affect the society by analysing the data critically.

Meanwhile, Fairclough also introduce his CDA framework. Fairclough divide three dimensions of discourse: sociocultural practice, discourse practice and text. The framework is illustrated by the figure below:

Figure 2. The Framework of Communicative Event

From the figure above, there are three dimensions connected each other. Sociocultural practice form discourse / discursive practice; discursive practise form text; text form sociocultural practice. Fairclough (1995:57) gave brief explanation of these dimensions as follows:

a. Text may be written or oral, and oral texts may be only spoken, as on radio, or spoken and viewed, as on television

b. Discourse practice is the process of text production and text consumption.

c. Sociocultural practice is the social and cultural on-going situation, of which the communicative event is a part.

This research aims to describe the linguistic features that are used in Lagu untuk Pak Bupati, the background or purpose of the composer and the power relation between Banyumas regent and the society by using CDA approach because CDA can be a tool to know the relationship between a sender and a receiver that is stated through a text or discourse. The text that is analyzed id Lagu untuk Pak Bupati which is sung in election period. Therefore, this song contains messages that is related to election.

METHODOLOGY

This reaserch uses qualitative method. The data in this reaserch was collected from political song/ jingle entitled *"Lagu Untuk Pak Bupati"* which sung by Fitrya Amrin Rosada and composed by Arif Irvanda. The data analysis is divided into two frames: microstructure analysis and macrostructure analysis by using Fairclogh theory.

a. Microstructure analysis

Microstructure analysis refers to analysis of the text or textual analysis. Below is diagram of the textual analytical tools:

b. Macrostructure analysis

Macrostructure is an analysis of sociocultural practice and discursive practice. Munfarida (2014) said that discursive practise can also construct the social identity in the society. Acording to Fairclough (1995:60), discourse practice is the dynamic between sosiocultural practice and text. The three levels of the framework consist of communicative events: sociocultural practice, discourse practice and text.

FINDING AND DISCUSSION

The data analysis uses Fairclough theory which is divided into three levels, i.e. the linguistic feature, text production and social practice. Linguistic features contain the use of certain words and structure in the song that reflect power. The linguistic features includes the use of pronoun 'you' (kau), the use of possessive pronoun 'our' *(kami),* the use of possessive pronoun 'your' (mu) and the use of special words or diction. The structure includes metaphor, prayer and simile. The second level is the text production or context. It tells us about the

context in which the song is produced and the social practice shows us the social practices that are highlighted in the song.

Linguistic Features
Word

Word is morphologically defined as the real vocabulary item with a common core meaning, the lexeme, which speaker refers to. In a simple way, it can be said that word is the particular physical realization of the lexeme in speech or writing. Words that are used in the song '*Lagu Untuk Pak Bupati*' are as follows.

Pronoun are words used in place of noun phrases, typically referring to people and things already known.

1. **'you'** *(kau)*

The pronoun 'you' (*Kau*) appears several times in "*Lagu untuk Pak Bupati*' lyric. This song is sung in front of the incumbent regent of Banyumas, Ir. Achmad Husein. The word 'you' (*Kau*) refers to Ir. Achmad Husein. It means that the audience and the singer are not included. The word *Kau* in *Bahasa Indonesia* stands for Engkau which is usually used to refer respected person. These are the parts of the lyric which show the usage of *Kau*,

> **Kau** *bagai tetes embun (*You are like a dew drop*)*
>
> **Kau** *memimpin pelangi (*You lead the rainbow*)*
>
> **Kau** *terus berbagi (*You keep sharing*)*

Pronoun *'kau'* is used repeatedly to emphasize that the person being addressed is very important and since it is used over and over again, the speaker/singer wants to expose the listener about the person mentioned in pronoun *'kau'*. In this condition, speaker wants hearers to memorize Ir. Achmad Husen as a person who is like a dew drop, a person who lead the rainbow and a person who likes to share with others.

2. **'our'** (*kami*)

The second pronoun that is used is *kami* or 'our'. The use of possessive pronoun 'our' (*kami*) refers to the singer and the audience. Therefore, Ir. Achmad Husein as a regent is not included. These are the part of the lyric which show the usage of possessive pronoun 'our' (*kami*),

> *Doa* **kami** *seiring langkahmu* (Our prayer for your stride)
>
> *Doa* **kami** *untuk pak Bupati (*our prayer for the regent*)*

Pronoun *kami* shows that the speaker and the hearers of this song send their prayer to the incumbent as it is stated in the song. They send their prayer to the incumbent due to specific reason they have. They believe that the incumbent is a capable person to carry out his duty so that they send their prayer to him. By using *kami* the singer embraces many people to send their prayer to the incumbent.

3. 'your' (*m u*)

The word *mu* refers to something that belongs to Ir Achmad Husein as Banyumas regent. In this context, the singer and the audience are not included. This is the lyric,

*Terus berjuang untuk rakyat**mu***

Possessive pronoun *mu* indicates the property of the second person. In this line *mu* is attached to the word *rakyat* 'people'. This means that people in Banyumas regency belong to the incumbent since this song is directed to the incumbent. The lyric that Banyumas people belong to the incumbent shows how the singer embrace the whole people in Banyumas regency to support the incumbent to fight for them.

4. Diction

Diction or word choice that is used in *"Lagu untuk Pak Bupati"* lyric is influenced by the relationship between language and power. The regent of Banyumas is placed as a person that has more power than the society. It means that he has superior position. This condition influences the word choice in the lyric. In this song, there is a sentence which shows the power relation. It is "*sejukkan mimpi-mimpi dengan **sabda**mu yang bermakna" (refresh the dreams with your meaningful word).* The word *sabda* (word) usually refers to words that are delivered by a King or a Leader. The composer uses the word *sabda* (word) that has more respectful meaning than the word *kata (*word). Both words (sabda and kata) have the same meaning which is 'word' but they have different usage. It depends on to whom that words are spoken.

Another diction is found in lyric ***Kau** memimpin pelangi (*You lead the rainbow*). Memimpin* means that Ir Achmad Husein is the leader of Banyumas regency. He leads various types of people which is symbolized by rainbow (*pelangi*). The word "*Memimpin*" shows that this song is a kind of political song. The singer and composer also wants to support Ir Achmad Husein to lead Banyumas regency for second period.

Text Production (Context)

Lagu untuk Pak Bupati song is composed by Ariv Irvana. He is a keyboardist and arranger. He is also a teacher in MTs Ma'arif NU 1 Wangon. He has a music course which is named *Irvana bukan professional music*. One of the students in his music course is Fitria Amrin Rosyada. She is the singer of Lagu untuk Pak Bupati.

Beside his main profession as a teacher, Irvana usually plays a musical instrument in several occasions and events such as wedding ceremony and also graduation day. Irvana often guides his students when they have a competition in music instrument or vocal music. Therefore, he can arrange and compose a song entitled "Lagu untuk Pak Bupati".

This song was sung in September 27th 2017 in front of the incumbent regent Ir. Achmad Husein when he visited Wangon. This song is created specially to welcome the visit of Banyumas regent in Wangon. It shows that the Wangon society has prepared and organized well for this event. They show their high respect to Ir. Achmad Husein through the song that they make. The song also contains compliments and prayer for Ir. Achmad Husein. Besides that, this song is also the embodiment of Wangon society's hope that the regent will stay to be trusted regent. Based on those explanation, it can be shown that both Irvana (a composer) and Fitya (a singer) play as the voter and are in Ir . Achmad Husein's side. They support him to be elected as the regent of Banyumas in the next period.

Social Practice

Power Relation

Lagu untuk Pak Bupati song was composed by Irvana. As one of Banyumas societies, Irvana positions himself lower than Banyumas regent. It can be seen from the lyric that he composes. In this lyric, he tries to compliment Ir. Achmad Husein, Banyumas regent. He realizes that the position of Banyumas leader is higher than him. He also wants to make Banyumas regent flattered. Here, we can find the unequal relationship between Irvana as Banyumas society and Ir. Achmad Husein as Banyumas regent. Irvana is in the inferior position and Banyumas regent is in the superior position.

The compliments that Irvana uses are:

Kau bagai tetes embun (you are like a dew)

Di tengah sabana (in the middle of savanna)

Sejukkan mimpi mimpi dengan sabdamu yang bermakna (cool down the dreams with your meaningful words)

In these lyrics, Irvana wants to compliment Banyumas regent that the existence of Ir. Achmad Husein is like a dew which can cool down the situation. A dew is also something that is needed by the all creature in savanna. It means that Irvana also wants to tell Banyumas regent that He is needed by all the society.

CONCLUSION

In conclusion, Lagu untuk Pak Bupati song contains prayer, compliments and hope that are represented by some linguistics feature such as pronoun, diction, metaphor and also simile. Metaphor and simile are kinds of figurative language that make the lyric beautiful. The lyric also show power relation between the composer of the song and Banyumas regent. The composer of the song is in the inferior position and Banyumas regent is in the superior position. Here we can conclude that language can show the social structure and relation of the society.

REFERENCES

Ayuningtyas, D.I., Hartanto, E.C.S. (2014). Pidato Politik di Indonesia: Sebuah Kajian Wacana Kritis. *Jurnal Prosodi*, 8 (1): 25-38.

Fairclough, N. (1992). *Discourse and Social Change*. Cambridge: Polity Press.

Fairclough, N. (1995). *Critical Discourse Analysis: The Critical Study of Language*. London: Longman.

Johnstone, B. (2008). *Discourse Analysis*. 2nd ed. Malden, MA: Blackwell.

Munfarida, E. (2014). Analisis Wacana Kritis dalam Perspektif Norman Fairclough. *Jurnal Komunika*, 8(1): 1-14.

Paltridge, B. (2006). *Discourse Analysis: An Introduction*. New York: Continuum.

Pillai, Anitha. (2019). *Discourse Analysis Of Research Papers & The Acculturation Experiences Of Novice Writers In A University Foundation Program*. Thesis.

Taiwo, R. (2007). *Language, Ideology and Power Relations in Nigerian Newspaper Headlines*. Nebula, 4 (91): 218-245.

Van Dijk, T.A. (1997). *Discourse as Structure and Process*. London: SAGE.

Van Dijk, T.A. (2009). Methods of Critical Discourse Analysis. *In Critical Discourse Studies: A Sociocognitive Approach*. Wodak, R. & Meyer, M. (Eds.) (pp. 62-85), London: SAGE.

Migrant Crossing Borders: Bridging Cultural Difference and Securing a Third Space in the Host Country

Tri Murniati
Fakultas Ilmu Budaya, Universitas Jenderal Soedirman
tri.murniati@unsoed.ac.id

Article History:	ABSTRACT
	Being migrant workers means being ready to face and accept the challenge of cultural differences in the host country. Bridging in two different cultures, this involves adaptation. However, the process of adaptation—welcoming, embracing and finally accepting—to the host country's culture is not easy. Tearing between the two different worlds, their migrant experience can be torturous. These migrants are not only transitioning into a new life in the host country but also translating a new culture in their new life phase. Such experiences, then, open up a space—an interstice—which enables these migrants to survive in the new life, the migrant life. Taking, observing, and interpreting the stories of the Indonesian domestic workers (IDWs) in Hong Kong, I argue that these women are able to not only translate but also adopt the new culture of the host country through assimilation, acculturation and the invention of a common ground, a third space in which they are able to feel like home in the host country. In addition, the process of acculturation involves negotiation which allows IDWs to find a middle ground between two different cultures and the third space illustrates their adjustment in bridging and crossing the cultural border between the home and the host countries. Between Indonesia and Hong Kong, Victoria Park arises as a comfort space which can ease the pain of being stranger in Hong Kong. ***Keywords: Adaptation; cultural difference; indonesian domestic workers; migrant experience; third space***

INTRODUCTION

Being migrant workers means being ready to face and accept the challenge of cultural differences in the host country. The Indonesian female migrant workers in Hong Kong who work as domestic workers, for example, are exposed to their employers' culture. The cultural differences between the home and host countries, in a way, have built a boundary, which affects the lives of the migrant workers. This is clearly illustrated in their written narratives, for example Bayu Insani's and Ida Raihan's memoir titled *TKW Menulis* (Indonesian Domestic Workers Write). In their memoir, Insani and Raihan show that some of them are able to adapt and even adopt the new culture of the host country, while some may not. As illustrated in their stories, those who are able to adapt have shown a tremendous effort to bridge the cultural boundaries

between their homeland and the host land. However, the process of adaptation—welcoming, embracing and finally accepting—to the host country's culture is not easy. Tearing between the two different worlds, their migrant experience can be torturous. These migrants are not only transitioning into a new life in the host country but also translating a new culture in their new life phase. Homi Bhabha once notes how "this liminality of migrant experience is no less a transitional phenomenon than a translational one" (321). This means when transitioning into their new life in the host country, migrants simultaneously translate the new culture. This indicates the process of cultural interaction, the meeting of two different cultures.

Such experiences, then, open up a space—an interstice—which enables these migrants to survive in the new life, the migrant life. Taking, observing, and interpreting the stories of the Indonesian domestic workers (IDWs) in Hong Kong, I argue that these women are able to not only translate but also adopt the new culture of the host country through assimilation, acculturation and the invention of a common ground, a third space in which they are able to feel like home in the host country. In addition, the process of acculturation involves negotiation which allows IDWs to find a middle ground between two different cultures and the third space illustrates their adjustment in bridging and crossing the cultural border between the home and the host countries. Victoria Park in Hong Kong, I argue, clearly embodies the third space that facilitates the Indonesian migrant workers to have a room to breathe and enjoy a little 'taste of home.'

In exploring the negotiations and the third space of IDWs' migratory experiences, I utilize a memoir written by two IDWs namely Bayu Insani and Ida Raihan, titled *TKW Menulis* (IDWs Write). Written in Indonesian, this memoir, which was published in 2011, vividly illustrates Insani's and Raihan's migrant journey in Hong Kong. To make an effective discussion, I divide this article into three sections: the first section provides general information on migrants' adjustment in the host country; the second section offers an overview of the IDWs in Hong Kong and Bayu Insani and Ida Raihan's migrant experiences in particular including their efforts in negotiating and adjusting life in the host country; and the last part focuses on explicating Victoria Park, which emerges as the interstice for IDWs' life in Hong Kong.

Migrants' Adjustment in the Host Countries

Embarking on a journey to in the hope of finding a better life, many people cross borders to work in foreign countries. Working overseas means preparing oneself to a new different culture and environment. In addition, being exposed to the host country culture, migrants are open to

cultural interaction. This process of cultural interaction can be in the form of assimilation or acculturation which include negotiations where migrants are trying to adjust to the majority culture which is their employer's culture. In terms of acculturation, Christian L. van Tonder and Werner Soontiens in their article "Migrant Acculturation and the Workplace" quoting Berry (2001), define acculturation as "to the process of psychological change in a person (the migrant) resulting from contact and involvement with representatives of other cultures (usually and typically the host country culture)… entails relinquishing elements of the person's culture of origin ('culture shedding') and adopting and internalizing elements of the host country culture ('culture learning')" (1041). van Tonder and Soontiens highlight the cultural interaction between two different cultures of the home and the host countries. This particular process inevitably involves one to give up the old culture and co-opt the new culture. In the case of foreign domestic helpers, they may adopt certain values of the host countries and leave behind certain values of their home country. van Tonder and Soontiens further explicate that migrant acculturation as the "consequence of social encounters through which migrant integration and absorption into the (host) community is 'achieved', occurs when the migrant, for example, participates in sport, religious and/or other community-based activities" (1041). This also means complying to the shared values operated within the community of the host country.

Related to the issue of cultural interaction, A. Milostivaya et al. argue that it is prominently echoed in "migrant literature created in a so-called "third space"(181). This notion of a third space is coined by Homi K. Bhaba. Further Milostivaya et al. explicate that this theory is "based on the existence of such space where cultural borders open up to each other, and creation of a new hybrid culture that combines their features and atones their differences" (Milostivaya et al. 181). Third space illustrates a third culture bridging the old and the new. A new hyphened identity leaves migrant with a new culture, the migrant culture.

RESULT & DISCUSSION

IDWs in Hong Kong and the Cultural Border: Bridging and Negotiating Cultural Differences

The presence of Indonesian migrant workers in Hong Kong dated back in wave of migration in the 90s. People were excited to work abroad because those who did first and returned have shown a tremendous change in terms of economic betterment seen from improvements in housing and other household goods including vehicles such as motorcycles and cars1. This fact supports the reason why many Indonesians jump onto the bandwagon to be a

---

[1] The remittance is spent to buy non-productive goods such as the aforementioned (Adi cited in Wulan 2010)

migrant worker. Besides, the scarcity and unavailability of jobs at that time, encourage people to seek work abroad.

In 2015, around 3,837 million Indonesian migrant workers are noted to work in more than 40 countries ranging from Asia (including South East Asia), Australia and Oceania, the Middle East, Africa, the United States, and Europe (Bappenas 2015). For Hong Kong itself, 167.000 of Indonesian migrant workers have worked in this ex-British colony. In Hong Kong, most of the Indonesian migrant workers work as domestic helpers and nannies. There are some reasons why Indonesians especially women, are eager to work in Hong Kong. First, Hong Kong offers a relatively higher wage than other destination countries such as Malaysia and Saudi Arabia. Second, Hong Kong government has a clear and strict rules and regulation concerning foreign migrant workers. Hong Kong, in particular, applies "three main regulating bodies that form the legislative framework for Female Domestic Helpers (FDHs)" namely the Employment Ordinance, the Immigration Ordinance, and the Employers Retraining Ordinance" (Mok 105-6). This ensures foreign migrant workers in Hong Kong to have a legal protection.

However, in practice, not all employers comply the rules and regulations made. In some cases, some of them even violate those rules and regulations. As a result, many migrant workers have to face and endure "many challenges relating to decent work, including timely payment of wages, physical, verbal and emotional abuse from their employers, and detention" (Indonesia: Decent Work). More to this, these migrant workers, for instance, are often in the position of being unable to fight back or refuse employers' request and command. Such problems are clearly portrayed in Insani's and Raihan's memoir, even though they do not personally experience a bad case such as abuses or termination.

As migrant domestic helper, IDWs' main duty is to do house chores and it is common to note that most employers will always demand that this is well taken care of. The memoir clearly describes the common characteristics of the employers such as strict, demanding, and discipline. Different power relation between the employers and the migrant domestic workers also affects how these workers perceive themselves and others, which is intertwined with the identity previously shaped. In Indonesia, for example, domestic helpers suffer from negative stereotyping. They are mostly described as nothing but physical workers who have to operate for a meager salary, in often bad conditions. In addition, in the host country, Hong Kong, these women still have to face the fact that some employers have similar perception and consider IDWs as merely physical workers. Such a situation situates IDWs at risk of injustice treatments which can lead to a contract violation, for example. This leaves the migrant workers as the one

who suffers. Insani, who has experience this, briefly narrates "…in the letter contract I only served one household, but when I arrived at my employer's house, I actually had to work in two houses. I recalled my agent's caution that I should obey my employer. I felt helpless" (Insani and Raihan 15). Insani's story exemplifies a case where employer violates the contract. This condition is exacerbated by the fact that the agents oftentimes stand by the employers. As a result, the migrant workers themselves are getting more marginalized. They are conditioned to rely on themselves.

Likewise, Raihan also underwent the same situation where she could not help herself other than to listen to and obey her employers' command. In addition, as a new worker, this literally means that Raihan is on her probation period. She illustrates her disadvantaged position as follow: "Working under supervision was not easy because it made me uncomfortable. However, I could not anything since I could be terminated. No matter how bad it was, as a domestic worker, we would remain silent" (Insani and Raihan 134). In order to survive the job, IDWs have to negotiate things with themselves, for example, living under the same roof with their employers with all the complexities including overcoming challenges caused by the abstract borders such as the strong imbalanced power relation between the employer and the employee.

Both Insani and Raihan's experiences imply the impressions that migrant domestic workers are inclined to be submissive, particularly because of the fact that they are 'new.' By 'new,' it refers to several situations such as these women are literally new to both their jobs and the host country, which includes living in their employer's residence. Nonetheless, as time goes by, Insani and Raihan start to gain power and trust. This means they are also able to negotiate their positions in. The period when IDWs start to adjust to the new culture is very crucial because it affects much on how well the relationship between them and their employers will be. During this period, Insani and Raihan as other domestic workers are struggling to regulate their new lives. Insani confesses how her first week was hard on one hand. On the other hand, she learns a lot how things work in that house. However, she still has another problem, the language problem (Insani and Raihan 18). For those who work in Hong Kong, mastering Cantonese, for example, is a must since it is the main language used. Failed to learn Cantonese, in some cases, can result in misunderstanding between the employer and the worker because they cannot communicate well. This means communication breakdowns are likely to occur as the receiver could not comprehend the messages sent by the sender. In a worst-case scenario, such a misunderstanding can lead to conflicts between the employer and employee and it is also possible that work termination might occur. This linguistic tension turns to impact the communication built between the employer and employee. Observing the importance to acquire host country language and its impact to foreign

migrant workers, Raihan concludes that building a good communication with employers is one of the biggest problems faced by most domestic workers, in this case the Indonesian domestic workers. Cases happened, apparently are caused by miscommunication and it can cause a unilateral termination (Insani and Raihan 127). This is because the employer has the power to terminate their employees if their work performance is not satisfying.

The challenges faced by the domestic workers are not only to do physical works or to master the host country language, but also to adjust themselves to their host country/employers' culture. One simple example is how to learn a new value in the host country which is different from the one in the home country. Insani has her own story on learning new values in the Hong Kong that is learning how to value time better. In Hong Kong, Insani finds out that people are very concern about time. She observes how people always walk in a hurry as if they do not want to waste time; for them time is precious. Compared to her homeland's experience, Indonesians value time differently (Insani and Raihan 25). This different time perception, somehow, bothers her, and Insani finally takes a lesson not to waste time. She herself has to negotiate her time to do prayer during working hours. Since her employer considers her praying ritual as a waste of time, Insani has to explain and convince her employers that the ritual will not affect her works since it only takes a couple minutes to do it. She admits that her employers agree on one condition, that the prayers will not bother her work performance (Insani and Raihan 25). Here, Insani has shown the readers that migrant domestic workers learn cultural differences in one hand and try to negotiate her [disadvantaged] position on the other hand. The win-win solution, as seen in Insani's case, appears to signify a good cooperation between domestic workers and the employers. However, this is to say that every cultural difference can be bridged, or a win-win solution can be met because it also depends on how good the communication between the employers and the employees.

Similar learning is also acquired by Raihan. As she often sees how people in Hong Kong obey the traffic rules when they are on the street, for example, when they cross the street, Raihan realized that discipline, in this case, by complying the rules and regulations is needed to create a good street condition which benefits all street users. Similar to Insani, Raihan inevitably compares how Indonesians and Hong Kong residents behave on the street and she can see that they are totally different when it comes to complying rule and regulations. An insight gained, according to Raihan, is that people should start from their own personal being to learn to be better. In her memoir, she exemplifies the attitude to minimalize littering (132-3). Comparing and contrasting habits in both countries provide these domestic workers a room to value what is

best for them. Conforming better habits also illustrate the process of embracing and accepting host country's cultures. Raihan and Insani's experiences illustrate well what van Tonder and Soontiens point out as migrant's process of acculturation. On the other side of the spectrum, some employers happen to violate government rules and regulations concerning foreign migrant workers where the workers the one who lose and victimized.

Nonetheless, throughout Raihan and Insani's memoirs, readers can learn how these migrant domestic workers are considered successful adjusting in their new lives. They do face challenges, but they are able to manage them somehow. These women have successfully acquired a 'safe space' in their employers' residence. In a bigger scale, IDWs in Hong Kong has also benefitted from a public place called Victoria Park. In this particular park, they are able to secure it as a comfort zone every single week on Sunday—which is their day off—to ease the feeling of estrangement of living in a foreign country.

IDWs and the Invention of a Third Space: Treasuring a 'Taste of Home' in Victoria Park

As required by the Hong Kong government, all employers obligate to provide a day off for their foreign domestic helpers each week. This means any foreign domestic workers are entitled for a day off every week, mostly every Sunday. They usually go out and meet other foreign domestic workers who are from similar country. These foreign migrant workers usually spend their time in public places such as malls and parks. In the case of foreign domestic workers from Indonesia, they generally spend their day off to gather in Victoria Park, which is located in the Causeway Bay. Covering an area of 19 hectares, Victoria Park is recognized as the largest park in Hong Kong Island (History of Victoria Park). Every Sunday, IDWs gather in various crowds doing different kinds of activities such as hanging out, sightseeing, gatherings, practicing dance, trading books, and many more. This phenomenon is not new for the people around the neighborhood for this has happened for years. No one quite knows when it started. On a typical day, starting at 9.00 am, Victoria Park is gradually full of people. Those who gather in Victoria Park not only come from the Causeway Bay neighborhood but also from other areas of Tung Chung, Wan Chai, and Kowloon. Those places are relatively far from Victoria Park (Purnomo 2014). The gathering usually ends at 5.00 pm.

People in Hong Kong can see that a different atmosphere gradually changes the look of Victoria Park each week. IDWs talking in Javanese—local language native to people from Java island—or Bahasa Indonesia are frequently heard in every corner of the park. This regular gathering literally has turned into a cultural practice. As a result, a new title is embedded to this particular park. Local people label Victoria Park as "Kampung Indonesia" (Indonesian Village)

or "Kampung Jawa" (Javanese Village, since most of the IDWs who work in Hong Kong are from Java island, the Javanese tribe) (Sehari di Victoria Park). People are used to seeing Indonesian cultures such as dances, arts, songs, and food at this particular park. For this reason, it is not surprising to signs written in both in English and Bahasa Indonesia such as "Dilarang merokok" (no smoking) and "Jagalah barang milik anda" (take care of your belongings) to accommodate IDWs as the regular park visitor (Yazid 2010). This is to say that the local government notices that IDWs have formed a specific community whose culture is entitled with Victoria Park.

In the discourse of diaspora, IDWs gathering in Victoria Park is seen to serve as a symbolic place of a home, which enables IDWs to have "a taste of Indonesia". Georgiou in her article argues that "home is the symbolic and real place that becomes a synonym to familiarity, intimacy, security and identity against the unknown, the distant and the large" (Georgiou 7). Her argument helps us to understand how the regular gathering of IDWs and Victoria Park have united in creating "home" for the IDWs. The gathering and interaction in Victoria Park bring a touch of Indonesia in the host country which accommodates the realization of the familiarity, intimacy, security and identity of their homeland within the strangeness of Hong Kong, the new space. This is also considered as the third space, a space of comfort in the midst of chaotic cultural clashes in the host country.

Within their constrained lives as domestic workers, which are always busy with the house chores, IDWs find little personal space in their employers' house. Even though the government has a clear and strict regulation and policy, in practice, the working condition of domestic helpers in Hong Kong is not always good. A study by Hong Kong's Mission of Migrant Workers found that based on interviews with 3000 foreign domestic workers, almost one third had no proper accommodation within their employer's house. Domestic workers barely have their own room. Often times they have to share a room with another member of the household or sleep in the living room, study or the playroom where they have a little privacy (Shadbolt 2014). Such condition is probably experienced by IDWs which can underline how spending their day off in Victoria Park is considered a kind of luxury. Once a week, they can refresh their cramped mind and body by inhaling and enjoying a taste of home in Victoria Park. This park facilitates IDWs to be able to experience how it feels like to be at home, even if it is only for a couple hours. To be able to talk in their mother tongue, eat their home country food and gain the freedom of expression are the things treasured by IDWs. The gathering in Victoria Park undoubtedly shows the dynamic of IDWs life as a migrant. It also actively involves in shaping their diasporic

identity. Cohen quoted in Georgiou (6) asserts that "diasporic identities are shaped within different spaces in which each different space is attached to a shared sense of belonging and to a sense of longing and shared memory of uprooting." Victoria Park is present as space which is able to bring the sense of belonging and the shared memory of IDWs through the interaction, communal activities, languages and food. Particularly from food, because of "its multisensory capacity (especially through taste and smell, but also sight and touch), food not only evokes past experiences of home as a totality taking migrants back to other places or times but also allows them to recreate the 'sensory landscape of home' in new settings" (Brightwell 78). IDWs' home may be a thousand miles away, but Victoria Park has brought it near.

CONCLUSION

Migration brings different nuances where the new—migrant—life can be so much different and challenging. Facing this issue, the IDWs in Hong Kong employ negotiations to be able to adjust to their new lives where many lessons gained as they observe the surroundings and live the life in the new place. Portrayed in their memoirs, Insani and Raihan are able to conform to the new habits in the host country. Impediments, of course, are common to happen in the transition period. Therefore, successfully passing this particular period will oftentimes affect much of their migrant experience as domestic workers. The challenges faced and the efforts taken, in a way, provide a picture on how IDWs are marginalized because these women are oftentimes positioned as the subordinate because of the imbalanced power relationship between the employers, the employees and the agents.

Nonetheless, as foreign migrant workers are able to cross the cultural border in the host country, IDWs in Hong Kong are also able to create and secure a new space where they can treasure their "newfound home." Victoria Park emerges as an interstice which becomes the bridge to unite Hong Kong and Indonesia, the host and homeland. This, in a way, highlights IDWs efforts in maintaining the bond with their homeland, for example by having Indonesian food, reading Indonesian books, and magazines, and talking in their mother tongue. A taste of home is indeed available every Sunday in Victoria Park. Between Indonesia and Hong Kong, Victoria Park arises as a comfort space which can ease the pain of being stranger in a Hong Kong because as foreign domestic workers, IDWs usually stay with their employers, which is also a new and strange place for them. In short, Victoria Park as a space accommodates these women to blend both cultures and therefore, creates a new one, the IDWs' culture.

REFERENCES

Bappenas. (2015). Jumlah Tenaga Kerja Indonesia Menurut Negara Penempatan. N.p.Nd. 01 Dec. 2015.

Bhabha, H. K. (1994). *The Location of Culture*. London: Routledge.

Brightwell, M. G. S. L. (2012). *A Taste of Home? Food, Identity and Belonging among Brazilians in London*, Diss. University of London.

Georgiou, M. (2010). Identity, Space, and the Media: Thinking through Diaspora. *Revue Européenne des Migrations Internationales*, 26 (1), 17-35. Web. 9 Nov. 2015.

Indonesia: Decent Work for Indonesian Migrant Workers http://www.refworld.org/pdfid/557fe1bf4.pdf.

Leisure and Cultural Services Department. (2014). History of Victoria Park. Web. 25 Nov. 2015.

Milostivaya, A. et al. (2017). Post-colonial Theory of Homi K. Bhabha: Translator's and Translatologist's Reflections, *Advances in Social Science, Education and Humanities Research* (ASSEHR), 97: 181-186. Web. 27 October 2019.

Mok, R. (2008). Foreign Domestic Helpers in Hong Kong: Towards Equality of Rights, *Queensland Law Student Review*, 1(2), 101-16. Web. 10 Nov. 2015.

Purnomo, S. H. (2014). Taman Victoria Tempat Melepas Rindu BMI Hong Kong, *Antara Jatim.com*. N.p., 4 Apr. Web. 29 Oct. 2015.

Shadbolt, P. (2014). Indonesian Migrant Worker Tells of Abuse as Thousands Protest in Hong Kong, *CNN.com*. N.p., 21 Jan. Web. 4 Dec. 2015.

Tonder, C. L. V & Soontiens, W. (2017). Migrant Acculturation and the Work Place, *Procedia - Social and Behavioral Sciences*, 143, 1041–1047. Web 27 October 2019.

VOA Islam. (2011). Sehari di Victoria Park, "Kampung Jawa"nya TKW di Hong Kong. Web. 09 Nov. 2015.

Yazid, M. (2010). Freedom in Hong Kong, *The Jakarta Post*. N.p., 14 Sept. Web. 2 Nov. 2015.

"Stress Role Overload Model" towards Work Family Conflict and Teachers Performance

Dyah Perwita
Fakultas Ekonomi dan Bisnis, Universitas Jenderal Soedirman, Indonesia
perwitadyah@yahoo.com

Rio Dhani Laksana
Fakultas Ekonomi dan Bisnis, Universitas Jenderal Soedirman, Indonesia
rio_dhani@yahoo.com

Viviana Mayasari
Fakultas Ekonomi dan Bisnis, Universitas Jenderal Soedirman, Indonesia
viviana120384@gmail.com

ABSTRACT

This research was conducted to determine the factors that affect the stress role overload that occurs in women teachers who have experienced work family conflict and impact on the performance of teachers in school. Data collection is done empirically through teachers in some of the state high School of Banyumas and Banjarnegara district. The research approach used is a quantitative approach. Data collection conducted with survey questionnaire and purposive sampling method. The sample criteria is (1) The respondent must be married, (2) The respondent has a child, (3) is a dual career pair/have a partner who also works. The result of the spread of sample questionnaire that deserves to be processed and analysis amounted to 134 respondents. The research approach utilizes an in-role-performance approach and an extra-role-performance testing Model and hypothesis using the Structural Equation Model (SEM) equation analysis technique. The results showed that role overload has positive effect on teacher performance, family support has positive effect on teacher performance, teacher certification positively affects teacher performance and work family conflict does not affect in-role-performance or extra-role-performance.

Keywords: In-role-performance; extra-role-performance; work family conflict; stress role overload; teachers performance

PENDAHULUAN

Pada dasarnya terdapat berbagai faktor yang mempengaruhi keberhasilan pendidikan, antara lain: guru, siswa, sarana dan prasarana, lingkungan pendidikan, kurikulum. Dari beberapa faktor tersebut, guru dalam kegiatan proses pembelajaran di sekolah menempati kedudukan yang

sangat penting dan tanpa mengabaikan faktor penunjang yang lain, guru sebagai subyek pendidikan sangat menentukan keberhasilan pendidikan itu sendiri. Guru merupakan faktor utama dalam proses pendidikan. Meskipun fasilitas pendidikannya lengkap dan canggih, namun bila tidak ditunjang oleh keberadaan guru yang berkualitas, maka mustahil akan menimbulkan proses belajar dan pembelajaran yang maksimal (Neni Utami, 2003). Guru sebagai pelaksana pendidikan nasional merupakan faktor kunci.

Di negara kita wanita telah diberikan peluang yang relatif sama dengan laki-laki di bidang pendidikan, namun persepsi masyarakat terhadap wanita tidak mengalami perubahan berarti, Masih kuatnya anggapan bahwa pendidikan pada wanita tujuannya adalah agar ia lebih mampu mendidik anak-anaknya. Wanita tetap saja dianggap menjadi "*the second partner*". Di sisi lain dengan bermunculannya gerakan-gerakan serta kajian-kajian wanita, memberikan kesempatan bagi para wanita untuk dapat tampil dan berperan di dunia yang secara tradisional masih dianggap sebagai dunia kaum laki-laki.

Berubahnya peran-peran wanita ini membawa konsekuensi yang merubah peran laki-laki dan tatanan social yang telah ada saat ini. Apabila laki-laki dianggap sebagai bagian dari masyarakat tidak ikut berubah maka akan terjadi permasalahan. Dalam skala keluarga misalnya dengan bekerjanya seorang ibu, maka ia berperan sebagai pemberi nafkah keluarga, sehingga mempengaruhi ketersediaan waktu dan tenaganya dalam perannya mengasuh rumah tangga .Kondisi tersebut membuat peran bapak dapat mengisi peran-peran seperti pengasuhan anak dan pekerjaan dalam rumah tangga. Wanita diperkenankan untuk bekerja baik dengan alasan ekonomi, maupun alasan pengembangan diri, namun di sisi lainnya, ia dituntut bertanggung jawab penuh di dunia rumah tangga serta pengasuhan anak. Kondisi yang kerap diistilahkan sebagai peran ganda ini tanpa meilbatkan peran serta laki-laki untuk membuat keseimbangan, cenderung akan menimbulkan berbagai permasalahan. Peran dan dukungan keluarga sebagai *family support* sangat diperlukan dalam hal ini.

Adaptasi kebijakan yang berhubungan dengan pekerjaan dan keluarga dapat mencegah terjadinya konflik antara tuntutan pekerjaan dan keluarga atau yang disebut work family conflict (WFC). WFC merupakan kondisi dimana konflik terjadi dikarenakan tekanan peran dari pekerjaan dan keluarga satu sama lain yang tidak selaras (Abbot et al 1998). Konflik ini ditandai dengan kurangnya keselarasan antara pekerja dan tanggungjawab keluarga mereka dengan sasaran organisasi. Keadaan seperti ini merupakan isu yang cukup penting dalam organisasi. Menurut Nivea (1991), tekanan ekonomi dan kebutuhan sosial psikologis untuk mengembangkan indetitas diri menjadi alasa mengapa semakin banyak wanita berperan aktif di luar rumah.

Perilaku bekerja seseorang dalam organisasi dibedakan menjadi *in-role job performance* dan menekankan bahwa perilaku karyawan organisasional dipandang sebagai *extra-role* dan *organizationally functional* (Podsakoff et al., 2000). Kriteria tersebut membawa peneliti pada posisi yang kaku untuk membedakan antara *in-role* dan *extra-role*, dan perbedaan tersebut akan bervariasi antar individu, kelompok, organisasi, pekerjaan, dan sebagainya dari waktu ke waktu. Perilaku dalam perusahaan biasanya dikenal dengan *extra-role* dan *in-role*, yang mana perilaku *in-role* yaitu melakukan pekerjaan sesuai dengan tugas yang ada didalam *job description*, sedangkan perilaku *extra-role* adalah melakukan pekerjaan diluar *job description* tanpa mengharapkan suatu pujian, imbalan berupa materi maupun non materi.

Kinerja merupakan suatu aspek penting yang perlu diperhatikan oleh suatu perusahaan karena kinerja mempengaruhi kelangsungan dari perusahaan nantinya. Beberapa faktor yang mempengaruhi kinerja diantaranya adalah work family conflict, family support, serta tunjangan sertifikasi yang memiliki pengaruh yang berbeda-beda terhadap kinerja yang dihasilkan. Kinerja guru adalah hasil kerja yang dicapai oleh guru sesuai dengan wewenang dan tanggungjawab masing-masing yang didasari pada pengetahuan, sikap, keterampilan, dan motivasi dalam pelaksanaan tugas. Menurut Schermerhorn (2010) kepuasan kerja yang tinggi dan cenderung tanpa batas memiliki dampak pada kinerja individual sehingga juga mempengaruhi kinerja organisasi secara keseluruhan.

Berdasarkan hal tersebut diatas maka peneliti menganggap perlunya dilakukan penelitian yang mengamati pengaruh *work family conflict*, *family support* dan sertifikasi guru terhadap kinerja guru, dalam hal ini kinerja yang diamati menggunakan *in role performance* dan *extra role performance* yang membedakan dari penelitian-penelitian sebelumnya, dengan tujuan utama untuk mengetahui beberapa hal berikut ini, yaitu:

1. Bagaimana pengaruh adanya beban berlebih (*role overload*) terhadap *work family conflict*?

2. Bagaimana pengaruh adanya dukungan keluarga (*family support*) terhadap kinerja guru dalam *in role* dan *extra role performance*?

3. Bagaimana pengaruh adanya sertifikasi terhadap kinerja guru dalam *in role* dan *extra role performance*?

4. Bagaimana pengaruh adanya *work family conflict* terhadap kinerja guru dalam *in role* dan *extra role performance*?

METODE PENELITIAN

Metode dan Populasi Penelitian

Populasi sampel penelitian ini adalah guru-guru SMA Negeri di Kabupaten Banyumas dan Kabupaten Banjarnegara Pendekatan penelitian yang digunakan yaitu pendekatan kuantitatif. Pengumpulan data dilakukan dengan melalui survei.

Pengambilan sampel menggunakan metode *purposive sampling.* Adapun Kriteria sampel yang ada dalam penelitian ini adalah (1) Responden harus sudah menikah, (2) Responden telah memiliki anak, (3) Merupakan pasangan dual karir/ memiliki pasangan yang juga bekerja. Pertimbangan karateristik responden ini dipilih dengan alasan responden akan lebih memiliki tanggung jawab sehingga cenderung memiliki tingkat konflik yang tinggi. Penelitian ini menggunakan pengembangan model berbasis teori melalui pemprograman SEM dengan Path Diagram sehingga dapat menunjukkan hubungan kausalitas antar variabelnya. Pada penelitian ini jumlah indikator seluruhnya berjumlah 43 indikator. Sesuai dengan Hair, et.al (1998) yang menyatakan bahwa ukuran sampel yang representative menggunakan SEM berjumlah 100 – 200. Kuesioner yang akan disebar dalam penelitian ini sebanyak 160 eksemplar yang tersebar ke beberapa SMA Negeri di Kabupaten Banyumas yaitu SMAN 2 Purwokerto, SMAN 3 Purwokerto, SMAN4 Purwokerto serta MAN 1 Banyumas dan beberapa SMA Negeri di Kabupaten Banjarnegara yaitu SMAN 1 Banjarnegara, SMAN 1 Bawang Banjarnegara, SMAN 1 Purwanegara serta SMAN 1 Purwareja Klampok.

Variabel Penelitian dan Pengukuran

Berikut ini merupakan tabel tentang pengukuran variabel yang akan digunakan dalam penelitian :

Tabel 1. Variabel Penelitian dan Indikator

Variabel	Pengukuran	Indikator
Role overload	Variabel peran dengan beban kerja berlebih dikukur dengan 4 item berdasarkan (Milbourn, 2006)	• Tuntutan kualitas kerja yang tidak masuk akal • Tugas yang kadang terlalu sulit & komplek • Tugas yang semakin rumit & komplek • Organisasi menuntut lebih dari kemampuan/ fasilitas yang ada.
Family Support	Dukungan keluarga menggunakan 4 indikator dari Baruch et al (2002)	• Ketika ada kesalahan pekerjaan disampaikan ke keluarga • Keluarga peduli mengenai pekerjaan • Keluarga menciptakan rasa lebih baik dalam pekerjaan • Keluarga ikut merasa bangga dalam

		pekerjaan.
Sertifikasi Guru	Sertifikasi guru diukur dengan 5 indikator Frone et al (2004)	• Kualifikasi akademik. • Pengalaman mengajar • Karya pengembangan profesi • Prestasi dan penghargaan • Prestasi dan penghargaan
Work family conflict	Variabel konflik keluarga didasarkan pada waktu dikembangkan oleh Duxburry & Higgins (1992)	• Memiliki waktu untuk pekerjaan dan keluarga • Ingin waktu ebih banyak untuk keluarga • Waktu istirahat tidak dapat disesuaikan dengan waktu untuk keluarga • Tidak cukup waktu untuk diri sendiri
	Variabel konflik keluarga didasarkan pada perilaku dikembangkan oleh Viveros& long (2001)	• Mengerjakan pekerja melebihi kemampuan • Pekerjaan telah membuat lelah fisik • Tiap hari harus bergegas untuk menyelsaikan pekerjaan. • Memiliki kesabaran terhadap anak-anak sesuai yang diinginkan.
Kinerja Guru	*In role performance* Menggunakan item pernyataan yang dikemukakan oleh Wiliam & Anderson (1991)	• Dapat menyelesaikan tugas yang dibebankan dengan baik • Memenuhi tanggung jawab • Melaksanakan tugas seharusnya • Memenuhi tuntutan kinerja • Terlibat langsung dengan evaluasi kinerjanya • Tidak melalaikan unsur pekerjaan wajib • Tidak gagal dalam melakukan tugas
	Extra role performance menggunakan item MacKenzie (1999)	• Membantu rekan kerja yang kesulitan • Bersedia menggantikan tugas rekan kerja • Menghindari konflik dengan rekan kerja

HASIL DAN PEMBAHASAN

Proses Data Screening

Keseluruhan kuesioner yang dibagikan sebanyak 160 kuesioner dan yang kembali sebanyak 134 kuesioner. Kuesioner yang digunakan dalam analisis adalah kuesioner yang lengkap diisi dan yang sesuai dengan waktu yang ditentukan yaitu sebanyak 134 kuesioner.

Statistik Deskriptif

Analisis deskripsi jawaban responden atas pertanyaan-pertanyaan yang terdapat pada kuesioner penelitian tentang *role overload, family support*, sertifikasi guru, konflik peran, banyaknya tuntutan peran dan kinerja guru disajikan pada tabel berikut yang menampilkan

jumlah responden, nilai teoritis, nilai empiris nilai rata-rata dan deviasi standart dari masing-masing variabel penelitian.

Tabel 2. Statistik Deskriptif Variabel Penelitian

Variabel	n	Kisaran Teoritis	Kisaran Empiris	Rata-Rata Teoritis	Rata-Rata Total	Standart Deviasi Total
Role overload	134	9-63	13-63	36	47.8	8.6
Family Support	134	3-21	7-21	12	17.4	2.6
Sertifikasi Guru	134	11-77	11-77	44	31.2	10.2
Work Family Conflict	134	15-105	15-96	60	46.1	14.5
Kinerja Guru	134	9-63	9-63	36	49.6	8.2

Sumber : Data diolah, hasil output SPSS

Evaluasi Multikolinieritas

Evaluasi multikolenieritas bertujuan untuk menguji apakah model regresi ditemukan adanya korelasi antar variabel bebas. Asumsi multikolenieritas ini mengharuskan tidak terjadi korelasi yang tinggi diantara variabel independen.

Perhitungan koefisien korelasi antar variabel diperoleh sebagai berikut :

Tabel 3. Matriks Korelasi Antar Variabel

	WFC	RO	FS	SG	KG
WFC	1.00	-0.80	-0.39	-0.27	0.72
RO	-0.80	1.00	0.30	0.21	-0.69
FS	-0.39	0.30	1.00	0.18	-0.23
SG	0.72	-0.69	-0.23	-0.16	1.00

Sumber : Data diolah, hasil output Lisrel 8,5

Untuk menguji multikolenieritas, dapat digunakan Variance Inflation Factor (VIF).

Tabel 4. Nilai Variance Inflation Factor (VIF)

| WFC	RO	FS	SG	KM
3.620	3.003	1.187	1.082	2.263

Sumber : Data diolah, hasil output Lisrel 8,5

Hasil perhitungan memberikan nilai VIF yang kurang dari 10 sehingga dapat disimpulkan bahwa dalam model tidak terdapat multikolenieritas dalam model yang dibangun

Analisis Faktor Konfirmatori Variabel Eksogen

Analisis faktor konfirmatori variabel eksogen dimaksudkan untuk menguji dari indikator-indikator yang membentuk konstruk eksogen. Variabel eksogen pada penelitian ini adalah sistem pengukuran kinerja yang memiliki sembilan (9) indikator dengan sembilan (9) pertanyaan. Bentuk diagram atau penggambaran model pengukuran variabel eksogen sistem pengukuran kinerja dapat dilihat pada gambar dibawah ini.

Model Pengukuran Variabel Sistem Pengukuran Kinerja
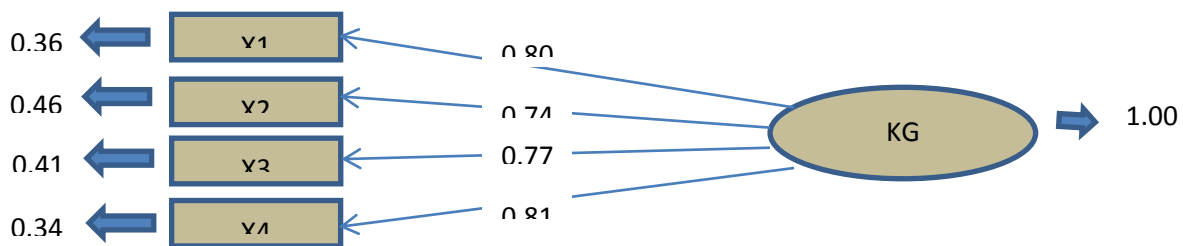
Chi-Square	14.17
P.Value	0.979
RMSEA	0.000
Normed Fit Index (NFI)	0.950
Comparative Fit Index (CFI)	0.960
Standardized RMR (SRMR)	0.037
Goodness of Fit Index (GFI)	1.000

Sumber : Data diolah, hasil output Lisrel 8,5

Selanjutnya, SEM juga menyediakan informasi validitas dari masing-masing indicator yang dilihat berdasarkan nilai *loading factor* yang diharapkan lebih besar dari 0.60 atau jika tidak hasil pengujian signifikansi yang memberikan nilai t hitung yang lebih besar dibandingkan dengan nilai t tabel. Berikut ini adalah hasil uji validitas dan reliabilitas variabel sistem pengukuran kinerja:

Tabel 5. Hasil Uji Validitas dan Reliabilitas Variabel Sistem Pengukuran Kinerja

Indikator	*Loading Factor*	t-Hitung	t-tabel	Keterangan
X1	0,80	9,73	1,96	Valid
X2	0,74	8,30	1,96	Valid
X3	0,77	8,92	1,96	Valid
X4	0,81	9,54	1,96	Valid
Reliabilitas Composite	0.78	45.61	1,96	Reliabel
Average Variance Extracted	0.57	9.46	1,96	Reliabel

Sumber : Data diolah, hasil output Lisrel 8,5

Berdasarkan hasil-hasil uji validitas variabel sistem pengukuran kinerja guru menunjukan bahwa semua indikator memberikan hasil yang baik, tercermin dari hasil pengujian terhadap *loading factor* yang memiliki nilai lebih besar dari 0.60 dan nilai t hitung lebih besar dibandingkan dengan nilai t tabel. Hasil pengujian reliabilitas dengan statistik uji reliabilitas komposit juga memberikan nilai yang tinggi

Uji Kecocokan Model

$H_0 : \Sigma = \Sigma(\Theta)$ Model cocok dengan data

$H_1 : \Sigma \neq \Sigma(\Theta)$ Model tidak cocok dengan data

Statistik uji yang digunakan untuk menguji hipotesis diatas adalah uji chi square. Berikut ini adalah hasil uji kecocokan model struktural :

Tabel 6. Hasil Uji Kecocokan Model Struktural

| Kecocokan Indeks	Hasil Model	Nilai yang direkomendasikan	Evaluasi model
Chi-Square	295.03	532.0754	Baik
P.Value	1.00	≥ 0.05	Baik
RMSEA	0.000	$0.05 < RMSEA \leq 0.80$	Baik
Normed Fit Index (NFI)	0.880	≥ 0.9 ; $0.80 \leq NFI < 0.90$	Marjinal
Non- Normed Fit Index (NNFI)	0.90	≥ 0.9 ; $0.80 \leq NNFI < 0.90$	Baik
Comparative Fit Index (CFI)	0.910	≥ 0.9 ; $0.80 \leq CFI < 0.90$	Baik
Incremental Fit Index (IFI)	0.910	≥ 0.9 ; $0.80 \leq IFI < 0.90$	Baik
Goodness of Fit Index (GFI)	0.890	≥ 0.9 ; $0.80 \leq GFI > 0.90$	Marjinal

Sumber : Hengki Latan, 2012 dan Setyo Hari Wijanto, 2008

Hasil perhitungan memberikan nilai chi square sebesar 295.03 dengan nilai p.value = 1, yang menunjukkan model sangat cocok dengan data. Selain itu statistik yang lain seperti RMSEA sebesar 0.000 juga mendukung kesimpulan bahwa model cocok dengan data. Hasil analisis uji kecocokan secara umum menunjukkan model penelitian masuk dalam kategori kecocokan yang baik dengan data.

Hasil analisis uji kecocokan model seperti yang ditunjukkan pada tabel 4.23 menunjukkan bahwa nilai chi square sebesar 295.03 dengan nilai p.value = 1, yang menunjukkan model sangat cocok dengan data. Selain itu statistik yang lain seperti RMSEA sebesar 0.000, NNFI, CFI dan IFI menunjukkan bahwa nilai dari indeks-indeks tersebut hasilnya baik. Hasil evaluasi

selanjutnya yaitu standardized RMR, NFI, RFI dan GFI menunjukkan bahwa nilai dari indeks-indeks tersebut hasilnya marjinal atau cukup baik, hal ini disebabkan karena struktur model yang dibangun sangat kompleks, sehingga menjadi salah satu kesulitan dalam mendapatkan uji kecocokan yang memuaskan. Hasil analisis uji kecocokan secara umum menunjukkan model penelitian masuk dalam kategori kecocokan yang baik dengan data.

Rekapitulasi Hasil Perhitungan
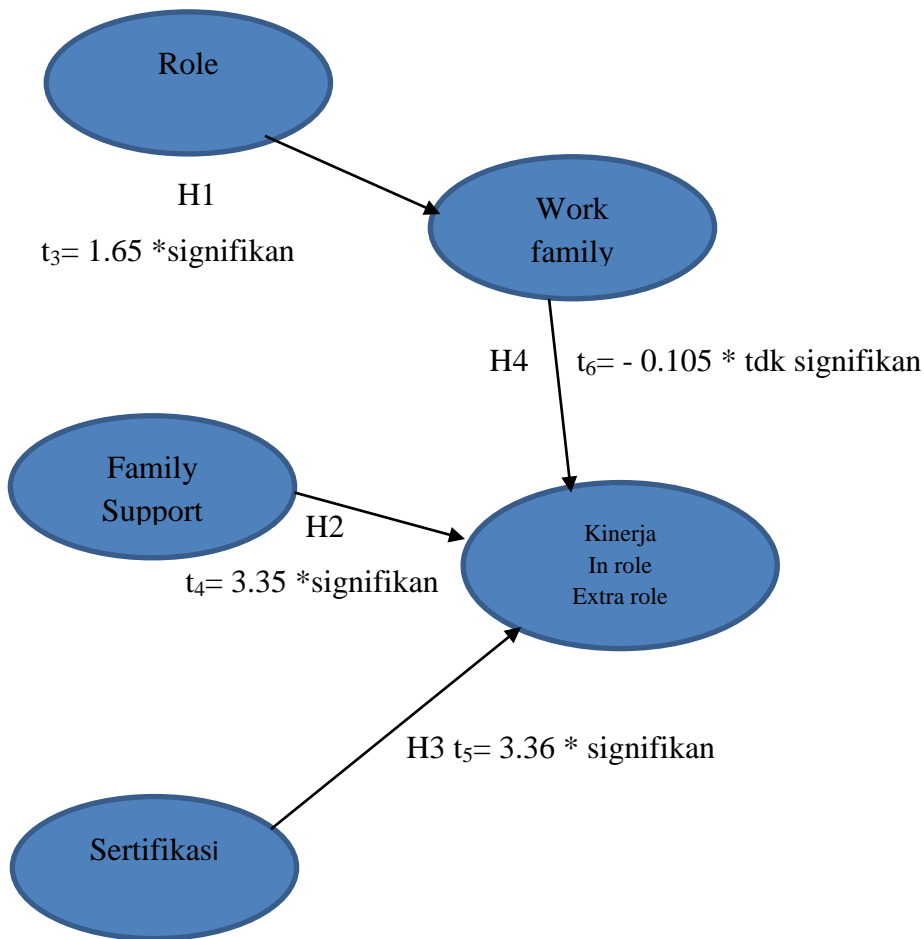
KESIMPULAN

Berdasarkan hasil penelitian dan pembahasan, maka dapat ditarik beberapa kesimpulan sebagai berikut.

1. Role overload mempengaruhi work family conflict. Hal ini dibuktikan dengan koefisien beta sebesar (β) sebesar 1.65 dan p=0,000. Kontribusi pengaruh *role overload* terhadap work family conflict sebesar (ΔR) 0,024.

2. Family Support mempengaruhi Kinerja. Hal ini dibuktikan dengan koefisien beta sebesar (β) sebesar 3.35 dan p=0,000. Kontribusi pengaruh *family support* terhadap kinerja guru sebesar (ΔR) 0,15.

3. Sertifikasi guru mempengaruhi Kinerja. Hal ini dibuktikan dengan koefisien beta sebesar (β) sebesar 3.36 dan p=0,000. Kontribusi pengaruh sertifikasi guru terhadap kinerja guru sebesar (ΔR) 0,32.

4. *Work* family *conflict* tidak mempengaruhi kinerja *in role* maupun *extra role*. Hal ini dibuktikan dengan koefisien beta sebesar (β) sebesar -0,105 dan p=0,000. Kontribusi pengaruh *work family conflict* terhadap kinerja guru sebesar (ΔR) 0,033.

DAFTAR PUSTAKA

Armstrong, M., Baron, A. (1998). *Performance Management*. London: Institute of Personal and Development.

Anis, Indah dkk. (2003). Pengaruh Kepuasan Kerja dan Komitmen Organisasional terhadap Keinginan Pindah Kerja Auditor (Studi Kasus pada KAP di Jawa Tengah). *Jurnal EKOBIS*, Vol. 4, No. 2.

Arbukle, J.L. (1997). *Amos User's Guide Version 3.6.* Chicago: Smallwaters Corporation.

Arfah, A., Anshori, M. (2005) Pengaruh Kesesuaian Kompensasi terhadap Kinerja dan Kepuasan Kerja Karyawan (Studi pada Karyawan Perusahaan Air Minum di Batam, *Majalah Ekonomi*. Vol XV. No. 3A.

Augusty, F. (2013). *Structural Equation Model dalam Penelitian Manajemen.* BP Undip: Semarang.

Bandura, A. (1991). *Self Efficacy Mechanism in Psychological and Health-Promoting Behavior*. New Jersey: Prentice Hall.

Bowen, D. E., Lawler III, E.E. (1992). *The Empowerment of Service Workers: What, Why, How and When*. Sloan Man Review: Spring.

Cruickshank, D.R. (1990). *Research that informs teachers and teacher educators*. Bloomington: Phi Delta Kappa Educational Foundation

Debora. (2006). Pengaruh Pemberdayaan Psikologis dan Kerja terhadap Kepercayaan Organisasional dan Kepuasan Kerja Dosen Tetap Perguruan Tinggi Swasta. *Jurnal Manajemen Petra Vol. 8, No. 2.*

Depdikbud. (1991/1992). *Hasil Rapat Kerja Nasional Depdikbud Tahun 1991.* Jakarta

Departemen Pendidikan Nasional. (2004). *Pengembangan Perangkat Penilaian Kinerja Guru.* Jakarta: Ditjen Dikti, Bagian Proyek P2TK

Engko, C. (2006). Pengaruh Kepuasan Kerja terhadap Kinerja Individual dengan *Self Esteem* dan *Self Efficacy* sebagai Variabel Intervening. *Simposium Nasional Akuntansi 9 Padang.*

Gibson, J., Ivancevich, J.M., Donnelly, J.H. 2000. *Organizations.* Boston: McGraw-Hill Companies, Inc

Handoko, H. (2001). *Manajemen Personalia dan Sumber Daya Manusia.* Yogyakarta: BPFE Universitas Gajah Mada.

Hair, J. F., Anderson, R. E., Tathom, R. L., and Black, W. L. (1995) *Multivariate Data Analysis (Fourth Edition).* New Jersey: Prentice Hall Inc.

Khan, S. (1997). *They Key to being a Leader Company: Empowerment, Journal Personality and Partisipation*, p.44-45.

Koberg, C.S, Boss, R.W., Seryem, J.C, Goodman, E.A. (1999). Antecedent and Outcomes of Empowerment: Empirical Evidence from the Health Care Industry, Group and Organization Management. *Sage Publications, Vol.24, p.71-91.*

Kreitner, R., Kinichi, A. (2005) *Organizational Behavior.* New York: McGraw-Hill Companies, Inc.

Lee, C., Bobko, P. (1994). Self Efficacy Belief: Comparison of Five Measurement. *Journal of Applied Psychology.* Vol: 79, p: 364-369.

Listianto, T., Setiaji, B. (2004). Pengaruh Motivasi, Kepuasan Kerja terhadap Kinerja Karyawan (Studi Kasus di Lingkungan Pegawai Kantor PDAM Surakarta). *Jurnal Bisnis dan Kewirausahaan*, Vol. 4, No. 1.

Luthans, F. (1998). *Organizational Behavior, Eleventh Edition.* Singapore: Mc Growth-Hill Book Co.

Masrukin, Waridin. (2006). Pengaruh Motivasi, Kepuasan Kerja, Budaya Organisasi dan Kepemimpinan terhadap Kinerja Pegawai. *EKOBIS*, Vol. 7, No. 2.

Nana Sudjana. (2002). *Dasar-dasar proses belajar mengajar*. Bandung: Sinar Baru

Ormrod, J.E. (2003). *Educational Psychology, Developing Learners (4d ed.)*. Merrill: Pearson Education, Inc.

Supriadi, D. (1999). *Mengangkat Citra Dan Martabat Guru*. Yogyakarta: Adicita Karya Nusa

The Authors submitting a manuscript do so on the understanding that if accepted for publication, copyright publishing of the article shall be assigned to Jurnal Ilmiah Lingua Idea and Faculty of Humanities Universitas Jenderal Soedirman as publisher of the journal.

Copyright encompasses exclusive rights to reproduce and deliver the article in all form and media, including reprints, photographs, microfilms and any other similar reproductions, as well as translations. The reproduction of any part of this journal, its storage in databases and its transmission by any form or media, such as electronic, electrostatic and mechanical copies, photocopies, recordings, magnetic media, etc., will be allowed only with a written permission from Jurnal Ilmiah Lingua Idea and Faculty of Humanities Universitas Jenderal Soedirman.

Jurnal Ilmiah Lingua Idea and Faculty of Humanities Universitas Jenderal Soedirman, the Editors and the Advisory Editorial Board make every effort to ensure that no wrong or misleading data, opinions or statements be published in the journal. In any way, the contents of the articles and advertisements published in the Jurnal Ilmiah Lingua Idea are sole and exclusive responsibility of their respective authors and advertisers.

Remember, even though we ask for a transfer of copyright, our journal authors retain (or are granted back) significant scholarly rights.

The **Copyright Transfer Form** can be downloaded from Jurnal Ilmiah Lngua Idea Website (http://jos.unsoed.ac.id/index.php/jli//cta). The copyright form should be signed originally and send to the Editorial Office in the form of original mail, scanned document (softcopy) to:

Dian Bayu Firmansyah, M.Pd. *(Editor-in-Chief)*
Editorial Office of Jurnal Ilmiah Lingua Idea
Faculty of Humanities Universitas Jenderal Soedirman
Jl. Dr. Soeparno, Kampus Unsoed Karangwangkal, Purwokerto, Central Java, Indonesia
E-mail: linguaidea[at]unsoed.ac.id

COPYRIGHT TRANSFER AGREEMENT FORM

Name of Principal Authors: ....

Address of Principal Authors: ....

....

....

....

Tel: Email:

Author(s) Name: _____

_____

Manuscript Title: _____

_____

_____

1. I/We submit to the **JURNAL ILMIAH LINGUA IDEA** for the above manuscript. I/We certify that the work reported here has not been published before and contains no materials the publication of which would violate any copyright or other personal or proprietary right of any person or entity .

2. I/We hereby agree to transfer to Faculty of Humanities, Universitas Jenderal Soedirman the copyright of the above – named manuscript. I/We reserve the following: (1) All proprietary rights other than copyright such as patent rights. (2) The right to use all or part of this article in future works of our own such as in books and lectures.

Type Name and Title of Author
_____

Signature (original)   Date
(Only one signature will suffice)

Publication Ethics

The Ethics of Publication of *Jurnal Ilmiah Lingua Idea* follows COPE's Best Practice Guidelines for Journal Editors.

Publication decisions

The editors of *Jurnal Ilmiah Lingua Idea* are responsible whether the articles submitted to the journal should be published or not. The editors' decision are based on the policies of *Jurnal Ilmiah Lingua Idea* editorial board and constrained by such legal requirement against libel, copyright infringement and plagiarism. The editor may discuss with other editors or reviewers to make publication decision.

Fair Play

An editor at any time evaluate manuscripts for their intellectual content without regard to race, gender, sexual orientation, religious belief, ethnic origin, citizenship, or political philosophy of the authors.

Confidentiality

The editors and any editorial staff must not disclose any information about a submitted manuscript to anyone other than the corresponding author, reviewers, potential reviewers, other editorial advisers, and the publisher, as appropriate.

Disclosure and conflicts of Interest

Unpublished materials disclosed in a submitted manuscript must not be used in an editor's own research without the express written consent of the author.

DUTIES OF REVIEWERS

Contribution to Editorial Decisions

Peer review assists the editor in making editorial decisions and through the editorial communications with the author may also assist the author in improving the paper.

Promptness

Any selected referee who feels unqualified to review the research reported in a manuscript or knows that its prompt review will be impossible should notify the editor and excuse himself from the review process.

Confidentiality

Any manuscripts received for review must be treated as confidential documents. They must not be shown to or discussed with others except as authorized by the editor.

Standards of Objectivity

Reviews should be conducted objectively. Personal criticism of the author is inappropriate. Referees should express their views clearly with supporting arguments.

Acknowledgement of Sources

Reviewers should identify relevant published work that has not been cited by the authors. Any statement that an observation, derivation, or argument had been previously reported should be accompanied by the relevant citation. A reviewer should also call to the editor's attention any substantial similarity or overlap between the manuscript under consideration and any other published paper of which they have personal knowledge.

Disclosure and Conflict of Interest

Privileged information or ideas obtained through peer review must be kept confidential and not used for personal advantage. Reviewers should not consider manuscripts in which they have conflicts of interest resulting from competitive, collaborative, or other relationships or connections with any of the authors, companies, or institutions connected to the papers.

Review Process

Every manuscript submitted to *Jurnal Lingua Idea* is independently reviewed by at least two reviewers in the form of "double-blind review". Decision for publication, amendment, or rejection is based upon their reports/recommendation. In certain cases, the editor may submit an article for review to another, third reviewer before making a decision, if necessary.

DUTIES OF AUTHORS

Reporting standards

Authors of reports of original research should present an accurate account of the work performed as well as an objective discussion of its significance. Underlying data should be represented accurately in the paper. A paper should contain sufficient detail and references to permit others to replicate the work. Fraudulent or knowingly inaccurate statements constitute unethical behavior and are unacceptable.

Data Access and Retention

If applicable, authors are asked to provide the raw data in connection with a paper for editorial review, and should be prepared to provide public access to such data, and should in any event be prepared to retain such data for a reasonable time after publication.

Originality and Plagiarism

The authors should ensure that they have written entirely original works, and if the authors have used the work and/or words of others, that this has been appropriately cited or quoted.

Multiple, Redundant or Concurrent Publication

An author should not in general publish manuscripts describing essentially the same research in more than one journal or primary publication. Submitting the same manuscript to more than one journal concurrently constitutes unethical publishing behaviour and is unacceptable.

Acknowledgement of Sources

Proper acknowledgment of the work of others must always be given. Authors should cite publications that have been influential in determining the nature of the reported work.

Authorship of the Paper

Authorship should be limited to those who have made a significant contribution to the conception, design, execution, or interpretation of the reported study. All those who have made significant contributions should be listed as co-authors. Where there are others who have participated in certain substantive aspects of the research project, they should be acknowledged or listed as contributors. The corresponding author should ensure that all appropriate co-authors and no inappropriate co-authors are included on the paper, and that all co-authors have seen and approved the final version of the paper and have agreed to its submission for publication.

Disclosure and Conflicts of Interest

All authors should disclose in their manuscript any financial or other substantive conflict of interest that might be construed to influence the results or interpretation of their manuscript. All sources of financial support for the project should be disclosed. Fundamental errors in published works When an author discovers a significant error or inaccuracy in his/her own published work, it is the author's obligation to promptly notify the journal editor or publisher and cooperate with the editor to retract or correct the paper.

Fundamental Errors in Published Works

When an author discovers a significant error or inaccuracy in his/her own published work, it is the author's obligation to promptly notify the journal editor or publisher and cooperate with the editor to retract or correct the paper.

Submission Information

All manuscripts should be submitted to Jurnal Ilmiah Lingua Idea Editorial Office by Online Submission and Tracking Interface at: http://jos.unsoed.ac.id/index.php/jli/index

The following materials should accompany the submitted manuscripts to the editorial office: Signed Copyright Transfer Agreement form (a copy reproduced from the website),

However, if for any reason authors are unable to use the above methods, authors may also contact to Editorial Office according to the following address:

> Dian Bayu Firmansyah, M.Pd. (Editor in Chief)
> Jurnal Ilmiah Lingua Idea
> Faculty of Humanities, Universitas Jenderal Soedirman
> Jl. Dr. Soeparno, Kampus Unsoed Karangwangkal, Purwokerto, Central Java, Indonesia
> E-mail: linguaidea@unsoed.ac.id.

Three types of manuscripts are acceptable for publication in Jurnal Ilmiah Lingua Idea: *Original Research Articles, Review Articles, and Short Communication*.

Preparation of Manuscripts
Manuscript of research article or reviews should be prepared in 'camera ready' as above templates, according to the guidelines in the website: http://jos.unsoed.ac.id/index.php/jli/author

Reviewing of Manuscripts
Every submitted paper is independently reviewed by at least two peers. Decision for publication, amendment, or rejection is based upon their reports. If two or more reviewers consider a manuscript unsuitable for publication in this journal, a statement explaining the basis for the decision will be sent to the authors within three months of the submission date. The rejected manuscripts will not be returned to the authors.

Revision of Manuscripts
Manuscripts sent back to the authors for revision should be returned to the editor without delay (1 month). The revised manuscripts should be sent to Editorial Office by e-mail (linguaidea@unsoed.ac.id) or preferably through **Online Submission Interface** (http://jos.unsoed.ac.id/index.php/jli/about/submissions). The revised manuscripts returned later than six months will be considered as new submissions.