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## 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. Educational Studies;
12. Educational Technology;
13. Teaching methodology;
14. Instructional media, etc.



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## Orientation of Cultural Values in West Java Folklore “Si Buncir”: Cultural Representation Study

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### ABSTRACT

*A cultural approach in folklore can be both a medium and an effective learning material. The culture contained various values needed to provide for students' lives later. This study examined the orientation of cultural values in the folklore "Si Buncir." This study aimed to reveal and describe the essence of life, the body of work, human perception of time, views of nature, and the relationship between humans and humans in the folklore "Si Buncir." This research used the descriptive analysis method within the scope of literary study with reading, listening, and note-taking techniques comprehensively working using research on the orientation of cultural values in the folklore "Si Buncir." The amount of data analyzed was 36 in the story "The Buncir." This study's results showed that the essence of life in the story could be good or bad, but the characters in this story fight for and strive for a good life. The body of the work in the story was not only to provide for or earn money for survival but also for position and prestige. Human perception of time in the report showed more orientation to the future. The view of nature in the story was excellent, whereas the community or the characters treat nature well in this story. The relationship between humans and humans in the report showed a horizontal direction where the characters show an attitude of mutual acceptance. This research implied that the value of folklore and the culture contained there was a characteristic of the culture in West Java. Folklore can be developed into exciting literature teaching materials for students that can be adapted to the child's age.*

**Keywords:** *Cultural values; cultural representation; folklore; West Java*

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## INTRODUCTION

The cultural system consists of cultural values in the form of ideas that are very valuable for the process of life. Therefore, cultural values can determine the characteristics of the cultural environment in which these values are held. Cultural values, directly or indirectly, will undoubtedly be colored by people's actions and material cultural products (Abd Rahim et al., 2018). Cultural values in a literary work are outside the structure of the work itself. Culture gives

meaning to all human efforts and movements, and cultural meanings are conveyed to each other in human life. This cultural value is also a form of life and contains provisions regarding behavior concerning assessing the good and bad of human life in society (Schein, 2010). It can be said that these cultural values serve as guidelines in society.

Human culture has different patterns, colors, and values (Ati et al., 2021). Cultural diversity can enrich attitudes and tolerance in humans themselves. Cultural values significantly impact every exploration of cultural experience (Walmsley, 2018). Culture is one of the factors that can distinguish humans from other creatures (especially animals). Humans can create, maintain, analyze, criticize, improve, develop, and pass on culture. Culture and civilization are only owned by humans, from which culture comes and for humans (Hermawati & Apriliyani, 2020).

Folklore has an essential function in learning for the current generation. Folklore is a tool that introduces cultural, moral, and character values. This value can be a message from generation to generation (Forbes et al., 2020). At that time, stories were used to understand various phenomena and events on Earth, such as natural events, especially things not understood by reason. Through this story, the world and what is happening are understood and believed according to the stories. (Sumiyadi, 2016).

As a cultural strategy and principle of cultural preservation values, oral traditions have meanings and functions, including: 1. conservation and preservation of natural resources. 2. human resource development is related to life cycle ceremonies. 3. development of culture and science, for example, at the Saraswati ceremony, belief, and worship at the Panji temple. 4. As advice, belief, literature, and taboos. 5. Socially meaningful, for example, communal/relative integration ceremonies. 6. Socially meaningful, for example, in agricultural cycle ceremonies. 7. Meaningful ethics and morals manifest in the Ngaben ceremony and the purification of ancestral spirits. 8. Political meaning, for example, post-harvest ceremony and patron-client power (Suastika et al., 2019).

Folklore is a traditional story told from generation to generation, from parents to their children throughout the ages. Each region has its folklore, although sometimes have similarities in the story. The process of telling folk tales was initially verbal to children who could not read. Through folklore, children are taught to value justice and to give moral judgment. Folklore also reflects the socio-cultural life of the community to be used as a background story. Folklore contains cultural elements, including traditions, customs, conventions, beliefs, views, ways of life, thinking, and beauty ("How to Read a Folktale," 2019).

Many folk tales have been retold in a book (Zipes, 2019). It added to the variety of good stories so we can handle a lack of story material to retell to children. In addition, children who are

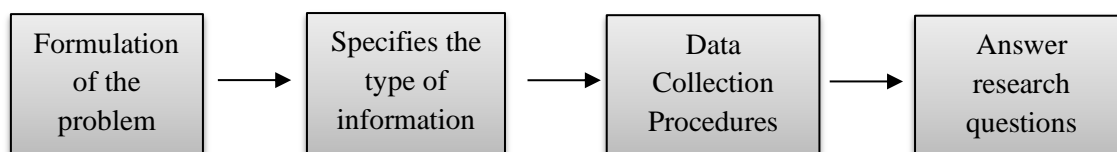
good at reading can get their own exciting stories through children's reading books (Nurgiyantoro, 2004). One of the folklore in West Java province is "Si Buncir." The researcher is interested in digging further into this folklore because this story is one of the folktales chosen by the Ministry of Education and Culture as stories that can and should be used to introduce the concept of values, culture, and orientation to students.

According to the description above, this research aims to reveal. It describes the essence of life, work, human perception of time, views of nature, and human-to-human relations in the folklore "*Si Buncir*." Through this research, we can use various sources of children's reading from folklore to instill cultural awareness and sound cultural values in children (Syihabuddin et al., 2018).

## MATERIALS AND METHOD

This research on the orientation of cultural values in the "*Si Buncir*" folklore is a literature study on folk tales rewritten in children's books. This research used the descriptive analysis method within the scope of literary research with reading, listening, and note-taking techniques comprehensive (Ratna, 2004). This research is examined with a cultural representation approach (Hall, 2020). The data processing steps can be explained in Figure 1 below.

**Figure 1.** Flow Chart of Methodology Research



In this study, the folklore "*Si Buncir*," originating from West Java, was rewritten by Asep Rahmat Hidayat in a children's reading book of 64 pages and published by the Language Development and Construction Agency (Hidayat, 2016).

## RESULTS & DISCUSSION

Folklore has good life values to convey to children. By reading folklore, we can understand the origin of humans and their lives in the past, which became the origin of life today. The function of folklore for human life is also not much different from other literary works (Lestari et al., 2022). Folklore also functions as a medium for children's self-development, namely emotional, affective, cognitive, imaginative, and aesthetic feelings (Apriliyani & Sunendar, 2023).

Likewise with the folklore “*Si Buncir*” originating from West Java, this story has good life values to convey to children, which can be studied through the cultural value system formulated by Kluckhohn as follows. a) the essence of human life. b) the essence of human work. c) the essence of the human position. d) the essence of human relations. e) the essence of human relations with each other (Watkins & Gnoth, 2011).

The results and discussion of research on the orientation of cultural values in the West Java folklore “*Si Buncir*” (Cultural Representation Study) are as follows.

**Table 1.** Findings of the Orientation of Cultural Values in the West Java Folklore “*Si Buncir*.”

Cultural Value Orientation	Traditional	Transition	Modern
Essence of Life	Life is bad	Life is good	Life is hard, but you have to fight for it
Data		(1)	(2), (3), (4)
Essence of Work	Life sustainability	Position and honor/prestige	Increase Prestige
Data	(5), (6)	(7), (8), (9)	(10), (11)
Human Perception with Time	Past orientation	Orientation to the present	Orientation to the future
Data	(13), (14)	(12)	(15), (16)
View of Nature	Subject to nature	In harmony with nature	Mastering nature
Data	(17), (18),	(19), (20), (21), (22), (23)	(24), (25), (26)
Relation of Human-to-Human	Vertical (creation of upward orientation development)	Horizontal/collegial	Individual
Data	(30), (31), (33), (34), (35), (36)	(27), (29), (32)	(28)

### ***The Essence of Life in the Folklore "Si Buncir"***



Regarding the meaning or essence of human life, there are several perceptions about life; namely, life is good, life is terrible, and life can be good and evil, but humans still have to be able to try so that their life can be good. Life is a surrender to a predetermined fate. For example, in the folklore "*Si Buncir*," this is found in the excerpt below:

- 1) Not all residents of Ciherang were lucky to have animals to care for. Not all residents also had land to cultivate. (SB/P1/H4)
- 2) In Ciherang Village lived a less fortunate man. His job was mowing the *jukut* or grass. Therefore, he was known as Ki Jukut. (SB/P2/H4)
- 3) whom he did not know. He only knew his mother from his father's story such times, he embraced his loneliness, sadness, and longing, turning them into determination to accept fate. (SB/P4/H10)
- 4) The King finally realized that destiny could not be denied; destiny was unavoidable. He believed that all of this could not be separated from the destiny of Almighty God. (SB/P2/H32)

Finally, the King proposed a settlement. The Patih had to take *Si Buncir* to his house and be cared for as his son. *Si Buncir* should be renamed Gandarasa.

Data (1) shows that the lives of some people or residents in Ciherang in the folklore "*Si Buncir*" are lucky. Their lives are good, prosperous, and not lacking. However, in data (2), one resident experiences a lousy life but always tries to be suitable by working to support his family. However, Ki Jukut's condition is still trying to improve his life. *Si Buncir* also does the same thing as the main character in this story contained in data (3) which describes the attitude of *Si Buncir*, who accepts his destiny. He surrenders to the fate destined for him that he does not have a mother like his other friends.

In addition, the life meaning with resignation to the fate determined is described by the figure of King in data (4) that he accepts everything that happens in his life because God has predestined it. The attitude of the King figure shows an attitude of surrender to God. He believed that what was happening now was God's will and that God was preparing good things for him even though it was an unwanted event that he thought was not good at first. Fortunately, after he surrendered, God prepared *Si Buncir's* character to become a worthy man to replace him in the future as a King. Therefore, surrender and *Tawakkul* (the reliance on God) means we all accept Allah SWT's best decision. Even though, according to us, it is not good, it is the best according to Allah for our lives.

It is also conveyed in the Qur'an Surah Al-Baqarah verse 216, which states: "*Fighting has been obligatory upon you 'believers', though you dislike it. Perhaps you dislike something good for you and like something bad for you. Allah knows, and you do not know*". Surrendering to Allah must be accompanied by power and effort. It means that we do not just sit idly by. Just as the King character accepts *Si Buncir's* request to be his son-in-law, he is educated first until he is ready to become a King.

### ***The Essence of the Work in the Folklore "Si Buncir"***

The essence of the work or its relation to the meaning of work is that it provides for life and is about honor. Kluckhohn said the word *being* means that humans work to find food in addition to reproducing, and the word *doing* means that life is broader than work, such as helping others. The essence of the work in the folklore "*Si Buncir*" is found in the data below:

- 5) The people of Ciherang lived from farming and livestock. They raised sheep, buffalo, and cows. They also grew rice, cassava, and various vegetables. (SB/P3/H2)
- 6) Every morning, Ki Jukut leaves his son at home. He went to look for grass. He had visited all the fields in Ciherang Village. (SB/P4/H4)
- 7) The grasses he got were then taken home. He sold the grass to his neighbors to feed their livestock (SB/P1/H8)
- 8) What he got is only sometimes money. Sometimes he accepted food instead of grass. Another time, he was given used clothes for grass that were given to his neighbors (SB/P2/H8)
- 9) When he saw *Si Buncir* playing *anggay-anggay*, his father said, "Son, you should join me in mowing the grass than playing with the *anggay-anggay*. If the Grasses are sold, you will have the money to buy what you like." "Okay, Father, tomorrow I will mow the grass," replied *Si Buncir*. (SB/P4/H12)
- 10) He approached the voice. He saw a beautiful princess weaving cloth. The princess sang the song while weaving the cloth. (SB/P3/H26)
- 11) Putri Mayangsari ignored *Si Buncir*. She enjoyed weaving cloth. For a moment, she glanced at *Si Buncir's* litmus. The litmus looked very fresh and tempting. (SB/P2/H27)

Data (5) at the story's beginning describes the work done by the residents of Ciherang, namely farming and raising livestock to support their lives. Farming is a livelihood in the form of farming by farming and planting. Meanwhile, raising livestock is an activity of breeding and cultivating livestock to get the benefits and results of these livestock activities.

Then, data (6) also describes how Ki Jukut's character works to find food even though he does not always get money from weeding. However, it remains the same that what the Ki Jukut character does is to support his life with his son. Mowing grass is cutting (grass, rice, or reeds) with a sickle. Then, the essence of the work in the folklore "*Si Buncir*" is about making money and teaching about helping others. It can be seen in data (7) and (8). It is also done by *Si Buncir*, who helps the father to mow the grass, as shown in the data (9). In data (10) and (11), there is a weaving work carried out by the character of Putri Mayangsari. By seeing the background of Putri Mayangsari's character as the king's princess, weaving is not a job to make money but to have fun or prestige.

### ***Human Perception With Time in the Folklore "Si Buncir"***

In human relations with time, culture determines the present, while many are oriented to the future, and some are oriented to the past. The human perception of time oriented to the present usually does something only for today and tomorrow. Therefore, this orientation is good because the human will be oriented to the present and work as much as possible for his days.

The present orientation is described by the King character in data (12). He wants to hand over the kingdom to the Gandarasa character because he feels that he is now old and wants to spend his old age in solitude and become a *Begawan* or a recluse.

- 12) The king officially married Gandarasa, or *Si Buncir*, to Princess Mayangsari. After that, the King announced that he was handing the kingdom to Gandarasa. He felt old and decided to retire and become a *Begawan*. The cannon was sounded many times as a sign of the coronation. (SB/P1/H42)

Human perception of past-oriented time is also positive because it will turn something into a self-evaluation of what to do and not do. It is found in the excerpt below.

- 13) Since the death of his pet buffalo, *Si Buncir* did not want to cut grass anymore. He thought for a moment. He felt that bad luck always befell him if he stayed in Ciherang. (SB/P1/H21)
- 14) *Si Buncir* left Ciherang. At the edge of the village, he stopped for a moment. He looked back, looking at Ciherang village with teary eyes. He felt sad. He remembered the mother he had not seen since birth. He remembered his father, who was very patient in caring for him all this time. (SB/P1/H23)

The orientation to the past is described by the character of *Si Buncir* in data (13) and (14). *Si Buncir* saw that the days he had passed were not smooth. He thought about changing his fate

so that he would no longer be a burden to his father. *Si Buncir's* character decided to go abroad looking for a job.

Human perception of future-oriented time is a futuristic human. It makes him more advanced than others. His mind was far ahead and had more mature thoughts about the Steps he had to take. In the folklore "*Si Buncir*," this perception is carried out by the King figure found in the data (15) and (16) below.

- 15) "I want to be alone, draw closer to Almighty God." "What do you think, my wife?" "Your majesty, my beloved husband, I will always uphold whatever your decision." "Thank you, my wife, it seems that this is a good time to leave the palace. Let our children who will continue this Salaka Kingdom." (SB/P1/H44)
- 16) The king made his point. They were all asked for their opinion. Basically, of course, they support the king's desires and intentions. Some doubt the readiness of the royal heir. However, most of them said that Gandarasa could continue the leadership in the Salaka Kingdom. (SB/P3/H44)

In the data (15), the figure of the King thinks about the future of his kingdom. Because he has entered old age, he wants to spend his old age worshipping, but he still prepares and plans for the kingdom's future by giving it to the character Gandarasa and his daughter.

### ***View of Nature in the Folklore "Si Buncir"***

The natural environment is everything related to nature that surrounds humans. Humans get the elements needed in their lives from the environment. The higher the human culture means, the more diverse the life needs are (Oakley & Ward, 2018). The greater the number of necessities of life means the greater human attention to the environment.

- 17) All residents took care of the environment around Manglayang seriously. They had a taboo on cutting down trees on Mount Manglayang. They only used branches and dead tree trunks as firewood. (SB/P3/H2)
- 18) Nature recompensed their behavior with worthless treasures. Manglayang provided many springs that never receded throughout the year. (SB/P3/H1)

Humans as environmental objects mean that the environment controls humans. Humans are subject to the environment because the environment controls humans. Everything that happens in the environment will have an impact on human life. A lousy environment will shape a bad human life, and a good environment will also shape an excellent one.

- 19) All residents took care of the environment around Manglayang seriously. They had a taboo on cutting down trees on Mount Manglayang. They only used branches and dead tree trunks as firewood. (SB/P2/H1)

Thus, humans as environmental objects mean that humans can control and manipulate and exploit the environment. Humans can remodel, repair, and condition the environment as they wish. It is because humans can think and predict future conditions. They know and have the minds and morality to choose good things (Widiyarto et al., 2023).

- 20) The people of Ciherang lived from farming and livestock. They raised sheep, buffalo, and cows. They also grew rice, cassava, and various vegetables. (SB/P3/H2)
- 21) Sheep were raised for various needs. Ciherang lamb was famous for having good quality. Ciherang sheep were always included in agility contests which were held every month. The event also featured various arts performed by residents. (SB/P4/H2)
- 22) Cassava was grown as a raw material for the typical Ciherang food, *peuyeum* or *tapai*. (SB/P5/H2)

As an object of the environment, humans are expected to be able to manage the environment. Therefore, environmental management is an integrated effort in the utilization, arrangement, maintenance, supervision, control, restoration, and development of the environment, especially the natural environment.

This old environment is limited, so it is necessary to continue to strive for its sustainability and existence to support human welfare. This environmental management aims to preserve human relations with the environment to build a complete human being, control the wise use of resources, realize humans as environmental stewards, and carry out environmentally sound development for the benefit of present and future generations.

- 23) Gandarasa and Mayangsari ruled fairly and wisely. They protected their people like the previous king. People felt their lives were getting safer and more peaceful. (SB/P2/H48)

Data (23) describes how environmental management is carried out to ensure that changes in the environment due to human use will not disturb the balance of the environment itself. These environmental changes can occur due to human intervention and can also occur due to natural factors.

The impact of the change is not necessarily the same, but whatever happens to the human environment will be the one that will bear and overcome it. Various environmental problems will emerge due to the interaction between humans and the environment, including environmental problems, which are mainly caused by the development of science and, therefore, must be studied

and solved through science. In general, environmental problems are caused by rapidly developing technology (Liang et al., 2019). Problems caused by human economic actions, environmental problems arising from the human perspective on the environment, and environmental problems caused by social changes and social phenomena can also be related to population problems, limited natural resources, and pollution problems.

24) Gandarasa and Princess Mayangsari also ruled fairly and wisely. The people lived in peace and prosperity. Thus, the Kingdom of Salaka was increasingly famous for the peace and wisdom of its leaders. (SB/P2/H57)

25) Thus, *Si Buncir* did not become haughty and snobby even though he had become a king. He remained honest and simple. (SB/P3/H57)

26) Since then, they have lived together and reunited in the palace of the Kingdom of Salaka. They then lived happily in the palace. Gandarasa and Princess Mayangsari ruled fairly and wisely. The people lived in prosperity and peace. (SB/P3/H57)

Based on the data (24), (25), and (26), as individual and social beings as well as cultural beings, humans should develop environmental ethics. Humans can regulate behavior in dealing with nature and their socio-cultural life, as well as values and moral principles that animate human behavior in dealing with nature and their socio-cultural life.

### ***Relations of Human-To-Human in the Folklore "Si Buncir"***

Human relations among many cultures teach from the beginning to live together and respect the behavior of their leaders as a cultural reference. Likewise, many cultures also emphasize the individual's right to be independent, so the orientation is concerned with the quality of his work, not with seniority, position, rank, or social status (Lebra et al., 1974).

27) When his father went to mow the grass, *Si Buncir* often played alone. There were quite a lot of Buncir's age children in Ciherang village. They also often invited *Si Buncir*. Even though *Si Buncir* lived in poverty, the Ciherang children had never insulted or ostracized him (SB/P3/H9)

The data (27) shows the behavior of the children's characters in the folklore of *Si Buncir*, which does not look at the status or social strata of the character of *Si Buncir*. They still want to play even though the character of *Si Buncir* comes from a low income. In contrast to the character of *Si Buncir* himself, he does not want to hang out with his friends. He feels inferior or insecure because he does not have toys like his friends. Therefore, he chooses to play alone. It can be found in the data (28) below.



28) *Si Buncir* liked to be alone. He knew there was not a child who would not want to play with him. However, he did enjoy playing alone. Maybe he used to spend time alone.

Maybe, he was not comfortable playing with friends who had various toys. (SB/P3/H10)

Although the character of *Si Buncir* prefers to be alone, he has a high spirit of life. He wants to work to help his father when friends of his age are playing.

29) "Sorry, master, my name is Buncir." "If you allow, I want to make a living in the kingdom." "Of course, you can, as long as you follow the rules in the kingdom." "Thank you, of course, I obey the rules of the kingdom. Thank you." (SB/P1/H26)

In data (29), it appears that the royal guards allow the character of *Si Buncir* to work in the royal area, which means that anyone can earn a living in the royal area regardless of background, status, or social strata.

However, in the royal environment, it remains position-oriented as, in general, the kingdom is led by a king and assisted by the patih and longer (helper). The patih or lengser will submit and obey the king's orders. It can be found in data (30) and (31). However, the patih's attitude is inversely proportional to the character of *Si Buncir*. He asks *Si Buncir* to be his son, whether it is the previous king's order to take care of *Si Buncir*. In data (32), it is stated that Patih asked *Si Buncir* to be his son because he had wanted a child for a long time but did not have one. *Si Buncir* was also well cared for by the Patih and his wife.

30) "Ki Lengser, go immediately, find, and bring *Si Buncir* to the palace!" the king ordered Ki Lengser. "Your majesty, I am leaving immediately," replied Ki Lengser while departing from the king's presence. (SB/P4/H29)

31) "Your Majesty, that child is indeed innocent. He did not ask the princess because she was Your Majesty's daughter. He did not expect luxury. He asked for a princess as she had eaten his limus. If it were a poor farmer's daughter who ate the limus, he would still ask for her instead."

"I think so, Patih." (SB/P4/H31)

32) Patih approached *Si Buncir* and asked him to talk. *Si Buncir* questioned the patih's treatment.

"Master, why was I brought here?" asked *Si Buncir*, sweeping his eyes across the big house.

"Son, I do not have children yet. You must be ready if I consider you as my son alone, right?"

"But, I am only here to work, to gain experience."

"Of course, you may work, even in the palace, but you must stay here first, obey what I tell you, and teach you."

"All right, master."

"Then, remember one thing! Introduce yourself as my son to anyone."

"Okay, master!" Since then, *Si Buncir* lived in the Patih's house.

Every day he was bathed. The body was cleaned. (SB/P1/H36)

The queen also obeys the king in the data (33). It is found that the queen's attitude followed the king's decision to stop and give the throne to *Si Buncir* or Gandarasa.

- 33) "I want to be alone, draw closer to Almighty God." "What do you think, my wife?" "Your majesty, my beloved husband, whatever your decision, I will always uphold."  
(SB/P1/H44)

Meeting or dealing with people from the kingdom is something unusual. Ki Jukut, who is just an ordinary citizen, must be afraid. He thinks he will be punished, or who knows what will happen to him. It is found in data (34) when Ki Lengser brought Ki Jukut to the palace and in data (35) when he met Gandarasa, *Si Buncir*, now a king.

- 34) "What is my fault, master?" asked Ki Jukut in a trembling voice. "You did not do anything wrong. You come along; I will not harm you!"

"We...we...well, master. Let me prepare myself." With fear and questions in his mind, Ki Jukut immediately entered and packed up. Without a word coming out of his mouth, he immediately followed Ki Lengser toward the Salaka Kingdom. (SB/P1/H52)

- 35) With a voice trembling with fear and a lowered face, not daring to look at the king's face, Ki Jukut asked.

"Forgive me, Your Majesty, what was the fault that made Your Majesty summon me?"  
(SB/P1/H53)

- 36) Seeing the arrival of his wife, Gandarasa immediately called and introduced her to his father. "Father, this is your son; my wife is the daughter of the former King of Salaka."  
Mayangsari kneeled and paid his respects to Ki Jukut. (SB/P2/54)

The character of Putri Mayangsari also shows an obedient attitude. In data (36), this obedient attitude is not because Ki Jukut's social strata are higher than Putri Mayangsari's but because she respects Ki Jukut as her husband's father. She should respect his parents.

## CONCLUSION

Literary works are not just a series of words. However, it talks about life either in reality or imagination. Likewise, the folklore of *Si Buncir* has the values of a good life. This story is about

honesty and sincerity. This story can be used as a medium for children's self-development, namely emotional, affective, cognitive, imaginative, and aesthetic feelings, as well as language development. Both serve to provide fun entertainment.

The orientation of cultural values in the folklore of *Si Buncir* is closely related to human attitudes and behavior. Therefore, the value system is an integrated part of moral ethics, described in its manifestations in social norms and legal and customary systems that function as a code of conduct to regulate society. The study results of the orientation of cultural values in *Si Buncir* folklore are more transitional and modern. It can be seen in the orientation problems of cultural values contained in the story. Even in the royal setting, there is still a vertical relationship. The rest of the human-to-human relationships in this story are collateral-oriented. This research implied that folklore could be a source of material related to life that is essential, both life between humans and their gods.

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# Implementation of the TPS (Think-Pair-Share) Learning Model To Improve Students Critical Thinking Skills

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## ABSTRACT

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*The low ability of students' critical thinking during the learning process is the driving force behind this research. This is based on observations made by researchers who found that students during learning activities were unable to explain the material being studied straightforwardly, draw conclusions, explain the material being studied, or identify assumptions. This is because students' critical thinking skills are less developed when the learning model is used. It is hoped that this study will be able to find out and get an overview to further develop the reasoning abilities in determining fifth grade elementary school students by applying the TPS (Think Pair Offer) learning model. This study used the Classroom Action Research (CAR) method developed by Kemmis and Mc Taggart, which is one used in this study. Classroom action research is research that describes the causes and effects of treatment, as well as describes what happens when the treatment is given. and describes the entire process from the beginning of the treatment to the impact of the treatment. In this study two cycles were used which were carried out in class V of elementary school. One lesson and four stages namely planning, implementing, observing, and reflecting are each cycle. The instruments used in this review are perception sheets, field notes, test questions, and documentation. This study found that students' critical thinking skills increased by 63% in cycle I, rising to 82% in cycle II, placing it in the very good category. From these results it can be seen that there was an increase of 19% from cycle I to cycle II. This shows that one of the elementary school TPS (Think Pair Share) models can improve the critical thinking skills of fifth grade students.*

**Keywords:** *Think Pair Share; critical thinking; elementary school*

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## INTRODUCTION

The improvement of the period from one year to another has progressively carried changes and advancements to all parts of human existence, one of which we can plainly feel in the areas of innovation and science. The 21st century is another name for this period. According to (K. Sari, 2022), in order for every citizen to be able to contribute meaningfully to the globalization

of the 21st century, they must possess skills that can meet the needs of the time. The abundance of (1) information that can be accessed at any time and from any location marks the 21st century as well; 2) more rapid computing; 3) routine jobs that are automated; furthermore (4) correspondence that should be possible from anyplace and anyplace, Service of Instruction and Culture Innovative work (Hidayat et al., 2019) . (Agustin, 2021) , that the 21st century is a century set apart by the quick improvement of data. All nations must prepare their human resources for these rapid changes in order to survive in the 21st century. In addition, this has an effect on the growth of a life order that is becoming more and more competitive. As a result, it is necessary to improve the quality of human resources as a whole, including their capabilities and skills, in order to become more competitive in a world without borders (Nuryani et al., 2019).

As a result, efforts to build a new civilization within the dynamics of an increasingly advanced life can be made in the field of education to increase human resources. The 21st century has had a significant impact on many aspects of life, including educational requirements. Education is essential to human life and cannot be separated from it. (Agustin, 2021) uncover that 21st century schooling can be deciphered as training that unequivocally and certainly obliges all 21st century capabilities determined to assist individuals with having the option to endlessly live in the 21st 100 years. According to Hasibuan and Prastowo (Hunafa et al., 2022), a straightforward description related to the 21st century from an educational point of view 2022, in which the thinking style encourages students to think more critically, apply their knowledge to real-world situations, comprehend technology and information, and communicate and collaborate effectively. Learning must also be geared toward learning that can accommodate skills of the 21st century in education for the 21st century. Critical thinking, problem-solving, creative thinking, innovation, collaboration, and communication are skills of the 21st century.

One of the skills that must be possessed by students in the 21st century is critical thinking skills. Critical thinking skills are skills that must be developed by students in order to be able to compete in the 21st century. Critical thinking is important for preparing students to deal with various problems that exist in everyday life (Zulfadewina et al., 2020) . One of the roles of students is to contribute solutions or ideas for solving a problem that is currently happening in people's lives (Masus & Fadhilaturrahmi, 2020). Critical thinking is a person's cognitive ability to state something with confidence because it is based on logical reasons and strong evidence. According to Johson in (Egok, 2016) critical thinking is an organized process that allows students to evaluate the evidence, assumptions, logic, and language that underlies other people's statements. In addition, according to (Sari et al., 2017) critical thinking is the ability to solve



problems rationally according to logical stages and provide better solution results. efficient. According to Ennis in (Sani, 2019), critical thinking skills are grouped into 5 aspects of critical thinking ability indicators, namely: 1) providing simple explanations (including: focusing on problems, analyzing arguments, asking and answering classification questions or challenging questions), 2) build basic skills (includes considering the credibility of a source, observes and considers the results of observations), 3) performs inference (includes making deductions and considering the deduction results, making decisions and considering the results), 4) providing further explanation (includes defining terms and considering definitions , identifying assumptions), 5) organizing strategies and techniques (including formulating and deciding on an action, presenting arguments orally and in writing). A person can be said to be able to think critically if he is able to carry out these aspects in an effort to solve a problem and can be said to think critically if he is able to reason any newly acquired information or knowledge into several stages of activity in a sequential and structured manner.

Critical thinking skills are very important to be taught to elementary school students. This is a positive effort in developing the quality of human resources as a whole, to increase strong and superior competitiveness to compete in the 21st century. according to Nugraha (Fitri, 2022) Critical thinking is a key competency to solve problems needed for an individual to be able to live responsibly and for social life to be able to overcome global challenges. Meanwhile (Syafitri et al., 2021) revealed that the importance of critical thinking skills is so that they are able to build the quality of thinking so as to produce good learning. Marzano (Agustin, 2021) explains that the importance of critical thinking is taught, namely:

- a. Critical thinking enables a person to maximize their potential for problem-solving, idea generation, and self-awareness.
- b. Critical thinking is an essential skill for all occupations. The capacity to think plainly and judiciously is expected in any work. Critical thinking skills can help you solve any problem and study a variety of fields of knowledge. Therefore, having skills in critical thinking is beneficial to one's career.
- c. In this day and age of technology and information, critical thinking is essential. One should answer rapidly and really to changes in this mechanical period, along these lines requiring adaptable scholarly abilities, abilities to dissect data, and coordinate different wellsprings of information to tackle issues. Critical thinking skills are where you'll find these abilities.

- d. Verbal and analytical abilities are enhanced by critical thinking. The way ideas are expressed can be improved through systematic and clear thinking. Learning how to logically analyze text structures and comprehending a problem are made easier with these skills.
- e. Creativity is boosted by critical thinking. In addition to having novel concepts, creative solutions to problems must also be practical and relevant to the task at hand. Critical thinking is useful for evaluating new concepts, picking the best ones, and making adjustments as needed.
- f. Self-reflection requires critical thinking. It is necessary to be able to seek the truth and consider one's own values and choices in order to give life structure and make it more meaningful (meaningful life). In order to make life more meaningful, critical thinking is a metathinking skill—the ability to reflect on one's own values and decisions and then make an intentional effort to incorporate those reflections into daily life.

Based on the results of observations and analysis that have been carried out by researchers in class V of one of the elementary schools, it shows that the low level of students' critical thinking skills in the learning process. This is because students are unable to provide simple explanations about the material they are studying, students have not provided explanations in their own sentences, are unable to conclude the material they have learned, are unable to provide explanations about the material they are studying, are unable to identify assumptions, and students have not able to provide appropriate arguments in answering the questions posed by the teacher. Noting some of the problems that arise, it seems that there are no indicators of critical thinking skills in students in the learning process. The cause of these problems is because the learning that is applied is teacher center. The teacher only uses lecture and assignment methods, so the learning process is monotonous. In addition, the learning process does not utilize learning media that are already available in schools to help convey learning material. This resulted in students not being able to express opinions both orally and in writing. It can be seen that when students work on questions, they only do what they want according to the knowledge students get. In addition to the above, another problem that arose in the class was that learning activities were marked more by memorization, in other words, other students were only asked to memorize the contents of the lesson rather than being asked to think critically to develop students' thinking power.

Seeing this, scientists are of the view that to cultivate understudies' decisive reasoning abilities by utilizing more imaginative mastering models. Teachers must be able to use learning models that can help students improve their thinking skills. The TPS (Think Pair Share) learning model is the solution in line with this. According to (Kurniasih et al. 2015), the Think Pair Share (TPS) learning model, also known as thinking in pairs and sharing, is cooperative learning intended to influence students' school interactions. The purpose of this model is to influence how students interact during learning activities. Additionally, (Wicaksono et al., 2017) The Think Pair Share (TPS) model is a learning strategy that encourages students to respond more flexibly to the information and questions presented. According to (Lestari & Yudhanegara, 2017), a type of cooperative learning called "Think Pair Share" encourages students to work in pairs to solve problems and share their knowledge with other students. The Think Pair Share cooperative learning model has five steps (syntax) (Nuraeni et al. 2021) with three main steps—think, pair, and share—as a characteristic. The Think Pair Share cooperative learning model has five learning stages: 1) Orientation, 2) Thinking (individually), 3) Pairing (with peers), 4) Sharing (with other pairs), and 5) Awards.

One of the benefits of the TPS type helpful learning model is that it can encourage understudy contribution and cooperation by giving open doors to understudies to talk and communicate their own thoughts and persuade understudies to take part in class discussions. According to (Marlina et al., 2014). This is evidenced by research conducted by (Wicaksono et al., 2017) stating that the effectiveness of the Think Pair Share (TPS) learning model with the hypothesis used is that  $H_0 = \mu_2 \leq 75$  (Learning using the Think Pair Share (TPS) learning model is not effective) . From the calculations obtained  $t_{count} = 1.8465$  and  $t_{table} \text{ value} = 1.69552$  because  $t_{count} > t_{table}$  then  $H_0$  is rejected, which means learning mathematics using the Think Pair Share (TPS) learning model is effective for students' critical thinking skills. This success is inseparable from the model applied and the overall average has reached more than 75, namely 78.22. The Think Pair Share (TPS) learning model requires relatively shorter and more effective learning time. Even though students are required to study independently first, students can immediately understand the material provided and can immediately exchange ideas (discuss) with their partners. This turned out to be quite effective in understanding students of the material being studied.

Based on the description above, the use of the Think Pair Share (TPS) learning model is expected to be able to improve students' critical thinking skills. Therefore, to find out whether or not there is an influence of the TPS learning model on critical thinking skills, it is necessary to

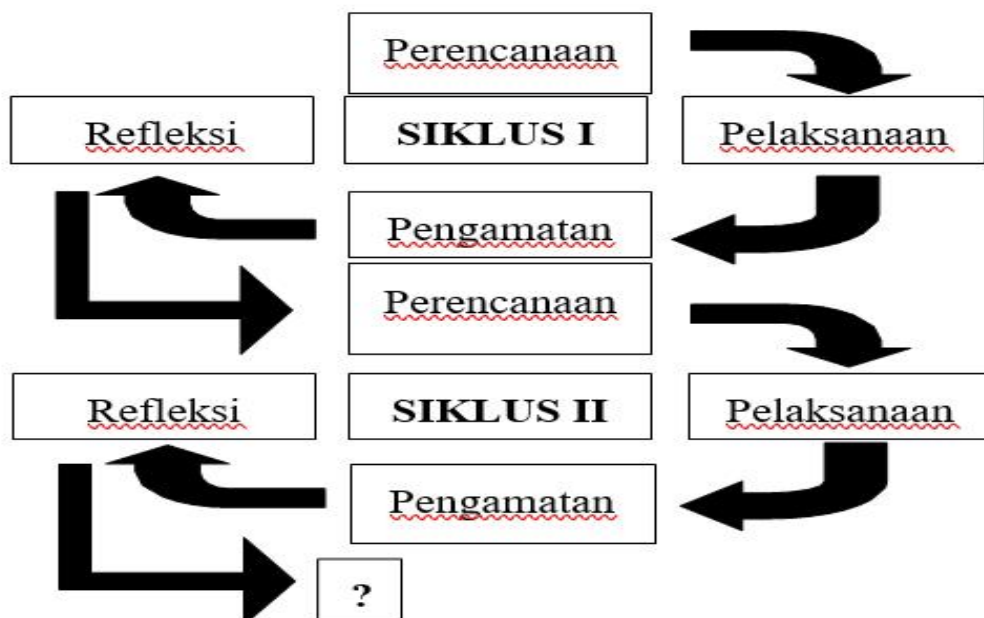
conduct research on "Implementation of the TPS (Think-Pair-Share) Learning Model to Improve Critical Thinking Skills of Class V Elementary School Students" using a different method than has been used by previous studies using the PTK method.

## MATERIALS AND METHOD

The Classroom Action Research (PTK) model developed by Kemmis and Mc is the one that was utilized in this study. Taggart. Classroom action research, according to Kemmis and Taggart (Muslich, 2009) is a systematic, planned, and introspective study done to improve oneself and one's own work experience. In the interim, (Arikunto et al., 2015), classroom action research is research that describes the causes and effects of a treatment, as well as what took place during the treatment and the entire process, from the beginning of the treatment to its impact.

This study was carried out over two cycles. Kemmis and Taggart's spiral model is utilized in this investigation. The spiral model from Kemmis and Taggart, as stated by (Undang, 2009) is a development of Kurt Lewin's fundamental concept, which consists of four stages: planning (plan), action (act), observation (observe), and reflection (reflect). The models and explanations for each stage according to (Arikunto et al., 2015) are as follows.

**Figure 1.** Arikunto's Classroom Action Research Model



This classroom action research is planned in two interrelated cycles, for more details, the details of the cycles to be carried out are as follows.

In cycle I the actions taken were:

1. The planning stage

The PTK implementation plan includes the following activities:

- a. planning lessons,
- b. prepare a Learning Implementation Plan (RPP),
- c. prepare learning resources,
- d. prepare a learning observation format.

2. Implementation stage (acting)

At this stage the learning steps and actions refer to the plans that have been made, namely the researcher carries out the actions in accordance with the learning implementation plan and the learning objectives to be achieved.

3. Observation stage

Observations were made at the time the implementation of learning took place. This observation aims to determine student activity during the learning process. The results of the observations are outlined in the student activity observation sheet.

4. Reflection

This stage is intended to thoroughly review the actions that have been taken, based on the data collected and then carry out an evaluation to improve the next action. If the activity is not achieved then the next cycle will be carried out.

In cycle II the actions taken were:

1. The planning stage

The PTK implementation plan includes the following activities:

- a. determination of alternative solutions to problems,
- b. prepare learning scenarios of Learning Implementation Plans (RPP) for implementing the second lesson.

2. Implementation Stage (Acting)

PTK actions in cycle II were in the form of implementing the second lesson according to the learning scenario.

3. Observation Stage

See the progress of learning and compare it with previous learning.

4. Reflection Stage

The activities carried out in the reflection stage of cycle II are to see the achievement of learning, and to see changes in student learning.

The students in the fifth grade at SDN Jembatan Besi 01 Pagi Kota West Jakarta, a total of 30 students, 11 of whom were male and 19 of whom were female, served as the study's subjects. The instruments utilized in this review were perception sheets which were made to get discoveries during the growing experience, field notes were utilized to get information as compositions during the educational experience, test question sheets were made considering angles and marks of decisive reasoning abilities. The collection of data in the form of photographs during the learning process is known as documentation, and students were used to measure their critical thinking abilities.

## RESULTS

At the planning stage the researcher prepared learning tools in the form of learning implementation plans, student worksheets, research instruments, test question sheets, and field notes. The learning implementation plan is made by adjusting the steps of the TPS (Think-Pair-Share) learning model.

From observations of student activities were analyzed by means of scores and categories of mean scores. The average category of student activity scores consists of 3 categories, namely Good, Adequate, and Poor. The range of scores for each category is determined by the following formula: Range of scores =  $\frac{XX_n - XX_1}{k}$  (Susanti, 2010)

Information:

$XX_n$  = Maximum score

$XX_1$  = Min score

$k$  = Number of categories

The range of student activity observation scores is further categorized based on Table 1.

**Table 1.** Category Average Student Score

No.	Rerata Skor	Kategori
1	22-27	Good
2	16-21	Enough
3	9-15	less



Data on students' critical thinking skills were analyzed using the percentage of students' critical thinking skills with the following formula:

$$P = \frac{\sum x}{N} \times 100\%$$

(Sudijono, 2014)

Information:

P = Percentage figure

$\sum x$  = The total value of all students

N = Total number of students

The results of the percentage of students' critical thinking are then categorized based on Table 2.

**Table 2.** Critical Thinking Criteria

No.	Presentase	Criteria
1	81% - 100%	Critical Once
2	66% - 80%	Critical
3	56% - 65%	Critical Enough
4	41% - 55%	Less Critical
5	0 – 40%	Not Critical

Implementation of learning in cycle I, namely on Theme 7 (Events in Life), Sub-Theme 2 (National Events Around the Proclamation of Independence), learning 1. The following results can be seen through table 3:

**Table 3.** Average Score

Siklus	Average Score
I	19
II	24,7

The data shows that the average student activity score has increased from cycle I to cycle II. In cycle I, the average student activity score was in the sufficient category, and in cycle II it

increased to 24.7 in the good category. The average score of student activity in each stage of learning with the think pair share type cooperative model can be seen in Table 4.

**Table 4.** Average Score

Stage	Siklus I	Siklus II	Information
Thingking	9	11,5	Increase
Pairing	1	3	Increase
Shairing	9	10,2	Increase

After getting the average score, the next step is to analyze the percentage of students' thinking ability criteria using the formula as listed above, and the following results are obtained which can be seen in table 5 as follows:

**Table 5.** Percentage of Students' Critical Thinking Ability Criteria

Siklus	Percentage Average Score
I	63,04%
II	82,17%

In cycle I students' critical thinking skills were still in the criteria of being quite critical with a percentage of 63.04%, there were still many students who had not been able to identify by providing further explanations and managing strategies and tactics when working on test questions.

In cycle II, students' critical thinking skills increased, this can be seen from the increasing percentage of students' critical thinking skills with indicators namely identifying by providing advanced explanations, managing strategies and tactics, providing alternative solutions. Increasing the percentage of students' critical thinking skills to 82.17% with very critical criteria.

The application of the TPS (Think-Pair-Share) learning model is a solution to improve students' thinking skills. Using the TPS model in learning has an influence on improving the thinking skills of fifth grade elementary school students. This is known from the implementation of classroom action research conducted in two cycles.

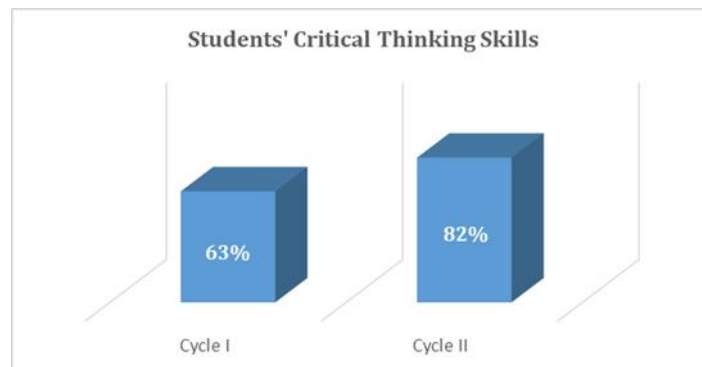
The findings in cycle I, that in the implementation of learning there are still students who look passive and have not been able to identify by giving explanations and there are still many students who have not been able to use strategies and tactics when working on the questions that

have been given. In addition, there are still some students who are less able to focus and analyze the text or discourse given by the teacher directly. This is because the teacher does not motivate students in the learning process. Then during the sharing activities with group mates about the learning that was carried out that day, there were still some students who were just silent and some students who chatted and only relied on their group mates to express their opinions about the lesson at that time which had been assigned by the teacher. This causes students to not understand the material they are studying, so that discussions between students regarding the topics given by the teacher are still students who are unable to focus and analyze the topic of learning at that time so that the questions and responses given are not appropriate, from the discussion results there are still many students who less able to conclude and provide further explanations when filling out the questions given by the teacher, and students have not been able to provide appropriate arguments in conveying the subject matter that they already know both from the results of sharing with group mates and from the text or discourse given by the teacher. This is because the teacher is still not optimal in improving students' thinking skills, besides that the teacher is not optimal in managing the class, and still does not pay attention to time allocation so that learning activities are not in accordance with the lesson plan.

In cycle II the implementation of learning is better than the previous cycle. Teachers are able to make improvements to the learning process. Teachers are able to motivate students well, so that students can focus more on participating in learning. This causes students to be more able to focus and analyze the main text or discourse being discussed by the teacher during learning or in sharing activities with their respective group mates. The teacher is able to manage the class better than before, so students are more disciplined during the learning process, because there are rules given by the teacher. Time management is much more organized and in accordance with the lesson plan. Students can be much more focused and enthusiastic when learning takes place, because the teacher can manage the class and motivate students well. Teachers are able to improve students' critical thinking skills, so that the results of student answers to the questions given by the teacher are much better. Students are better able to focus and analyze the subject matter being discussed well, students are able to convey the contents of the text or discourse that is being discussed together with their group mates. Students are able to provide a simple explanation of the material being studied Students can conclude and provide further explanations from the text or discourse given by the teacher. In addition, students are able to provide explanations about the material being studied in their own sentences to their friends through inter-group discussions during sharing activities.

Through the application of the TPS (Think-Pair-Share) learning model, students' critical thinking skills experience an increase in each cycle. The improvement of students' thinking skills in each cycle is shown in the following diagram.

**Figure 2.** Student Thinking Skills in cycle I and cycle II



Based on the diagram, it can be seen that the percentage of students' thinking skills in grade V at one of the elementary schools increased from cycle I to cycle II. The results of this increase prove that the TPS (Think-Pair-Share) learning model can improve the critical thinking skills of fifth grade elementary school students. This is consistent with the objectives of the TPS (Think-Pair-Share) model according to (Sari, 2018) is to improve academic mastery, teach social skills and assist students in cultivating critical thinking skills, as well as increase students' understanding in understanding concepts that difficult.

## DISCUSSION

The results of this study are supported by the results of research conducted (Nur 'aini, 2016) which concluded that learning students use the Think-Pair-Share learning model is interesting, fun, motivates them to learn actively and work together, easy to understand, the media used interesting so that it helps understand the material and evaluation questions with a level of critical thinking in accordance with the material being taught. The results of (Arpin, 2014) showed that the application of the think pair share (TPS) cooperative model in class VIIId of SMPN 17 Bengkulu City in Science-Biology learning could improve student learning outcomes so that they reached the completion criteria. This is different when the conventional learning process is known to be more dominant in teacher centered, so that students' thinking power does not develop properly. This is in accordance with the opinion of Asna (2016) which states that the results of conventional learning result in students only being limited to remembering the concepts of the subject matter conveyed by the teacher.

Then it is proven by research conducted by Bintang (Wicaksono et al., 2017) which states that the effectiveness of the Think Pair Share (TPS) learning model with the hypothesis used is that  $H_0 = \mu_2 \leq 75$  (Learning using the Think Pair Share (TPS) learning model is not effective). From the calculations obtained  $t_{count} = 1.8465$  and  $t_{table} \text{ value} = 1.69552$  because  $t_{count} > t_{table}$  then  $H_0$  is rejected, which means learning mathematics using the Think Pair Share (TPS) learning model is effective for students' critical thinking skills. This success is inseparable from the model applied and the overall average has reached more than 75, namely 78.22. The Think Pair Share (TPS) learning model requires relatively shorter and more effective learning. Even though students are required to study independently first, students can immediately understand the material provided and can immediately exchange ideas (discuss) with their partners. This turned out to be quite effective in understanding students of the material being studied.

From several studies that have been carried out by previous researchers, it further strengthens the research that has been carried out by researchers regarding the application of the TPS learning model which has proven to be effective in improving the critical thinking skills of fifth grade elementary school students.

## CONCLUSION

Based on the results of this study it can be concluded that the TPS (Think-Pair-Share) learning model can improve the thinking skills of fifth grade students in one of the elementary schools. This can be seen from the average student score obtained in cycle I of 19 (Enough), and in cycle II it increased to 24.7 (Good). The increase in the average student score was followed by an increase in students' critical thinking skills. This can be seen from the percentage of students' critical thinking skills in cycle I, namely 63.04% (Critical), and in cycle II it increased to 82.17% (Critical Once).

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# Metaphorical Adjectives Describing Human In Javanese

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## ABSTRACT

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*This study examines metaphorical adjectives describing humans in Javanese. The metaphorical adjective is literally used to describe nouns other than humans but figuratively used to describe humans. This study aims to describe metaphorical adjectives used to characterize humans figuratively based on their meaning type. This study used a descriptive qualitative approach. The data in this study are adjectives used to describe humans in Javanese metaphorically. The data corpus is taken from written and oral sources. The written sources are taken from the Dictionary of Baoesastra Djawa written by Poerwadarminta dan Javanese Dictionary written by the Language Center Team of Yogyakarta and a Javanese short story from the anthology of Javanese literature short story 2007 Kidung Megatruh (22 short stories) and short story of Yogyakarta Javanese in 2000-2010 (87 short stories). Data analysis techniques are inductive, with identification and classification techniques following research objectives. Based on the result, 43 adjectives are used to describe humans with metaphorical meanings. The adjectives are divided into six types: adjectives of positive character marker, negative character marker, positive mental condition marker, negative mental condition marker, positive physical condition marker, and negative physical condition marker. The use of metaphorical adjectives explaining humans in Javanese shows that the creativity of Javanese linguists is good at utilizing existing lexicons to express ideas by distorting their meaning without creating a new lexicon.*

**Keywords:** *Adjectives; metaphorical; human*

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## INTRODUCTION

A metaphorical adjective is used in speech events with a figurative meaning. In Javanese, adjectives are found to describe humans interpreted figuratively. Adjectives are one of the typological prototypes of the three main word classes: nouns, verbs, and adjectives (Croft, 2000) and (Beck, 2010). Adjectives are words that usually indicate the properties of objects, people, and places or words related to age, size, shape, weight, color, quality, etc. Syntactically, adjectives perform two functions associated with the potential capabilities of adjective combinations, namely attributive functions explaining nouns and predicative functions that can be accompanied by copulas or not (Dixon, & Aikhenvald, 2004; del Castillo, 1997; Shopen, 2007; Huddleston, 2005).

In line with that opinion, (Bhat, 1994; Givon, 2001; Dixon, & Aikhenvald, 2004; Hofherr & Matushansky, 2010; and Carnie, 2013) adjectives are defined as categories that can fill predicate slots in intransitive clauses (Mary is tall, the book is white) and as noun modifiers (the tall woman, the white book, a blue sea). In addition, adjectives can also serve as comparison parameters, yet not all languages have comparative constructions (a whiter book and the whitest book are in an attributive position; This book is/seems whiter (than that one and This book is/seems the whitest in the predicate position) (Matushansky, 2008). Meanwhile, (Dixon, 1982) explains that there is an empirical fact that a language always has major classes precisely called nouns and verbs, but not all languages have a main class of adjectives.

Adjectives in Javanese, based on their size or productivity, are an open word class because they have hundreds of members, whereas, based on their grammatical characteristics, they are different from nouns and verbs. The word determination is an adjective or not, in Javanese morphological and syntactic markers are used (Poedjosoedarmo, 1979); (Wedhawati, 2001); (Mulyana, 2011). A feature of morphological markers is that adjectives tend to be attached to *kê-* *ên* confixes to express the meaning of 'outrageous' or excessive, 'e.g., *keapiken/kapiken* 'too good', *kênomên* 'too young', *kêkandêlên* 'too thick', *kêpaitên* 'too bitter'. The characteristic of syntactic markers is those adjectives can fill predicate functions in sentences and modify nouns. Other markers, namely adjectives in Javanese can also be preceded by the words *luwih* and *rada* and can be followed by the words *dhewe* and *bangêt* to express the degree of comparison, for example, more *srêgêp* 'more diligent', *rada srêgêp* 'quite diligent', *srêgêp dhewe* 'most diligent', *srêgêp bangêt* 'very diligent'; *luwih kêmênthus* 'more arrogant', *rada kêmênthus* 'quite arrogant', *kêmênthus dhewe* 'most arrogant', *kêmênthus bangêt* 'very arrogant'.

Referring to the opinion (Dixon, 2010), adjectives can be recognized by several semantic types. The semantic types related to adjectives are dimensions, age, values, colors, physical properties, human markers, speed, difficulty, similarity, qualification, quantification, positions, and cardinal numbers. Relating to human marker adjectives or adjectives explaining humans, in Javanese there are many lexicons to describe humans, describing physical characteristics, characters, and conditions. For instance, *blalak-blalak* 'wide open and clear eyes', *prigêl* 'skillful/dexterous', and *greges* 'body feels fever'.

- 1) *Ponakanku mripate blalak-blalak.*

'My nephew has wide open and clear eyes.

- 2) *Paijo prigêl banget.*

'Paijo is very skillful'.

3) *Awakku rasane rada greges.*

'My body feels quite a fever.'

*Blalak-blalak* 'wide open and clear eyes' in a sentence (1) is an adjective describing physical, *prigêl* 'skillful/dexterous' in sentences (2) is an adjective explaining the character, and *greses* 'body feels fever' in a sentence (3) is an adjective representing the human condition.

Based on their type, the adjectives in Javanese portraying humans are divided into three, namely (1) adjectives that can only describe humans and cannot be used to describe non-human objects, for example, adjectives *ayem* 'serene', *begja* 'lucky', *clingus* 'shy', *drengki* 'envious', *gela* 'disappointed'; (2) adjectives are used to explain humans and non-human objects, For instance, *anteng* 'calm', *apik* 'good', *banter* 'fast', *cetho* 'clear', *cilik* 'small'; moreover, (3) adjectives used to representing humans with figurative/metaphorical meanings, such as *abot* 'heavy', *adoh* 'far', *bobrok* 'broken', and *dhuwur* 'high' can be used to account for humans with figurative meanings to be *abot* 'unwilling', *adoh* 'to fantasize', *bobrok* 'very tired', and *dhuwur* 'arrogant'.

This research will focus on adjectives used to describe humans with metaphorical meanings. For example, in sentences:

4) *Rasane awakku bobrok.*

'It feels like my body is very tired.'

5) *Seno iku omongane dhuwur banget.*

'Seno is very arrogant.'

The adjectives '*bobrok* and '*dhuwur*' in the sentences in examples (4) and (5) are not taken literally as 'broken' and 'high', but are interpreted metaphorically, namely 'very tired' and 'very arrogant'. Using adjectives such as '*bobrok*' and '*dhuwur*' in sentences (4) and (5) will not be easily understood by people who do not understand the Javanese context well. Therefore, this research is vital to expand public knowledge of non-literal meanings in the Javanese lexicon, especially adjectives. With this research, it is hoped that the community, especially the young Javanese generation who do not know the meanings and values of local wisdom contained in Javanese adjectives, can understand and apply correctly in association with the community to preserve understanding of the Javanese word universe.

Several researchers have conducted studies related to adjectives in Javanese. Among them, by Klok (2009), Kusuma (2019), Wahyuni (2015), Sumadi (2012), and Sutarsih (2017). Klok (2009) argues that adjectives can correlate with direct or indirect modification depending on the presence or absence of relative markers. Adjectives are defined as modifiers of nouns directly or as modifiers in clauses relative to sing marker. Adjectives with sing relative markers are used as attributive comparative modifiers. Given the scope effect shown by attributive comparatives, all

complex adjectives indirectly modify the noun whether the marker is relatively open. Thus, complex adjectives of sing relative markers do not change the syntactic structure. However, for simple adjectives, the presence or absence of a sing marker determines whether the adjective indirectly or directly modifies the noun. Meanwhile, Kusuma (2019) found the morphophonemic process of the phoneme /u/ as a marker of intensification in Javanese in Ponorogo. From these findings, it can be explained that variations in intensification markers are not only changes in target sound as described by Soepomo (1991). The findings (Kusuma, 2019) show that the marker of Javanese adjective intensification in Ponorogo is the phoneme /u/ with variations of allophone [u] before phonemes [a, e, i, o, ə, ε, ɔ] and allophone [ɔ] before phonemes [u]. In Javanese Ponorogo, the assimilation process supports the phoneme syllable /u/ before syllable [i] in the first syllable. The phoneme /u/ becomes a prefix when the process is before the stem with initial base sounds such as *uireng* and *uisin*. In contrast, the infix process occurs when the syllable of the first syllable is after the consonant sound, such as *tuitis*, *ruikuh*, and *ruingkes*. Wahyuni (2015) describes that, in general, the adjective of elativus category is also known as the superlative form or *mbangetake* 'extremely'. The category is a category that changes sound and meaning. The category is formed from adjectives with the elevation of the ultima vowels (or their allophones), i.e., to i and u, with a strong stress on the term. The category means 'very', so it contains affective levels. Sumadi (2012) explains that an adjective to express the meaning of 'extremely' can be subject to a) elevation of final syllable vowels, e.g., *abang* [abaŋ] 'red' to *abing* [abiŋ] 'very red'; b) diphthong in the initial or final syllable, e.g., *ijo* [ijo] 'green' to *uijo* [uijo] 'very green'; c) the vowels elevation of the final syllable and the diphthong of the early syllable, e.g., *apal* [apa] 'memorized' to *uapil* [uapil] 'very memorized'. Slightly different from some of the studies above. Sutarsih (2017) analyzed superlative words in Javanese based on their meaning components. Sutarsih (2017) said that one of the unique classes of words from Javanese that can be categorized as frozen words is words that have the meaning of 'enlarged'/superlative. This happens because words with the meaning of 'enlarged' do not change shape from time to time. In addition, these words have eternal meanings. In other words, words with enlarged/superlative meanings do not undergo a shift in form and meaning.

From the studies above, Javanese adjective research has not been discussed, especially those related to metaphorical adjectives. Therefore, this study seeks to fill the cluster of existing research so that knowledge of Javanese adjectives as one of the open word categories can be more profound.

## MATERIALS AND METHOD

This research uses a descriptive qualitative approach by emphasizing the sharpness of analysis objectively and systematically to obtain accurate data interpretation. The data in this study are adjectives describing humans in Javanese. The data corpus is taken from written and oral sources. The written sources are taken from the Dictionary of *Baoesastra Djawa* written by *Poerwadarminta* dan Javanese Dictionary written by the Language Center Team of Yogyakarta and a Javanese short story from an anthology of Javanese literature short story 2007 *Kidung Megatruh* (22 short stories) and short story of Yogyakarta Javanese in 2000-2010 (87 short stories). The corpus data is considered since it can provide a lot of information about using human adjectives in Javanese. Data analysis techniques are inductive by studying and exploring theories to analyze data with steps, namely (1) collecting data with identification techniques, (2) classifying data according to problem formulations, (3) analyzing and describing metaphorical adjectives describing humans in Javanese according to the type of meaning, and (4) describing and explaining the meaning of metaphorical adjectives describing human in Javanese.

## RESULTS & DISCUSSION

A metaphorical adjective describing humans is an adjective used to represent humans with a figurative meaning. From the results, it is found that there are 43 metaphorical adjectives describing humans. These adjectives are used to explain humans with figurative meanings. The adjectives are shown in the following table.

**Table 1.** Literal and Metaphorical Meaning of Adjective Lexicon

No	Adjective Lexicon	Literal Meaning	Metaphorical Meaning
1	<i>Abot</i>	'heavy'	'unwilling'
2	<i>Adoh</i>	'far'	'to fantasize'
3	<i>Alus</i>	'soft'	'polite'
4	<i>atos</i>	'hard'	'stubborn, hurtful speech'
5	<i>Bobrok</i>	'broken'	'very tired; the body is sick'
6	<i>bakoh</i>	'strong'	'strong body and soul'
7	<i>Bundhet</i>	'tangled'	'so sad'

8	<i>Bening</i>	'clear'	'bright face'
9	<i>Ndeso</i>	'village'	'garish; stupid'
10	<i>Cluthak</i>	'greedy'	'greedy; to be a prostitute (man)'
11	<i>Cethek</i>	'shallow'	'superficial knowledge'
12	<i>Cupet</i>	'narrow'	'narrow-minded'
13	<i>Dawa</i>	'long'	'astute'
14	<i>Dhuwur</i>	'high'	'arrogant'
15	<i>Entheng</i>	'light'	'healthy'
16	<i>Garing</i>	'dry'	'thirsty; not funny'
17	<i>Jeplak</i>	'open'	'perfunctory talk'
18	<i>Jero</i>	'deep'	'deep thinking'
19	<i>Kaku</i>	'rigid'	'not east to accept advice'
20	<i>Kenceng</i>	'loud'	'hard thinking'
21	<i>Kendho</i>	'loose'	'stupid'
22	<i>Kethul</i>	'stupid'	'stupid'
23	<i>Kemba</i>	'tasteless'	'unhappy'
24	<i>Kumel</i>	'tangled'	'sad'
25	<i>Landhep</i>	'sharp'	'clever'
26	<i>Lembut</i>	'soft'	'polite; can be taken lightly'
27	<i>Lethek</i>	'dirty'	'dirty body'
28	<i>Lunyu</i>	'slippery'	'good at arguing negatively'
29	<i>Mapan</i>	'get a place'	'stable life/proper life'
30	<i>Mengangah</i>	'smoldering'	'flushed face because of angry'
31	<i>Padang</i>	'bright'	'happy'
32	<i>Pait</i>	'bitter'	'difficult'
33	<i>Pedes</i>	'spicy'	'hurtful speech'

34	<i>Pegel</i>	'sore'	'annoyed'
35	<i>Peteng</i>	'dark'	'sullen'
36	<i>Remuk</i>	'destroyed'	'so tired'
37	<i>Ruwet</i>	'tangled'	'messed up'
38	<i>Seger</i>	'fresh'	Seger' fatter'
39	<i>Semrawut</i>	'chaotic'	'messed up; disarranged'
40	<i>Sepi</i>	'quite'	'long-suffering'
41	<i>Subur</i>	'fertile'	'fat'
42	<i>Trocoh</i>	'leaking'	'impolite talking; like swearing'
43	<i>Silir</i>	'cool'	'quite cold; relieved'

Adjectives of *abot*, *adoh*, *alus*, *atos*, *bobrok*, *bakoh*, *bundhet*, *bening*, *ndeso*, *cluthak*, *cethek*, *cupet*, *dawa*, *dhuwur*, *entheng*, *garing*, *jeplak*, *jero*, *kaku*, *kenceng*, *kendho*, *kethul*, *kemba*, *kumel*, *landhep*, *lembut*, *lethek*, *lunyu*, *mapan*, *mengangah*, *padhang*, *pait*, *pedhes*, *pegel*, *peteng*, *remuk*, *ruwet*, *seger*, *semrawut*, *sepi*, *subur*, *trocoh*, dan *silir* above are literally used to refer to humans and non-humans, some are literally only used to describe humans, and some can literally only be used to portray non-humans noun.

A. Adjectives that are used to describe humans and non-humans that mean literal, namely:

1. *alus* 'soft' like *pipine alus* 'her cheeks are smooth'; *kucingku wulune alus* 'my cat has a smooth fur'; and *selimute alus* 'his soft blanket'.
2. *dawa* 'long' like *rambutku dawa* 'my hair is long'; *ulane dawa banget* 'the snake is very long'; and *taline dawa* 'the rope is long'.
3. *abot* 'heavy' like *awake Dika abot tenan* 'Dika's body is very heavy'; *mejane abot banget* 'the table is so heavy'.
4. *dhuwur* 'high' like *Siti awake cilik tur dhuwur* 'Siti's body is thin and tall'; *wit jambuku wis dhuwur banget* 'my guava tree has been so high'.
5. *kaku* 'stiff' like *sikilku rasane kaku* 'my legs feel stiff'; *gagange kaku banget* 'the stem is so stiff'.

B. Adjectives that are only used to describe humans mean literal, such as:

1. *silir* 'cool' like *lungguh cerak jendela silir banget* 'sitting by the window is so cool'



2. *pegel* 'sore' like *awakku rasane pegel-pegel* 'my body is sore'.

C. Adjectives that are only used to describe non-human nouns mean literal, namely

1. *adoh* 'far' such as in *omahmu adoh* 'your house is far'.
2. *atos* 'hard' such as in *krupuke atos* 'the chip is hard to bite'.
3. *alot* 'hard' such as in *jenange alot* 'the *jenang* is hard to bite'.
4. *cethek* 'shallow' such as in *sumure cethek* 'the well is shallow'.
1. *cluthak* 'greedy' such as in *tikuse cluthak banget* 'the mouse is so greedy'.
2. *cupet* 'tight' such as in *jarike cupet* 'the fabric is tight'
3. *ndeso* 'village' such as in *ndesoku adoh saka dalan gedhe* 'my village is far from the main road'.
4. *jeplak* 'open' such as in *lawange jeplak* 'the door is open'.
5. *kendho* 'slack' such as in *taline kendho* 'the rope is slack'.
6. *kethul* 'dull' such as in *ladinge kethul* 'the knife is dull'.
7. *landhep* 'sharp' such as in *ladinge landhep tenan* 'the knife is so sharp'.
8. *lembut* 'soft' such as in *bubure lembut banget* 'the porridge is so soft'.
9. *lunyu* 'slippery' such as in *dalane lunyu* 'the road is slippery'.
10. *trocoh* 'leaking' such as in *omahe trocoh* 'the house is leaking'.
11. *jero* 'deep' such as in *blumbange jero* 'the pool is deep'.
12. *kenceng* 'tight' such as in *taline kenceng banget* 'the rope is so tight'.
13. *padhang* 'bright' such as in *saiki jam 5 isuk wis padhang* 'now at 5 a.m. is so bright'
14. *bundhet* 'tangled' such as in *benange bundhet* 'the yarn is tangled'.
15. *kemba* 'tasteless' such as in *jangane kemba* 'the soup is tasteless'.
16. *kumel* 'dirty and crumpled' such as in *klambine kumel* 'the cloth is dirty and crumpled'.
17. *mengangah* 'fiery red' such as in *genuine mengangah* 'the fire is fiery red'.
18. *pait* 'sour' such as in *obate pait banget* 'the medicine is so sour'.
19. *peteng* 'dark' such as in *lampune mati dadi peteng dhedhet* 'the light goes out so it is pitch dark'.
20. *remuk* 'crushed' such as in *peyeke remuk* 'the peanut brittle is crushed'.
21. *ruwet* 'tangled' such as in *benange ruwet* 'the yarn is tangled'.
22. *semrawut* 'chaotic' such as in *dalane semrawut banget* 'the road is so chaotic'.
23. *sepi* 'quite' such as in *omahe sepi* 'the house is quite'.
24. *bening* 'clear' such as in *banyune bening banget* 'the water is so clear'.

25. *entheng* 'light' such as in *gawanku entheng* 'my luggage is light'.
26. *bobrok* 'broken' such as in *pit anakku wis bobrok* 'my son's bike is broken'.
27. *lethek* 'dirty' such as in *klambine lethek banget* 'the cloth is so dirty'.
28. *bakoh* 'strong' such as in *cagake bakoh* 'the pole is strong'.
29. *garing* 'dry' such as in *klambine wis pada garing* 'the cloth is dry'.
30. *seger* 'fresh' such as in *wedange seger banget* 'the drink is so fresh'.
31. *subur* 'prolific' such as in *tanduranku subur-subur* 'my plant is prolific'.

In metaphorical usage, these adjectives have a special figurative meaning to describe humans, both mental and physical conditions. The metaphorical adjectives representing humans in Javanese above are classified into six types, namely:

1. An adjective of positive character marker is a metaphorical adjective explaining good human character.
2. An adjective of character marker is a metaphorical adjective representing not good/less good human characters.
3. An adjective of positive mental condition marker is a metaphorical adjective portraying good human mental condition.
4. An adjective of negative mental condition marker is a metaphorical adjective explaining not good/less good human mental condition.
5. An adjective of positive physical condition marker is a metaphorical adjective depicting good human physical condition.
6. An adjective of negative physical condition marker is a metaphorical adjective clarifying not good/less good human physical condition.

Metaphorical adjectives describing humans of each type, i.e.

1. *alus* 'polite', *dawa* 'astute', *landhep* 'clever', and *lembut* 'polite' are adjectives of positive character markers.
2. *abot* 'unwilling', *adoh* 'to fantasize', *atos* 'stubborn, hurtful speech', *cethek* 'superficial knowledge', *cluthak* 'greedy; to be a prostitute (man)', *cupet* 'narrow-minded', *ndeso* 'garish; stupid', *dhuwur* 'arrogant', *jeplak* 'perfunctory talk', *jero* 'deep thinking', *kenceng* 'hard thinking', *kaku* 'not easy to accept advice', *kendho* 'stupid', *kethul* 'stupid', *lunyu* 'good at arguing', and *trocoh* 'impolite talking; like swearing' are adjectives of negative character marker.
3. *bakoh* 'strong body and soul', *mapan* 'stable life/proper life', *padang* 'happy', and *silir* 'quite cold; relieved' are adjectives of positive mental condition markers.

4. *bundhet* 'so sad', *kemba* 'unhappy', *kumel* 'sad', *mengangah* 'flushed face because of anger', *pait* 'difficult', *pegel* 'annoyed', *peteng* 'sullen', *remuk* 'so tired', *ruwet* 'messed up', *semrawut* 'messed up; disarranged', and *sepi* 'long-suffering' are adjectives of negative mental condition marker.
5. *bening* 'bright face' and *entheng* 'healthy' are adjectives of positive physical condition markers.
6. *bobrok* 'so tired; the body is sick', *keled* 'sleepy', *lethek* 'dirty body', and *maut* 'so noisy' are adjectives of negative physical condition markers.

Besides previous adjectives, metaphorical adjectives describing humans are included in the type of positive and negative physical markers, namely *seger* 'fatter' and *subur* 'fat'. It happens since there are happy and unhappy people if they are considered to be *seger* 'fatter' and *subur* 'fat'. These types of adjectives can be seen in the following table.

**Table 2.** Metaphorical Adjectives Describing Human

Metaphorical Adjectives Describing Human						
No	Adjectives of Character		Adjectives of Mental		Adjectives of Physical	
	Marker		Condition Marker		Condition Marker	
	+	-	+	-	+	-
1	<i>alus</i> 'polite'	<i>abot</i> 'unwilling'	<i>mapan</i> 'stable life/proper life'	<i>bundhet</i> 'so sad'	<i>bening</i> 'bright face'	<i>bobrok</i> 'so tired; the body is sick'
2	<i>dawa</i> 'astute'	<i>adoh</i> 'to fantasize',	<i>padang</i> 'happy'	<i>kemba</i> 'unhappy'	<i>entheng</i> 'healthy'	<i>keled</i> 'sleepy'
3	<i>landhep</i> 'clever',	<i>atos</i> 'stubborn, hurtful talk'	<i>silir</i> 'so cold; relieved'	<i>kumel</i> 'sad'		<i>lethek</i> 'dirty body'
4	<i>lembut</i> 'polite'	<i>cethek</i> 'superficial knowledge'		<i>mengangah</i> 'flushed face because of angry'		<i>maut</i> 'so noisy'
5		<i>cluthak</i> 'greedy; to be a prostitute (man)'		<i>pait</i> 'difficult',		
6		<i>cupet</i> 'narrow minded'		<i>pegel</i> 'annoyed'		
7		<i>ndeso</i> 'garish; stupid'		<i>peteng</i> 'sullen'		

8	<i>dhuwur</i> 'arrogant'	<i>remuk</i> 'so tired',
9	<i>jeplak</i> 'perfunctory talk'	<i>ruwet</i> 'messed up'
10	<i>kaku</i> 'not easy to accept advice'	<i>semrawut</i> 'messed up; disarrange d'
11	<i>kendho</i> 'stupid'	<i>sepi</i> 'long suffering'
12	<i>kethul</i> 'stupid'	
13	<i>lunyu</i> 'good at arguing negatively'	
14	<i>trocoh</i> 'impolite talking; like swearing'	

The example of metaphorical adjective usage is displayed as follows.

1. *Kanggone Ibu abot lan sumedhot pisah ing antarane kowe* (Pinter Minteri Short Story, 2007).  
'For mother, it's unwilling and sad to be parting with you'.
2. *Walah yen mikir ki rasah adoh-adoh to Yun, iso mangan saben dina wae wis syukur rasah angen-angen kepengen duwe omah tingkat barang.*  
'Do not fantasize, Yun. Just being able to eat every day is grateful. You do not need to dream of having a multi-story building'.
3. *Nyambut gawe iku kudu ngelingi wektu ngelingi mangan ben awake ora bobrok.*  
'When working, you must consider the time and eat not to feel so tired.'
4. *Dadi wong wadon sing bakoh sing manfaat kanggo liyan* (Daya Short Movie, 2020).  
'Be a strong and useful woman for others'.
5. *Kowe pancen rada cluthak ya Jo, jambu isih pentil wis tok pangan.*  
'You are indeed quite a greedy Jo. You even eat unripe guava'.
6. *Darti kae omongane dhuwur banget marai wegah ngrungoake yen dheweke omong.*  
'Darti is very arrogant, making her unwilling to pay attention when talking'.
7. *Sing dak rasakke awakku entheng banget lan kepenak* (Mitraku Short Story, 2007)  
'I feel that my body is healthy and good'.
8. *Dibandhingke karo mbakyune, Susi pancen rada kendho mulane ora ketampa ning SMA negeri.*

'Compared to her sister, Susi is indeed quite stupid, so she is not accepted to State Senior High School.'

9. *Saben dino, raimu peteng dedet* (Senyum Sayang song, 2022).

'Every day, your face is sullen'.

10. *Semprul, kahananku semrawut dioyak butuh* (Bundhet Movie, 2021).

'Damn, I am confused to satisfy the necessities of life'.

Based on the examples above, it implies that adjectives of *abot*, *adoh*, *bobrok*, *bakoh*, *cluthak*, *dhuwur*, *entheng*, *kendho*, *peteng*, and *semrawut* are meant metaphorically describing human's character, mental condition, and physical condition.

## CONCLUSION

Metaphorical adjectives in Javanese are considered unique and distinctive, distinguishing them from adjectives in other languages. The use of metaphorical adjectives describing humans in Javanese shows the creativity of linguists who are good at utilizing existing lexicons to express ideas by distorting their meaning without creating a new lexicon. Metaphorical adjectives can also be used as evidence that the Javanese language has rich metaphors, especially metaphors related to human character/characteristics.

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## Image of Ideal Housewife in Yoga Arizona's HappyFresh #BikinMertuaHappy Advertisement

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### ABSTRACT

*Advertisement has the potential to exploit female figures elaborated with particular signs or language that allude to gender bias in society to achieve commercial goals. One of the representations of women in advertisements shows the social position of women as subordinated figures in the domestic areas. This strategy is also applied in Yoga Arizona's Happyfresh #BikinMertuaHappy advertisement posted on his Instagram account on July 25, 2020. This study examined the image of the ideal housewife as depicted in that advertisement. The research data include the visual and textual elements sourced from the video and caption in the advertisement. The depiction of the ideal housewife was analyzed using the Critical Discourse Analysis approach by Sara Mills (2003), examining the subject-object and writer-audience positions. This study has identified that the housewife plays double roles as the subject and the object in the advertisement, and the writer positions the audience as those who share common characteristics with the main character. This study has revealed that the ideal housewife depicted is the one that is capable, attentive, and reliable in taking care of the family to meet the mother-in-law's standards. The positioning of women in the advertisement supports the gender imbalance in a domestic context.*

**Keywords:** *Image; ideal housewife; advertisement; Sara Mills' discourse analysis*

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## INTRODUCTION

Advertising, from an economic perspective, indicates that an advertisement is used as a marketing tool to identify products and differentiate them from others, to communicate information about the product as well as its features and its place of sale (Lane, King, & Reichert, 2011). It is used to prompt consumers to try new products, suggest reusing the product, stimulate the distribution of a product, increase product use, lower the overall cost of sales, and build value, brand preference, and loyalty (Lane, King, & Reichert, 2011). This echoes Arens' (2006)

perspective that advertising structures and composes non-personal communication of information about products (goods, services, and ideas), particularly by using various media. Further, the influences of advertisements are more powerful to young people, undereducated, and easily impressed people.

Advertisements employ persuasive strategies to offer their products to the public by creating a recognizable image (Keraf, 2002). To establish the product image, advertisers often utilize visual, sound, and motion elements that are simultaneously involved (Widyatama, 2007). In relation to this, advertisement is built by a discourse. Cook (2001) mentions that discourse is not only concerned with language alone but also takes into account the text, context, and discourse. The text focuses on linguistic forms that are separated from context for analysis. Meanwhile, context is the substance, pictures, music, paralanguage (meaningful behavior accompanying language), situation, participants, co-text, intertext, and function. Lastly, discourse is the interaction between text and context. In an audiovisual advertisement, the text consists of all kinds of forms of communication expressions, speech, music, pictures, sound effects, pictures, and others.

In some advertisements, signs or languages that allude to gender bias in society are commonly incorporated. The blending of audio, visual, and verbal elements in conveying the commercial message to the audience may work better in fetching the audience's attention when involving women. Yulianto (2007) considers women as symbols in the advertisements industry because the female side of women is a persuasive device to obtain the image of a product, as well as the consumers who use the product offered.

Gender bias concerns the use of female figures as objects, rather than as subjects. One of the representations of women in advertisements shows the social position of women as subordinated figures in the domestic realm, for example by emphasizing their role as wives and housewives, who are responsible for household chores, such as washing, ironing, cleaning, and managing the house, cooking and serving food, as well as taking care for and raising children (Widyatama, 2007). Women are frequently featured in advertisements for cleaning products, food products, beauty products, pharmaceuticals, clothing, and household appliances (Courtney & Lockeretz, 2018).

The discussed theories go along with Yoga Arizona's version of Happyfresh advertisement. The advertisement depicts a housewife and the conflict she has with her mother-in-law about the importance of fulfilling every single need of her household before it is even required. In the advertisement, an ideal housewife should meet the mother-in-law's expectations in engineering domestic needs. The advertisement introduces and suggests the use of Happyfresh, an online shopping application for household needs, to help women fulfilling their household necessities.



The message conveyed in the advertisement is the topic that will be discussed in this research, with the help of Sara Mill's critical discourse analysis using the Feminist Stylist Approach (FSA) (2003). Mills' approach to critical discourse analysis focuses on the discourse of feminism; how women are shown in bulk. This centers on how women's role is presented in the text. Most texts show women in a less fortunate position; marginalized compared to the men's position. Thus, the representation of women's characters and the values implied in the text is the main focus of Sara Mills' approach.

Further, according to Sara Mills (2003), critical discourse analysis is performed by looking at how the role of the actor is depicted and the role of the reader is presented in the text. The subject-object position is used to view the position of the subject given the room to serve as the narrator of an event on the other person (people) as the object of the story. It is more likely about how the event is viewed and from whose perspective it is seen. It focuses on who is positioned as the narrator/subject (the one who tells the story based on his or her perception that makes the readers have the same understanding as him or her) and who is positioned as the object (the one whose presence, position, and representation are shown by the actor or the subject). Further, the text is the negotiation between the writer and the reader, and the reader's position is significant since what the narrator tells can be an effort to draw the reader's attention. Reader's position is classified into direct address (which is commonly realized with pronouns, such as "you") and indirect address (which is guided from among others the character, action, and cultural code). The reader, in this case, is taken into account as a party who receives the text and takes part in interpreting the text.

Studies on women's representations in advertisements have been previously done. Syafrini (2014) analyses how women are exploited in the mass media, with advertisements as one form of it. Some other studies, however, have narrowed down their topics to the portrayals of women in beauty products advertisements that may influence the public's ideology on the physical appearance of a woman (Nasiha & Yunaldi, 2019; Listari, 2020; Rohmah & Suhardi, 2020; Sari & Prasetyo, 2020). The research by Feramayasari & Wiedarti (2020) centers on women's position in an online-shopping application for purchasing products (fashion and cosmetics) and Wardhana & Imron (2015) examine the representation of women in household product advertisements. Fahiratunnisa, Y. & Saragih (2022) analyze how both genders are depicted in the advertisement of beverages and men's products, while Saraswati (2018) compares the gender representation and

cultural value in Japanese and Indonesian food advertisements. Except for Syafrini's research, all of the previous studies used Sara Mill's approach in their researches.

The present study differs from the prior studies in terms that it focuses on a woman's representation as an ideal housewife it focuses on a woman's representation as an ideal housewife who can manage everyday household activities and needs as well as manage family, instead of centering on a woman's physical appearance (Nasiha & Yunaldi, 2019; Listari, 2020; Rohmah & Suhardi, 2020; Sari & Prasetyo, 2020; Syafrini (2014)). Unlike previous studies examining on women's position in an online-shopping application for purchasing products of fashion and cosmetics (Feramayasari & Wiedarti (2020)) as well as food (Saraswati (2018), household appliance (Wardhana & Imron, 2015), and men's products (Fahratunnisa, Y. & Saragih, 2022), this current study uses advertisement of an online shopping application specifically for purchasing groceries and household needs. Moreover, the advertisement understudy is made public through Instagram, instead of TV and other social media, incorporating the video and the caption featured in it. One more notable difference lies in the paid-promote method of advertisement, which allows the owner of the account, Yoga Arizona, as the producer of the advertisement to voice what the company wants to communicate. Therefore, this study aims to examine the image of the ideal housewife in Yoga Arizona's Happyfresh #BikinMertuaHappy advertisement using the approach that Sara Mills proposes.

## METHOD

Advertising is considered a media discourse because it involves language and social processes. The relationship between the nature of social practice and the properties of the language 'text' is the reason why advertisement was selected as the data source. This study adopted the descriptive qualitative design because it aims to analyze how discourse in advertising can be interpreted by the viewers. The research data, including the visual and textual elements, were sourced from the advertisement of the online-shopping application of Happyfresh that Yoga Arizona has posted on his Instagram account @yogaarizona on July 25, 2020. The textual data include the words, phrases, and sentences displayed and spoken in the advertisement as well as those written in the caption. The visual data cover the appearance or image of the model performing in the advertisement. The depiction of the perfect housewife as the ideal woman was analyzed using Sara Mill's (2003) critical discourse analysis approach of FSA. Mills' approach to critical discourse analysis focuses on the discourse of feminism. This approach was used to identify how women's role was presented in the text. With this approach, the subject-object position and writer-audience position were examined. First of all, the subject-object position was

identified to further investigate the narration point of view and the message interpreted and conveyed to the audience. After that, the writer-audience position was identified through direct address to explore how the audience was addressed and the negotiation between the writer and the audience was built. Finally, the findings were linked with the gender bias issue raised in the advertisement.

## RESULTS & DISCUSSION

### *Subject-Object Position*

Mill's critical discourse analysis approach (2003) highlights that how the actors depicted in the text will show the ideology and the dominant perspective working in the text as well (Rafiq, 2019). In other words, the subject-object position contains a particular ideology. The position shows the narration point of view, meaning that a story is explained through the narrator's point of view. Thus, the understanding of the story is based on the narrator as the subject who tells the truth in the text. As the subject of representation, the narrator does not only have the freedom to tell the story but also interpret some actions that build the story, and the result of the interpretation is used to shape the understanding that is communicated to the audience. The point of view is subjective and contributes to how the story is defined. In a feminist discourse, the subject-object position plays a role in positioning woman in a discourse (Rafiq, 2019).

In the *#BikinMertuaHappy Happyfresh* advertisement, the subject is the daughter-in-law because she is the one who tells the story from the beginning until the end, both in the video and in the caption. The daughter-in-law also has the role as the object, because she is the main character portrayed in the story, represented and described by the subject. Meanwhile, the supporting features that build the advertisements include the mother-in-law, husband, and *Happyfresh* application. The mother-in-law as the supporting character gives the advertisement context on what the problem the housewife has to deal with is. It is the mother-in-law that gives the housewife (as the subject and object) the standards on what one should do to be a good housewife. Meanwhile, the husband is considered the supporting character as well because the standards given by the mother-in-law focus on fulfilling the husband's needs, making the husband the center of the wife's attention.

**Figure 1.** Scene 1 (Husband informs the mother-in-law's visit in the near future)

1.a.

1.b.



H: *Sayang, Mama nanti mau mampir.*  
[Darling, Mum's gonna come for a visit.]



HW: *\*gasps dramatically in response\**

The advertisement positions the object as a housewife who has a demanding and dictating mother-in-law. In the beginning, she is nervous and shocked to meet her mother-in-law because she does not meet the quality of an ideal housewife set by the mother-in-law. This is portrayed in Figure 1 with her facial expression showing shock and the caption of the video “*terkejoed* [shocked]”. The housewife’s inferiority toward her mother-in-law is depicted through her past memories of when her mother-in-law visited her, and thus, seeing her mother-in-law in the future will be such a nightmare.

A housewife is required to meet the standards that please the mother-in-law on how the ideal housewife should be. Based on the mother-in-law’s perspective, the ideal housewife should be “capable”, “attentive”, and “reliable” when it comes to managing her household, particularly in taking care of her husband and children. Hence, the idea is that the housewife should buy, cook, and prepare all sorts of goods the family may need; as well as be responsible for the laundry and other household chores. This is in line with Widyatama (2007) and Fahiratunnisa, Y. & Saragih (2022) have concluded in their studies that women are commonly described as those in charge of domestic tasks. This also echoes with Wardhana & Imron (2015) that imbalance gender relation that puts a lot of pressure on woman is represented in the division of man-woman roles in domestic sector. This depiction of the ideal housewife is portrayed in the visual, audio, and verbal elements that are simultaneously incorporated into the scenes in the advertisement.

**Figure 2.** Scene 2 (Mother-in-law give negative comments on the daughter-in-law)

2.a.

2.b.

2.c.



MIL: *Kalau jadi ibu rumah tangga itu apa-apa nyetok.* [When you've become a housewife, you should have everything ready.]

2.d.



MIL: *Masa gula aja habis!* [can't believe you don't even have sugar.]

2.e.



MIL: *Jadi istri itu mbok, ya, yang pengertian gitu, loh.* [As a wife, you should be attentive.]

2.f.



MIL: *Suaminya dibeliin buah, kek! Ini dikasi micin aja terus!* [You should have some fruits for your husband, not only artificially-seasoned food.]

2.g.



MIL: *Sabun habis!* [You've run out of soap!]

2.h.



MIL: *Jadi perempuan mbok, ya, belajar masak!* [You're a woman. You should learn how to cook!]



MIL: *Bisa jadi ibu rumah tangga, enggak, sih?* [Do you even know how to be a housewife?]







HW: *\*screams dramatically in response\**




Figure 2 portrays the verbal and visual expressions representing the indicators of an ideal housewife. Scenes 2a-2f in Figure 2 shows that a capable housewife exemplifies that she has the ability, fitness, and quality necessary to do or achieve a specified thing in performing her duty as a wife, such as cooking, as shown in Scene 2f and the verbal expression of “*Jadi perempuan mbok ya belajar masak!*” [You're a woman. You should learn how to cook!]. A housewife also needs to be attentive, paying close attention and assiduously attending to the comfort or wishes of

family members, such as providing healthy and quality food to husband and children. This characteristic is detailed in Scenes 2c-2d and the verbal expression of “*Jadi istri mbok ya yang pengertian gitu loh. Suaminya dibeliin buah kek! Nggak Cuma dikasih micin terus!*” [As a wife, you should be attentive. You should have some fruits for your husband, not only artificially-seasoned food.]. Moreover, a housewife is necessitated to be reliable, consistently give good quality and performance as well as can be trusted, such as preparing and storing daily needs to anticipate future use, as illustrated with “*Kalau jadi ibu rumah tangga, apa-apa itu nyetok!*” [When you’ve become a housewife, you should have everything at ready!] (Scene 2a)”; “*Masa gula aja habis!*” [Can’t believe you don’t even have sugar] (2b)”, and “*Sabun habis!*” [You’ve run out of soap!] (2e)”.

**Figure 3.** Scene 4 (Mother-in-law praises daughter-in-law for her capability, attentiveness, and reliability as a housewife)

<p>3.a.</p>  <p>HW/narrator: <i>Pengen nggak sih</i> [Don’t you want it...]</p>	<p>3.b.</p>  <p>HW/narrator: <i>Disayang Mama mertua setiap hari?</i> [...to make your mother-in-law happy every day?]</p>	<p>3.c.</p>  <p>HW: <i>Untung ada Happyfresh.</i> [Thank goodness for Happyfresh.]</p>	<p>3.d.</p>  <p>HW: <i>Dengan belanja kebutuhan rumah tangga di sini, udah bikin mertua ‘happy’.</i> [Just by buying household needs on this application, you can make your mother-in-law happy.]</p>
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**Figure 4.** Scene 4 (Mother-in-law praises daughter-in-law for her capability, attentiveness, and reliability as a housewife)

<p>4.a.</p>  <p>MIL: <i>Nah gitu dong, jadi istri bisa diandelin.</i> [Great job on being a good, reliable wife!]</p>	<p>4.b.</p>  <p>HW: <i>Iya, dong, Ma. Kan berkat Happyfresh.</i> [Of course, Mum. It’s all thanks to Happyfresh.]</p>	<p>5.a.</p>  <p>HW: <i>Happy Fresh; solusi tepat bikin mertua ‘happy’!</i> [Happyfresh; the right solution to make mother-in-law happy!]</p>
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The “reliable” housewife demanded in a family is also supported by the mother-in-law’s statement “*Nah gitu dong, jadi istri bisa diandelin.*” [Great job on being a good, reliable wife!],

as displayed in Figure 4. The verbal expressions go together with the mother-in-law's facial expression (such as mimic, lips shape and movement, eye movement, and gesture) and intonation (such as high pitch that represents satirizing and sinister in showing the demands as well as a lower pitch that represents the satisfaction of the completion of the demands).

**Table 1.** Instagram caption of *#BikinMertuaHappy* Happyfresh application advertisement

**Caption:**

*Siapa yang disini pernah ngalemin kejadian kayak akoh? angkat tangannya 🤔🤔🤔*

...

*Nah sekarang akoh punya solusinya gaes buat #BikinMertuaHappy gue sekarang nggak perlu khawatir lagi soal kebutuhan rumah tangga, semua udah ketolong sama @happyfresh\_id belanja jadi cepet dan nyaman. Nah buat kalian semua yang tinggal sama mertua, wajib banget cobain @happyfresh\_id ini!!! auto jadi penyelamat 🤔🤔🤔*

...

*Btw download sekarang, mumpung ada giveaway gratis belanja setahun!!! cek langsung di @happyfresh\_id ya gaesss!!!*

**Translation for the Caption:**

Has anyone here ever experienced something like this? Raise your hand if you have 🤔🤔🤔

...

I have a solution for you guys to make your mother-in-law happy (#BikinMertuaHappy). I no longer have to worry about household needs since @happyfresh\_id has helped me with everything. With @happyfresh\_id, shopping has become a very brief and comfortable activity. So, for all of you who live with your in-laws, you really have to try @happyfresh\_id!!! This app has automatically become my savior 🤔🤔🤔

...

By the way, download the application now, while there is a year's free shopping giveaway!!! You can go check @happyfresh\_id, besties!!!

The interesting point here is that the main character, who serves as the subject and the object, has smartly found a solution for coping with the things she should accomplish as an ideal housewife that meets her mother-in-law's expectations. The solution is the *Happyfresh*, an application that can solve every problem dealing with family necessities, particularly groceries and other daily household needs. The descriptions appear in the scenes and subtitles, such as in Scene 3, in which the daughter-in-law narrates “‘*Pingin nggak sih disayang mama mertua setiap hari?*’ [Don't you want to make your mother-in-law happy every day?] (Scene 3a-3b)”, “‘*Untung ada Happyfresh*’ [Thank goodness for *Happyfresh*] (Scene 3c)”, and “‘*Dengan belanja setiap hari di sini udah bikin mertua happy*’ [Just by buying household needs on this application, you can make your mother-in-law happy] (Scene 3d)”. The description also appears on the Instagram caption “‘*Nah sekarang akoh punya solusinya gaes buat #BikinMertuaHappy gue sekarang nggak perlu khawatir lagi soal kebutuhan rumah tangga, semua udah ketolong sama @happyfresh\_id*

*belanja jadi cepet dan nyaman. Nah buat kalian semua yang tinggal sama mertua, wajib banget cobain @happyfresh\_id ini!!! auto jadi penyelamat.* ' [I have a solution for you guys to make your mother-in-law happy (#BikinMertuaHappy). I no longer have to worry about household needs since @happyfresh\_id has helped me with everything. With @happyfresh\_id, shopping has become a very brief and comfortable activity. So, for all of you who live with your in-laws, you really have to try @happyfresh\_id!!! This app has automatically become my savior. By the way, download it now, while there is a year's free shopping giveaway!!! You can go check @happyfresh\_id, besties!!!]". The descriptions in the video and caption work together in building the understanding that *Happyfresh* is the savior which brings relief and confidence to the subject because she can be an ideal housewife that her mother-in-law favors: capable, attentive, and reliable. The narrator of the advertisement plays a role as the subject of representation (Mills, 2003; Rafiq, 2019). The narrator, the wife, interprets the actions that her mother-in-law and herself do and feel, and her interpretation is used to shape the understanding that her mother-in-law wants her to be a good, ideal wife, who is capable, attentive, and reliable, and the message is communicated to the audience of the advertisement. In the gender perspective, a woman (housewife) is considered to have a lower position than a man (husband). In this study, a woman is portrayed marginally compared to man, and the findings of this study echo with what Wardhana & Imron (2015) suggests that in household product advertisement, household chores are represented as the tokens of a wife's love for her family and the roles of a housewife in domestic sector in the family context.

### **Writer-Audience Position**

As Sara Mills, (2003) suggests, the context of a text should not merely be perceived from the writer's position, but it should also consider the audience's position. Further, the text is the result of negotiation between the writer and the readers, which in this article are addressed as "the audiences" considering that "the audiences" can be applied to those who view videos and read captions, as featured on Instagram. This definition of "audiences" follows what has been described by Cambridge Dictionary (2022) that audiences are "the people who watch a particular television program or film, read a particular book, etc.". The writer-audience position can be identified from the way the audience is addressed in the advertisement, which Mills (2003) calls indirect address. The first strategy is positioning the truth on a particular character so that the audiences will align themselves with the character presented in the text. The second strategy is using cultural codes or cultural values in the forms of mutually agreed values that the audiences use when interpreting the text (Mills, 2003; Rafiq, 2019).



Based on the contextual information delivered in the advertisement and the caption, the writer of the advertisement is Yoga Arizona, who is the producer of this paid-promote advertisement and who portrays the role of the housewife. The writer directs the audiences to position themselves as fellow housewives that find the subject's experiences in the advertisement to be relatable, and this supports what Mills (2003) and Rafiq (2019) suggest. The storyline is conveyed through the subject's position in the advertisement, and it is told in the same way as if the subject is retelling their experience to another housewife. This is why the subject always looks and communicates with the camera throughout the advertisement; because the camera represents the audience.

In the advertisement, the audiences are arranged as integral parts of the whole text, as represented by the use of "*gaes* [besties]" and "*kalian semua* [all of you]" to address the audiences with more informal greetings that show a closer relationship with the writer, who addresses the subject with "*akoh*" and "*gue*", instead of "*saya*", which mean "I", as identified in the Instagram caption. Here, the audiences' presence is utilized to draw attention, sympathy, and support from the audiences (Nasiha & Yunaldi, 2019), as well as to convince them to have similar thoughts and finally use the product as the solution for their worries and insecurities of not being capable, attentive, and reliable housewives that meet their mother-in-law's desire. In other words, if the audiences want to make mothers-in-law favor them as ideal housewives who are capable of taking care of the family (Widyatama, 2007), understanding what their husband and children need, and being reliable for always being prepared, they should install *Happyfresh* application and use it for purchasing daily household needs.

### ***The Image of a Woman as an Ideal Housewife in the Advertisement***

Despite the positioning of the subject and objects, as well as the writer and audience, one point that we can note from the *#BikinMertuaHappy Happyfresh* advertisement is the gender stereotyping built through the image that the writer attempts to impress, that an ideal housewife must be capable, attentive, and reliable. A housewife is one who can take care of their family and thus meets her mother-in-law's expectations. Although the husband is depicted as a figure that supports his wife's steps, the housewife in this advertisement is positioned as the one who should meet the standards of an ideal housewife in her mother-in-law's eyes.

Women, including housewives, represent beauty that becomes their stereotypes and directs them to particular personalities and attitudes that supports the beauty as women, such as being beautiful and capable of taking care of the family and pleasing their husbands. Moreover, the

findings of this study also draw a conclusion that a good, ideal housewife must be smart and become the source of knowledge for the family (Ramadhana, 2018).

The image of an ideal housewife is used in this *#BikinMertuaHappy Happyfresh* advertisement as a means to grab the audience's attention and to call them to action to use the application after watching the advertisement. The use of this image is also related to the tendency that the audiences of the advertisement are likely women and the product advertised is commonly used by women (housewives) to accomplish their domestic tasks, as (Syafri, 2014) suggests that women play typical roles related to domestic areas, mainly in the kitchen and on the bed (*dapur, sumur, kasur*). This confirms that what women do, as represented in the advertisement, is to please other people (mother-in-law and family members) and women are happy when others are pleased as well. Here, the position of women is determined based on their sex (Sari & Prasetyo, 2020).

Moreover, the imbalance between the roles of men and women in a family, that is established in Indonesian society, as represented in the advertisement under study, is intentionally presented, even in the advertisement that sells a product that is consumed by women (Bungin, 2013). The depiction of women using visual and textual elements about an ideal woman, more specifically housewife, in advertisement becomes public consumption and potentially builds knowledge that an ideal woman is like what is portrayed on screen. This directs the public's expectation and desire for the "ideal housewife".

## CONCLUSION

This Happyfresh online shopping application advertisement is targeted for the female, especially the housewives. In the advertisement, woman (housewife) is portrayed to have imbalanced position with man, based on mother-in-law's perspective. A housewife is depicted to be ideal and the idea roles of a housewife are represented by her capability of accomplishing household tasks, giving attention to husband and children, and being reliable whenever her husband and children are in need. The idea roles of housewives are exploited and promoted in the advertisement, for commercial purposes. In the context of gender relation perspective, particularly in terms of patriarchy, the delivery of the advertisement under study supports the social construction of gender relation. The social construction takes the forms of the common values held high in shaping the roles of women in domestic sector. The representation of ideal housewives in the advertisement is related to the socio-cultural and traditional reality of perceiving patriarchal culture, which is accomplishing household chores is the responsibility of housewives in a family.

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## **Xenophobia in Niq Mhlongo's *Dog Eat Dog* and Kopano Matlwa's *Period Pain***

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### **ABSTRACT**

*Xenophobia has been thematized in South African literature by post-apartheid novelists, and they addressed it in different manners. Two post-apartheid authors who dealt with the issue of xenophobia are Niq Mhlongo and Kopano Matlwa in their novels *Dog Eat Dog* and *Period Pain*, respectively. This paper aims to examine how Mhlongo and Matlwa portray xenophobia in their novels and explore the ways they employ to neutralize xenophobia. The paper also discusses the causes of xenophobia pointed out in the novels. Therefore, a critical analysis of the novels has been made by the writer using detailed reading and textual evidence. The analysis indicates that South Africans view black foreigners as job stealers, criminals, drug dealers, witches, and bringers of disease. The writers infused the view of black foreign characters on xenophobia to debunk the negative stereotype and attempted to neutralize it by featuring non-xenophobic protagonists. The article also concludes that Mhlongo and Matlwa reveal the role of the media and the scapegoating hypothesis as the causes of xenophobia.*

**Keywords:** *Xenophobia; Niq Mhlongo; Kopano Matlwa; South African Literature; scapegoating hypothesis*

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## **INTRODUCTION**

After languishing in the racially discriminatory apartheid system for nearly half a century, South Africa transitioned to a non-racial democratic nation in 1994 with the vision to realize the “Rainbow Nation” where whites, blacks, coloreds, and Indians can live in harmony. Following the democratic election, the African National Congress (ANC)-led government promised a better life for all South Africans and a unified nation under the principles of equality, liberty, and justice. It appears, however, that the project of creating a new nation failed, with economic, social, and political inequalities still wide among the different groups of people that make up the nation. The

ANC has been in power for nearly three decades now. Still, many of the promises have not yet been met, and it has received harsh criticism for the poverty, inequality, violence, health crises, and corruption that have persisted. Racial discrimination is still deeply embedded in the country, and cities are still segregated after thirty years since the end of apartheid.

It is also the most hostile nation for black non-South Africans, as xenophobia and xenophobic attacks are always on the rise. According to Claassen (2017: 1), "South Africa is now clearly one of most hostile destinations in the world for African migrants." Crush (2008:1) noted, "The 2006 SAMP Xenophobia Survey shows that South Africa exhibits levels of intolerance and hostility to outsiders unlike virtually anything seen in other parts of the world." Between 2000 and March 2008, at least 67 people died in what were identified as xenophobic attacks. In the xenophobic violence erupted in 2008, 62 people were killed, thousands were injured, and tens of thousands left the country and were internally displaced (World Report). "UNHCR ROSA reported that in 2011 there were 154 reported incidents of xenophobic attacks, 99 deaths, 100 serious injuries, and 1,000 people displaced. In 2012, [there were] 238 incidents, 120 deaths, 154 serious injuries, and 7,500 people [were] displaced. In 2013, UNHCR ROSA reported 250 attacks, 88 deaths, 170 serious injuries, and 7,000 displaced (UNHCR). The 2015 and 2019 xenophobic attacks also left many dead and thousands displaced. "Xenowatch has reported 615 deaths, 4,831 looted shops, and 122316 displacements over 875 incidents of xenophobic violence from 1994 to 2021" (Elzinga, 2022: 5).

Studies attribute xenophobic sentiments and violence to different factors. One of the reasons that many see it as the main drive is the socioeconomic factor or the struggle for resources (Ejoke and Ani, 2017). Writing on the causes of xenophobia, Dumani (2015:1) asserts, "Recurrent themes are those that portray foreigners as an economic threat, taking jobs opportunities and social services meant for the locals." In support of this, Choane et al. (2011:135) note that "The most obvious motives advanced for the socioeconomic causes of xenophobia are unemployment, poverty and inadequate or lack of service delivery which are mostly politically attributed." This cause is what scholars term a scapegoating hypothesis that explains that South African citizens blame foreigners for their hardships and social ills (Dumani, 2015; Harris, 2002). The socioeconomic problems are considered to be because of inefficient leadership. Quoted in Choane et al. (2011:136), the Human Science Research Council (HSRC) outlined that "the hostilities are the expression of citizens' frustration over the slow pace of service delivery, consultation, housing

provision and administration in particular, as well as the corruption and insolence of government officials, especially in the Police Service and in the Department of Home Affairs.” This is where the politics comes in as a cause of xenophobia.

There is an argument that the government and politicians are part of the problem. “Other political causes of xenophobia include structural or institutional discrimination, the laxity of the Department of Home Affairs to grant asylum seekers refugee status, the illegal presentation of immigrants, and South Africa’s border problems” (ibid). Xenophobic politicians and police officials are also accused of their involvement in clamouring for ethnic purity in the republic, causing nationalistic self-image to run into crisis and favoring their citizens in their opinions of incidents of ethnic clashes that, in turn, serve as a cause for xenophobia (Olofinbiyi, 2022).

The apartheid and apartheid-era violence are also considered the cause of xenophobia due to the “inability of black South Africans to shake off the psychology of the dehumanizing torture they underwent during the apartheid regime” (Ikpor). Kaziboni (2022: 209) also claims that “South Africa’s apartheid and racist history laid a fertile ground in which the use of violence was born.” Some researchers also believe that the media has played a role in fueling and spreading hate and xenophobic violence. The media portrays foreign nationals in derogatory terms, and they are criticized for “cover[ing] reports on some nationalities using the generalised stereotypes... [and] for incit[ing] conflict and violence based on generalised information” (Mgogo and Osunkunle, 2021: 2).

Xenophobia has been thematized in South African literature by post-apartheid novelists, and they addressed it in different manners. In this article, xenophobia refers to negative prejudice and hatred of black foreigners in South Africa. Two post-apartheid authors who dealt with the issue of xenophobia are Niq Mhlongo and Kopano Matlwa in their novels *Dog Eat Dog* and *Period Pain*, respectively. While the theme of xenophobia in *Dog Eat Dog* skipped the attention of literary critics, previous studies on *Period Pain* have explored xenophobia in the novel. Winstanley (2018) highlights that the novel reflects both the rise of new nationalism and the re-emergence of old nationalism and deconstructs the reasons for the rise of xenophobia featured in *Period Pain* by using Tabish Khair’s “The New Xenophobia”. She emphasizes the economic reasons by sidelining the hatred of black foreigners by the South African characters in the novel. In this article, the negative sentiment will also be explored. While we understand the possible factors for the rise of

xenophobia, we must acknowledge the hatred that has developed. Ngom (2019) stressed that xenophobia, among others, has contributed to debunk the myth of South Africa as a Rainbow Nation and underlines that it is the legacy of apartheid. This paper aims to examine how Matlwa depicts xenophobia in *Period Pain* compared to Mhlongo's *Dog Eat Dog* and explore how they neutralize xenophobia. The paper also discusses the causes of xenophobia pointed out in the novels.

Niq Mhlongo's debut novel, *Dog Eat Dog*, is a past-tense first-person narration by a protagonist, nicknamed Dingz, who is in danger of losing his college education, as set in the historical backdrop of the 1994 first democratic election in South Africa. Dingamanzi Makhedama Njomane is a young student at the University of Witwatersrand. The narration sways between Soweto, Dingz's neighborhood, and Johannesburg, through which the author foregrounds the stark post-apartheid reality of urban township life versus city life. Published ten years after the democratic election in which the novel is set and narrated in the past tense by a first-person narrator, it strikes the reader with the feeling of Niq Mhlongo's disillusionment with South Africa's post-apartheid condition that remained quite the same after a decade of political transition. The new government had given many hopes and made promises that had been long-awaited by the poor masses of South Africa but remained unfulfilled. Through the realism mode of narration, Mhlongo offers an account of the post-apartheid experience of South African society.

Kopano Matlwa's *Period Pain*, written in a diary form where the protagonist, Masechaba, tells God about everything, compellingly deals with serious national issues that matter most in post-apartheid South Africa. It is divided into four parts that follow the major events in the life of Masechaba, starting from her teenage years. The four parts are punctuated with verses from the Bible that serve as an introduction to what will happen in her story in a particular part. The tale of Masechaba is meant to symbolize the situation of South Africa that is hinted at in the novel in a conversation she has with her friend, Nyasha, describing the widespread xenophobic hate in South Africa. When Nyasha comments that "It's just a period South Africa's in...Growing pains" (65), Masechaba replies, "Like period pain" (65) to which Nyasha repeats her words, "Yeah...Like period pain" (65). Masechaba's pain, suffering, and agony are presented parallel to the situation of post-apartheid South Africa: xenophobia, racism, poverty, and crime/violence. In the face of all these overwhelming realities, Kopano Matlwa holds an optimistic view of the making of "a rainbow nation" by crafting a happy ending for the story that leaves the reader with hope and faith.



## **XENOPHOBIA IN *DOG EAT DOG***

The title *Dog Eat Dog* is a powerfully evocative term that helps to bring images of what life looked like in the post-apartheid era. While it expressively telltales the relationship between the whites who lost the power and the blacks who hold power now, the new and the old generations, the elite, and the masses, it also brings to light the underlined tension between locals and the African immigrants as demonstrated through the story and its characters.

Mhlongo's portrayal of xenophobia in *Dog Eat Dog* is twofold. First, he shows how South Africans think of black non-South Africans. In chapter sixteen, Dingz was drinking in a bar with four of his friends, and they saw an Ethiopian and a Zimbabwean students (Mohammed and Tawanda, respectively) approaching them. Theks describes them as "two Kiwi-black Shangaans," and Themba says, "They are not even black. They're navy blue," which implies the stereotype black South Africans hold of their fellow Africans. Mohammed is not obviously a Shangaan, a tribe from Mozambique and Zimbabwe, and Tawanda is not a Shangaan but a Shona. The stereotype here is that they see all Africans as Shangaans regardless of their country. When Dingz explains to Theks that Tawanda is not a Shangaan, but a Shona, she snaps, "Ha! What's the difference? ...They all eat mopane worms and locusts, and he is black like Kiwi polish. Besides, they all jabber in the same dialect" (129). In reply to what she remarked, Dingz further clarifies, "Does the word Shangaan nowadays mean every person with a dark complexion and speaks a language foreign to your stupid ears? For your information, the Shangaan language is one of the eleven official languages in South Africa, it is also an official language in Mozambique, and although there are some Shangaan people in Zimbabwe, [Tawanda] is definitely not one of them" (129).

It is also interesting to know how black South Africans view dark complexion. When Babes speaks, "Black is beautiful, don't you know that by now," Themba exclaims mockingly, "There is nothing beautiful about that black," referring to Mohammed and Tawanda. All black is not beautiful, according to him.

The second way Mhlongo treats the issue of xenophobia is by bringing it into a debate between multinational students to reflect the diversified views attached to it by black South Africans themselves and black non-South Africans from other African countries. In the closing

chapter, all the friends of the protagonist – Themba, Tawanda, Mohammed, Dworkin, Dunga, Theks, Babes, and his girlfriend, Nkanyezi – meet at a usual bar to celebrate their achievement of passing to the next academic year. This is where the hot debate is being held, as sparked by Dworkin, who says:

The intake of black students in this [university] is really questionable. I'm not xenophobic here...but just look at the majority of black students in this [university] and tell me if they are South Africans?... I'm telling you that the majority of black students come here from outside this Mzantsi Africa. They are used as window dressing to fool the South African public, so that when they look, they think that the [university] is adhering to the affirmative action programme (219-20).

The characters take different sides in this debate. Dingz and Babes take a positive side on the grounds that the non-South Africans are admitted because they pay for their studies. Dingz says, "Students from foreign soil are seen as reliable customers because they pay hard cash towards their academic fees...But we are bad news for the [university] because we end up owing money to it at the end of each academic year..." (220) and, in approval of his views, Babes adds, "Absolutely, you are right. These guys from outside South Africa are sponsored by their governments while studying here. That is why their studies go so smoothly" (220). Dingz and Babes look at the issue from the financial point of view and hold a good view of the non-South African students.

Dworkin and Theks, on the other hand, take a negative side and view them as sources of unemployment. Dworkin says, "Indeed, how many black lecturers or professors do we have here in this [university]?... And how many of those, if any, are South Africans? The institution itself is afraid that if it increases the intake of black students and academics, it will be accused of compromising its academic standards and might lose out financially." (221) Theks agrees with his opinion saying, "I think you're right...I think of all the black lecturers in the law faculty only two or three are South Africans. The rest are from outside" (221). Black non-South Africans, especially Nigerians, are also considered sources of drug dealing and crime. Theks speaks, "Look at the Nigerians who are selling drugs to small kids on the streets," and Babes, who speaks against herself, says, "...but we can't afford to harbor the worst criminals in the name of an Africa Renaissance, these people are just holding our country at ransom" (221).

Mhlongo makes the debate interesting by adding another side to the issue from the perspective of a foreigner, a Zimbabwean. Tawanda reminds his South African friends how other African countries contributed to their political freedom during the apartheid by remarking, “You guys must stop your racist remarks. Do you see how black foreigners are treated in your country? You guys forget very easily how you were supported and given asylum when fighting for democracy. Now you fail to return that favor” (221). And in response to the xenophobic rhetoric concerning Nigerians, Tawanda reflects, “Are you sure that the Nigerians are the ones who are doing such things, or it is just an allegation by your xenophobic media? You guys here in South Africa must not only concentrate on the negative aspects about foreigners” (221).

By bringing the issue of xenophobia to the center of the debate, Mhlongo foregrounds the different views from the perspective of South African and foreign characters and points out that there are equally positive and negative aspects of foreigners in South Africa.

### **XENOPHOBIA IN *PERIOD PAIN***

For Kopano Matlwa, xenophobia is a sickness that plagues the post-apartheid South African society, and it is metaphorically symbolized by the biblical woman who suffered from heavy menstrual bleeding for years and got healed after she met Jesus Christ and by the protagonist, Masechaba, who has the same medical issue during her teenage. Matlwa describes it as “Like period pain.” (65), characterizing xenophobia as a sickness of biblical proportions. By featuring the abject (menstrual blood), which symbolizes xenophobia in the story, she disgusts the reader so that they reject xenophobic sentiments as something that is contaminating and delaying the realization of the rainbow nation that Nelson Mandela envisioned. Menstrual blood is one of the motifs in Julia Kristeva’s list of abject, including defilement, waste, and milk (Kristeva, 1982). For Matlwa, xenophobia in South Africa calls for divine intervention as it happened to the biblical woman. This is more forcefully foregrounded through the life of Masechaba, which turned from “darkness” to perfection after she miraculously gave birth to a baby girl from rape despite the endometrial ablation she had during her teenage years.

Not only does Masechaba abhor xenophobia, but she also speaks out against it and takes actions to bring change after she convinces herself by saying, “I’ve resolved that I must do something to stop this. Or at least try.” (80). This came after xenophobic violence that hit the

streets of the town and "...has spread like wildfire," leaving the streets on fire, and many foreigners burnt, stoned to death, or fled their homes. It came as a shock to her, and she comments, "How could we be so savage, so cruel, so inhumane? What kind of people are we?" (73). Then she personally organized a petition campaign and collected many signatures and thousands of Facebook shares and likes that brought her to the spotlight and attracted the attention of local and international media for her. But, to her disappointment, the people around her discourage her from taking what she has started to the next level, some out of fear for her safety, some because they are xenophobic, and some out of despair that change is impossible. Some feared angry xenophobic men assaulted and gang raped her in vengeance for her anti-xenophobia actions, and her plans could not go any further.

Apart from divine intervention, Matlwa conveys a strong message that this can change through human action no matter how difficult it seems by demonstrating the horrors of xenophobia and by portraying a critical and ardent young anti-xenophobia character. The perseverance and resilience Masechaba exhibit to lift herself from the short-lived mental and emotional agony and her giving birth from the rape are the means Matlwa shows that a sacrifice must be made. She provides hope that there is a light at the end of the tunnel. She also shares her optimism through the words of Masechaba when she says, "We all know this xenophobia thing will blow over. It won't last. Yes, from time to time there's an incident here and there, but it's definitely on the decline. Things are getting better." (153)

One of the ways Matlwa reveals the evils of xenophobia is by describing the horrors of xenophobic attacks and the human and material losses it causes. Masechaba recounts that a group of 20 South African men burned a street of shops owned by the community of Somali nationals and reports, "...three young Somalian girls were stoned to death, and many families had to flee their homes." (73). The violence spreads very quickly and becomes out of control. She continues to describe the nightmarish savage event as follows:

Throughout the day the TV has been ablaze with burning shacks, burning shops and burnt people. The streets are crawling with bloodthirsty men calling for foreigners to leave the country...They showed images of a naked man being dragged by a mob of boys, blood gushing from his head, and then an image of a group of policemen pouring water over the body of an elderly woman. Hammers, axes, knives, bottles, sticks, rocks, men, women, children, animals everywhere (75).

This madness does not end with hurting the foreigners and their belongings, but it goes beyond that, having a terrorizing consequence on fellow South Africans who sympathize with the foreigners. Because of the anti-xenophobia activism, she started to run. Three angry xenophobic South African men sneaked into the hospital premises and assaulted and raped her in one of the hospital rooms. And she shares the extent of their anger and vengeance for her actions: “They were sober, their minds clear as day. They knew exactly what they were doing, and they did it with such passion. They hated me so much. It was in their eyes, in their breath. I felt it on their skin. They were angry with me. They said I was a disappointment...” (113). They ruined her life, leaving her colleagues in fear for their safety, so they filed a complaint with the National Department of Health about security on the hospital premises.

In her scathing criticism of the post-apartheid society, Kopano Matlwa is determined to show how deep-rooted and widespread xenophobia is among the people of South Africa. She is always at loggerheads with her mam regarding the issue of foreigners. Her mam is so xenophobic that she describes them as witches who have come here to take what is not theirs using their magic. When she is arguing with Masechaba about Nyasha, her Zimbabwean friend and colleague, whom her daughter has moved out with, she comments on foreigners: “These *kwere-kweres*, Masechaba, they’ll use their black magic to steal all your intelligence, your whole future. Everything you’ve worked so hard for will be gone, and you’ll be left with the nothing they arrived in this country with.” (38) Through Masechaba’s mam, Matlwa is showing how xenophobia is also common among the old generation who have developed a hatred for fellow Africans whom Masechaba’s mam describes as “...people [who] want to come and steal the fruits of our struggle” (126).

It is even worse among the educated South Africans who blame the foreigners for stealing their economic opportunities and leaving South Africans to starve and suffer in poverty. Sister Palesa, a nurse at the hospital where Masechaba works, criticizes her anti-xenophobia petition campaign saying, “People can’t feed their families, doctor. These foreigners are eating everything. If it’s not the Nigerians, it’s the Somalis. If it’s not the Somalis, it’s the Chinese. Enough with this petition nonsense now, or you’re really going to irritate people and get yourself hurt. Focus on your work. People around here don’t like it when children don’t know how to behave” (82).

This is exactly what the three men who raped her told her. She remembers what they said, “...I was a disappointment, that instead of helping my own people, I was running around with

kwere-kweres, the very kwere-kweres that were ruining our country, stealing our jobs, using up our grants. Their children were starving because of these people, and I was making that worse.” (113) Even patients who are supposed to be in need of help from their doctors happen to have the strength to vent their hate for foreign doctors. During the xenophobic violence a patient spat on a Nigerian doctor, and she “said she didn’t want to be examined by a cockroach” (79).

The hatred is so deep that even the educated despise the foreigners so much that they discriminate against them even in places where health professionals have taken an oath to serve humanity. Masechaba hates the Obstetrics and Gynaecology staff as the nursing sisters in that department are “...mean and cruel, especially to the foreign patients. They call them dirt. They shout at them for coming in the middle of the night without antenatal books. They ask them why they fill up our wards.” (48) When Masechaba was a first-year student at university one of her mates “refused to share a dorm room with [foreigners] because she said they smelt of menstrual blood” (74).

Xenophobia is also presented as a systemic problem entrenched at the government level regarding foreign professionals hired in government organizations. Nyasha, Masechaba’s friend, is a medical officer in the Obstetrics and Gynaecology Department. But she is denied a higher title because she is not a South African. Masechaba tells us that “it was well known in the hospital that if it wasn’t for her foreign nationality, she would already be a consultant obstetrician-gynecologist because she was a surgeon extraordinaire” (39).

To strike a balance and show to the world that all South Africans are not xenophobic, Kopano Matlwa speaks through the protagonist’s voice, who is labeled as a “kwere-kwere lover” by the nursing staff at the hospital and has a good heart for everyone. Masechaba says, “[Mam and Nyasha] want me to hate white people, but I don’t want to. I don’t want to hate foreigners, either. I don’t want to hate anybody.” (52) She takes that to the next level and crosses the boundary set by xenophobic people not to mix with foreigners. She befriends a Zimbabwean colleague, Nyasha, and even moves out of home and lives with her under the same roof. She has a reasonable opinion of the foreigners, and she speaks of her, “She was so brave, so funny, so unapologetic. Around her nothing seemed impossible.” (38) When she describes her that she is a hard-working professional woman, she says, “Nyasha is a lone wolf at work. I never see her in the doctors’ canteen. She always eats on the run. She’s polite with the staff, but she doesn’t care much for small talk.” (53)

But it is not only the protagonist but other characters who admire the foreigners for their hard work and determination. Sister Agnes, a colleague from the hospital, sympathizes with the foreigners and respects them for their diligence and purpose in life compared to fellow South Africans. She tells Masechaba:

You know these foreigners, doctor. They don't mind starting from scratch if it'll get them ahead. They can start from scratch over and over again; they don't mind. As long as it'll get them ahead. Like Dr. Ogu, ne? Did you know he was a professor in his country? Why do you think he can do a bone marrow aspiration so fast? They are not like our children, these foreigners. Yoh, our children, doctor, they are just waiting for the next tender. It's business idea after business idea, they are out having drinks Monday to Sunday, and they tell you it's called networking. They drive big cars; you don't even know where the money comes from. If in the next ten years they tell us the president of the ANC is a Nigerian, you know, I wouldn't be surprised, doctor. We are sitting on our hands, us South Africans! Ah! Wena, you just wait and see (154).

Apart from individual characters, many people in their thousands have signed the petition and supported Masechaba's anti-xenophobia cause, through which Matlwa expresses her belief that xenophobia is not something that all South Africans hold. Some are xenophobic, but they do not represent all of them. And to change those who are xenophobic, people like Masechaba should come forward and act.

Through the portrayal of an ardent young female protagonist, Matlwa calls the need for social change to forge a nation where everyone is treated equally despite their origin. She claims that the young generation is responsible for spearheading the movement.

## CONCLUSION

In their novels, Mhlongo and Matlwa exposed how South Africans see their fellow Africans. South Africans make no difference from the black foreigners who come from different African countries and put them in one category. This is in line with the scapegoating and isolation hypotheses of xenophobia in which "the foreigner is treated as a homogenous category" (Harris,

2002, p.5). Whether the foreigner is a Nigerian, a Somali, a Zimbabwean, or an Ethiopian, they are equally vulnerable to xenophobia. In the two novels, the authors have shown that xenophobic South Africans view black foreigners as job stealers, criminals, drug dealers, witches, and bringers of disease.

In their attempt to neutralise xenophobia, Mhlongo and Matlwa try to put some sense into the South African readership and explain that black foreigners should not be identified as the bad guys. In *Dog Eat Dog*, for example, the protagonist shares his opinion that black international students pay for their studies and contribute to the economy, not only beneficiaries. Matlwa shows how black foreign professionals contribute to the health system in South Africa and explains that the foreigners, skilled or unskilled, work hard for their economic betterment. In her novel, Matlwa is also determined to expose the horrors of xenophobic violence that hurt foreigners and has a significant consequence on South Africans. Infusing foreign characters' perspectives on xenophobia in the two novels can help the readers understand how others feel about it. Another way the authors try to neutralize xenophobia is by demonstrating that not all South Africans are xenophobic and that some do not regard foreigners as a threat to their nation.

The authors also hint at the possible cause of xenophobia. In *Dog Eat Dog*, a foreign character shares his opinion that the xenophobic media has a role in raising xenophobia sentiments by representing Nigerians as drug dealers and criminals. In *Period Pain*, isolation and scapegoating theories of xenophobia are demonstrated, and the role apartheid played in xenophobia in South Africa is hinted at. What is most striking about how Matlwa treated the issue of xenophobia is that she is optimistic that it will be a thing of the past as time passes. The portrayal of xenophobia in the two novels suggests that a counter-narrative should be put forward to debunk the negative stereotype about black foreigners, and the responsibility should be shared among different actors like the media, the art, and popular culture. The government also should take the lion's share in alleviating the problem by addressing the underlying causes of xenophobia, boosting people-to-people diplomacy with other African countries, and providing safety and security to African immigrants.

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## Toponyms in Banyumas as Representation of Banyumas Community Culture

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### ABSTRACT

*Naming is searching for language symbols to describe objects, concepts, and processes by utilizing vocabulary through changes in meaning or the creation of words. Toponyms are used as the identity of a place because they come from the results of the culture of the people in the area, which originate from the reciprocal relationship with the environment, in this case, namely language. The name of the place cannot be separated from the characteristics or things related to the place, such as the name of the sub-district in Banyumas Regency. This research is descriptive qualitative. The object of study of toponyms in this research is the naming of sub-districts in Banyumas Regency, which have physical and cultural characteristics that can be traced from an event or event in the past. The toponymy of sub-districts in Banyumas Regency can be a source of local history for the Banyumas people. Myths are passed down from generation to generation as part of the local history of place names. The history of naming is an oral tradition passed down from generation to generation, so naming places has cultural value. There are also local wisdom values in the sub-district toponymy in Banyumas Regency. The research results show that the sub-district toponyms in Banyumas Regency can trace the values behind the naming stories, namely the social and cultural values of the stories or myths of the Banyumas people. This local topography value in Banyumas Regency can be used as a source of learning for the younger generation.*

**Keywords:** *Toponyms; linguistics; place naming; Banyumas*

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## INTRODUCTION

Language as a communication tool functions as a conveyer of ideas, messages, and intentions. Language also functions as a tool to identify an object, namely through naming it, because the first thing someone will do to get to know objects, places, and people is to know the name. All items, whether living (living things) or dead (nonliving things), must have a name in every language and culture of society (Erom, 2019). The lingual units of language are called markers (mean), and signs (means) can be used to mark a person's identity (Kridalaksana, 2008), (Koswara & Hermawan, 2021) in this case, by providing an overview in the form of objects,

concepts, and processes that are realized through a word with a change in meaning, the creation of new words, or by the creation of words/groups of words. In KBBI V, names are identified as words to mention or call (places, things, animals, and so on).

The name of the geographic element (geographical names) or place name is also known as a toponym. Toponyms are geographical place names, one of the disciplines related to naming places (countries, cities, roads, cultural sites, rivers, etc. (Choi & Wong, 2018). Toponyms are studies using language symbols that discuss the background of naming an area different from other regions. Toponyms are used as the identity of a place. Toponyms are the result of the culture of a society and are symbols of human expectations for the place they live in through the frame of language. It can be said that toponyms can be influenced by local sociocultural aspects and the history of settlement people in the region (Karsidi, 2013). Toponyms or place names can represent the relationship between the community and its environment because a place is a location for events that do not occur in other locations (Rusu, 2019a). Place names are one of the nation's cultural heritage because historical factors from human activities can influence places. A place is identical to a location in a space influenced by human activity, so it has its characteristics. The naming element is always related to human activity. Studying toponyms is tantamount to knowing the past, which usually describes events in social reality.

Toponyms are used as an effective tool used by the community in maintaining state sovereignty, such as helping daily activities such as in the socio-economic field of the community, such as disaster management, trade, tourism exploration, travel, and education. Another function of toponymy is preserving culture in certain communities related to historical values and cultural aspects of the local community (Martha, 2007). The process of naming sub-districts in Banyumas Regency aims to document the historical background of the naming because it is considered to contain a belief and hope that the naming of the place is by the sociocultural community. The identification of toponyms or place names can be used as one of the government's efforts to arrange geographical names, which require the support of various other government agencies from the regional to central levels (Nash & Simpson, 2011). This is very reasonable because toponymy is included in one of the standardization of Topographical names.

There is no place name that has no meaning or significance. In this case, it references the local community's daily activities. The geographical name was also created from a folk legend; this is one of the cultural heritage of the local community (Rais, 2008). The naming of the place

must be maintained because it represents the long history and displacement of the local community. This history is related to legends or folklore that people believe from generation to generation. It can be said that geographic and historical names are the identity and identity of a nation, so it is important to defend them. This is very reasonable because the naming of a place contains historical meaning, and its meaning will be able to reflect the existence of a nation with its various civilizations.

In line with this, (Kamonkarn, 2008) also states that toponyms are not only related to geographical aspects but also to the language, history, and local culture of the local community. The Banyumas Regency area, which has a background related to the history of the naming of a place, cannot be separated from the special characteristics of a place. Farinelli (Simpson, 2017) says that a place is a location where an event occurs that does not occur in another location, so it has a sense of place; namely, the human experience of the place becomes very meaningful. Based on that, the place can be influenced by historical factors from human activity. Place names are one of the nation's cultural heritage. Place names can be used as historical memories and documentation for people from birth to the present (Prasetyo, 2015). Place names are also part of the local language and history. In addition, place names can represent the relationship between people and their environment. In this case, a place is identical to a location in a space influenced by human activity, so it has its own characteristics. The naming element is always related to human activity.

This discussion emphasized that naming places is very important in the community's interaction with the landscape. Toponyms are used universally for communication purposes and are more effective than another abstract geographical vocabulary for finding places (Kostanski, 2016). The primary scope of this research includes the study of anthropological linguistics (ethnolinguistics). In this case, the search for the meaning of the toponymy of settlements, especially the names of sub-districts in the Banyumas Regency area. The formation of toponymy can cover the physical, social, and cultural domains. The naming of a place shows that the naming of a place is not just a code but contains the historical meaning of the area of the community and can be a meaningful source of historical knowledge. This study aims to trace the names of geographical elements given by humans. Its relation to theoretical contributions to ethnolinguistic, anthropological, historical, and geographical studies is the history of place names as a representation of local community cultural knowledge. Then, it can indirectly reveal the sociocultural conditions of the people in the Banyumas Regency area, especially regarding its naming history. This research also identifies and inventory the origins of naming sub-districts

as a regional resource through a topographical mapping approach (geographical naming survey). This research is related to lexical and cultural meanings to discover how the local community views myths, legends, folklore, and the local history of a particular place.

A qualitative descriptive method with a linguistic corpus approach in research (Triana, Kustati, Nelmawarni, & Reflinaldi, 2022) describes the mapping of the thematization of place names on the West Coast of Sumatra Island. Miles and Huberman's (2013) framework includes data condensation, data display, image verification, and toponymic categorization. This means there is a relationship between humans and their natural environment through the thematization of place names, namely aspects of embodiment and social and cultural aspects. Not all linguistic aspects in toponyms are by Topographical naming conventions. In this case, the transmigration process affected naming rules (standards). Furthermore, (Koswara & Hermawan, 2021) state that the emergence of toponymy semiotically can be observed in its mythological existence through certain era civilizations that link human, animal, and environmental life in a harmonious ecology. So semiotically, transformation is understood as an effort to preserve the moral values contained in a particular society. In this regard, it is necessary to have topographical name principles and rules for writing in toponyms that are standardized down to the history of the place's naming. In addition, there are assimilation factors that affect naming. The use of regional languages is also closely related to the longevity of the meaning of a place name (Wasro, 2012), (Simpson, 2017). The adjustment to the naming of the area also has consequences for other populations and government documents. The naming of places is a direct relationship between language and region (Nash & Simpson, 2011). Place names are an essential part of cultural heritage that encapsulate land rights and serve as reminders of events, activities, and knowledge. It is also very important to know the history and prehistory of the area because place names can be taken over from previous inhabitants by using a different language.

The results of the research in the form of classifying the origin of the name can be a determining factor for the expected name. In addition, it can also explain the elements that play a role in creating a place name. The basic assumption of this study is that every culture in a particular society is regulated through language, which is related to the form of lingual units or vocabulary used in creating a place name which ultimately has logical consequences for the community. This research also seeks to reveal the thinking patterns of local people related to the context of naming places. Furthermore, it can provide information about the history of society from time to time.

The urgency (priority) in this research is to find, identify and classify the origin of the naming of the sub-district as a form of local wisdom in a particular community. Local history regarding the origin of naming is important to increase knowledge or historical insight from the local community. Besides that, it also aims to explore and preserve historical values in the Banyumas district, especially the origin of the name of the sub-district, which contains historical information. This research also aims to maintain the cultural richness of the Indonesian nation, in this case, namely the history of naming places in Banyumas society amidst the current globalization, which is now proliferating. Another hope is that it can aid the younger generation in discovering the origins of society and past events in Banyumas Regency. This study of toponymy is also related to the standardization of topographical names, which requires research into the history and background of the naming.

The role of toponymy which functions as a source of information can support the improvement of regional resource management. In this case, standardizing topographical names aims to realize an orderly territory administration within the framework of the Unitary State of the Republic of Indonesia. Furthermore, toponymy also plays a role in realizing accurate data and information regarding Topographical names for the benefit of national and international development: data or other information regarding the naming, namely the origin and background of the naming. The benefits of research on naming sub-districts in Banyumas Regency can also be helpful for cultural interests, especially in the Banyumas area, namely finding out the history and ancient heritage of the region.

The novelty of this research is that toponymy has historical, heroic, philosophical, and aesthetic values that reflect the culture of the people of Banyumas. Another novelty is that it can foster historical awareness and find the local community's identity as part of the Banyumas Regency area. The heroic values in local heroes cannot be explained as a fairy tale alone but require a precise description accompanied by adequate historical facts. Therefore, research on toponyms is very interesting and important to minimize this concern. It can be said that this research can save aspects of language and history, which serve as a reminder of a story or past incident regarding the naming of a place. Furthermore, research on naming sub-districts in Banyumas Regency can indirectly be used to learn morals and behavior in social life. This can positively impact the community, especially teenagers, to be able to love, maintain and preserve this folklore. Through research on sub-district toponyms in Banyumas Regency, it is hoped that it can inventory and collect folklore that has not been documented and used as an effort to prevent the extinction of folklore. It can be said that the traditions that were born through

folklore in naming sub-districts in the Banyumas district are part of one of the cultural heritages and are expected to enrich the literary repertoire in the area.

## **MATERIALS AND METHOD**

This research is a qualitative descriptive study. This study describes the history of the naming of sub-districts in Banyumas Regency. This study also describes qualitatively geographical names from a linguistic point of view which focuses on history, sociology, and ethnography in the local community. The toponyms associated with this historical study are expected to reveal historical issues regarding when and how the geographical name was documented, whether it had ever been changed, who gave the name, and the reasons for choosing the name (Lexy Moleong, 2005), (Mahsun, 2012). Data collection can begin with a literature study or reading further literature relating to the history of the origins of the sub-districts in Banyumas Regency, then continuing with observations of sites, monuments, or inscriptions and searching for relevant documents. Subsequent data collection was obtained from oral sources taken from tapping techniques from the speeches carried out by sources using in-depth interviews or qualitative interviews. The sources in this study were elders or elders or community leaders in that place, such as historians or cultural figures. This aims to reveal the toponymic pattern of the Banyumas sub-district, which is thought to reflect sociocultural history as part of the reflection of the community's culture, framed through language. Besides that, it also comes from secondary data in the form of written data from written documents related to the naming of places. After the primary and secondary data were collected, the next activity was taking inventory of place names, the spelling of place names, and their pronunciation, which had been obtained from the informants. The next step is to identify the origin of the name (etymology) in order to understand the local wisdom values of the local community.

The primary approach of this research uses the critical historical method, which is to describe the origin and history behind the naming critically. In addition, this study also uses an oral tradition (folklore) approach from the local community regarding the understanding and belief of the origins of a region. These locality findings are hoped to be crucial in developing curriculum teaching materials, especially history education regarding local history, oral history, and culture. This is very basic because the development of historical studies is related to the realities of local people's lives. This research is included in the toponym etymology model. In this case, it records environmental conditions and local understanding systems and can describe



regional diversity based on history to determine environmental changes from time to time. This study shows that etymology is closely related to strengthening databases and sources of information and references to the local community's history.

## RESULTS & DISCUSSION

### *The perspective of the Banyumas community regarding the naming of districts in Banyumas Regency*

Knowledge of toponymy is related to knowledge of how place names usually function and what the meaning or coding of these names is (Majnemer & Meibauer, 2023). The naming of places is always related to physical geography, culture, and history. The naming of places acts with a sociocultural background, and the characteristics are determined precisely because naming is a referential marker. Labeling a label can explain how the naming function is based on cultural themes according to the world's perspective. Categorization reflects the paradigm and perspective of the people of Banyumas at the micro and macrocosmic levels, which is related to a name (Fuad, 2019). The origin of naming a place can be traced to events or incidents in the past.

Toponyms study the origins of place names and are related to the local community's culture (Rus Khan, 2011). In daily activities, a person cannot be separated from a place or location. Humans work, worship, and fulfill their daily needs in a specific place. Another, the places mentioned have unique names with backgrounds or origins that have historical value. In this regard, the geographical location inhabited by a group of local people dramatically influences the formation of a social characteristic. The emergence of a place does not just happen without an event or event behind the naming of the place. The research results show that naming sub-districts in Banyumas Regency can come from a fairy tale, an event, or the discovery of an inanimate or living object, or it can also be someone's character. About naming, every meaning and meaning in place names has many versions and meanings according to their respective interpretations. Likewise, the naming of sub-districts in Banyumas district has a different definition, and each one which means is far different or even contradicts the other. The naming of this place is an oral story passed down from generation to generation, and its remains can still be found. Every naming of a place (district) has historical and cultural values of the local community.

In connection with the naming of places, each place's name has a meaning and history that is always related to the people. The giving of place or geographical names cannot be separated

from history. In this case, language is used as a reminder to find specific things that can become the identity of a place or area (history as a remembrance) (Zuhdi, 2013). In addition, toponymy has a vital role in supporting human life in appreciating the source of local wisdom of the local community and as a continuous tradition (tradition as continuity). One of the names of the districts, namely Banyumas District, comes from the word *banyu*, and *emas*, meaning golden water. That said, one of the sources of the springs, *banyu emas* is still there in a place named '*sumur mas*.' At certain times, '*sumur emas*' is used as a place for people with specific needs to meditate.

Furthermore, the background of naming places is used as a learning model based on toponyms so that the younger generation knows the historical values of naming places in their area (language as enlightenment). The interviews with informants show that the sub-district toponymy pattern in Banyumas Regency is a historical and sociocultural reflection that can provide opportunities for the study of community cultural reflection through language frames. Stories from generation to generation related to the local history of naming the sub-district can be used as a source of learning in academic units. With linguistic treasures about the origin of the naming of a place that can be traced from past events or incidents, it can be processed into reading and language learning materials with historical overtones. With this learning, it is hoped that the younger generation, through their local language, can recognize, know and understand the history of naming sub-districts in Banyumas Regency. In this case, all knowledge about the history of place names (toponyms) recorded in a language can be used as learning material for the younger generation to recognize, love and preserve them. This is in line with toponym-based learning in order to build historical intelligence.

It is further related to the cultural phenomena of the Banyumas people, who give names to a place from events that occur in the local community. This name is not only used as a designation but can be based on the situation or conditions experienced in that place. The existence of naming can also be used as a reminder of an event that has occurred and is used by the local community as an identity or symbol of the area. In toponyms besides relating to aspects of language, toponyms are also inseparable from oral traditions passed down from generation to generation. Through a long history of naming, the local community can remember an event used to preserve cultural heritage. In naming places, history is used as a reminder and meaning to be passed on to the younger generation. The names of these places in the community of speakers are read, pronounced, written, and remembered by community members. The naming of places

in the community in the Banyumas district cannot be separated from local community activities. The essence of naming places is related to the history of naming, which includes various supporting information attached to names, such as pronunciation and writing meanings. This is considered crucial because then the long history of the human journey, which is actualized in the naming of places, can be immortalized, maintained, and stored at any time.

There are many geographical names given by humans when inhabiting a place, and the naming of the place is based on legends or folk tales related to the history of human settlement (Rais, 2008). Etymologically, toponymy is the science related to the origin of the naming of a place, from what language it comes, whether from the description of its geographical aspect or the social background of the area (Lauder, 2013). The history of naming a place from oral tradition (folklore) has a cultural value that is used as a collective memory of specific communities. A local wisdom value can be upheld, namely the historical value that can maintain place names occasionally. Each toponym can change according to the character that existed at that time. In line with this, history can be regarded as a science that does not only study events in the past but also the origins of the identity of social and regional entities. Nowadays, the absence of adequate documentation and relevant historical records impacts the public's indifference toward local history and gives rise to subjective interpretations without valid data. Toponymy is one of the results of the culture of the local community. In line with this, (Liliweri, 2014) says that the cultural history of the Banyumas people carried over from time to time symbolizes the community's identity. So it can be said that knowing a place name's meaning requires historical and symbolic cultural studies.

The naming of sub-districts in Banyumas Regency from a historical point of view is the naming of places based on historical events. Some of these historic events originate from the oral tradition of the local community, which has been passed down from generation to generation according to the community itself. This is because people's memories of the story are not the same, and there is a difference in focusing on its elements. Toponyms, or the naming of geographical names, are not just written on a map but can be used as a source of information or an effective tool in social activities. In addition, it is also an effort to preserve the invaluable cultural heritage of the local community. Toponym is an identity attached to a place since the past so that its existence cannot necessarily change according to will.

Stories about the naming of sub-districts in Banyumas Regency can have various functions. Not many people know the story of the origin of the sub-district name. This is because local elders or humanists only know the origin story. Several origin stories have not been documented,

and until the end, these origin stories have never been known by the local community. The important value in the story of the origin of the naming of the sub-district in Banyumas district lies in the impressions and memories of the past, which ultimately make the story still remembered by the next generation. The origin story is socialized among local community members from generation to generation by word of mouth so that the local community considers it a story that happened, or it can also be a fairy tale that some other people do not believe to be true. Local people usually tell their children and grandchildren orally as a means of entertainment for bedtime stories. The function of historical stories about the origins of naming sub-districts in the Banyumas district has several functions. The first function as an educational tool is to introduce historical values from toponymy which can then be used to develop a toponym-based history learning model. This description of naming sub-districts in the Banyumas Regency can be a learning model for preserving and protecting historical and cultural values in Banyumas Regency. Another function is strengthening historical and sociocultural values that apply in society because it contains guidelines for behavior in social relations. Information from informants also stated that local elders or culturalists who knew about the story could be used to inherit oral traditions among local community members. The story of the origin of the naming of this sub-district can also be used as cultural knowledge (cultural knowledge) in the local community, in this case, namely being able to provide public awareness about the past, where the origin of the area was formed, its ancestral figures and what events the characters have experienced. Starting from this, there will be high mutual respect, and they will understand where they come from and by whom they come. In addition, a perception or thought about the good and bad of an event in the past can teach us many valuable lessons. Through this cultural knowledge, people know their own and group identities.

The naming of sub-districts in the Banyumas district is a local history of the Banyumas people because the origin of the naming of a place can be traced from events or events in the past. Regarding local history, the local community must also be able to act as actors of history in the present and the future. The origins of the naming of sub-districts in Banyumas district, which contain experiences in the past, the people of Banyumas cannot simply forget because they are used as a benchmark of life which indirectly provides insight into the orientation of life in the future. In this case, the dynamics of local history is a positive attitude towards life with a way of thinking that can capture meanings that transcend historical changes. As time goes by, it is hoped that various stories regarding the origin of the sub-district name will be preserved and not

abandoned because the history of these origins is very meaningful for human life. In this case, the younger generation is expected to have historical awareness in knowing, knowing, and understanding the history of naming sub-districts in Banyumas Regency. This is important because collective awareness can strengthen the bonds of brotherhood among local communities.

In semantic theory, there is a relationship between concepts (thought or reference), symbols (symbol), and mold (referent). Symbols or symbols are lingual units in words, phrases, or sentences, while references can be in the form of events, objects, or facts. So it can be said that the concept of what is thought about an object that a symbol can show. The form of sub-district naming in Banyumas Regency can be in the form of words and phrases. In the lingual word unit, the word's origin consists of two words combined into one word, while the lingual unit is in the form of a noun phrase with a core element in the noun category and attribute elements in the noun category. In the naming of sub-districts in Banyumas district, it was found that several types of naming have the background to the origin of the name of the sub-district. The origins of the naming include :

**Table 1.** Naming Type

No.	Naming Type	Place Name
1	Historical Relics	Banyumas, Kalibagor
2	Natural Elements	Kedungbanteng
3	Royal Story	Ajibarang, Cilongok, Karanglewas
4	State of the Territory	Sumbang, Kembaran
5	Regional Division	Purwokerto Barat, Purwokerto Utara, Purwokerto Timur, Purwokerto Selatan

Furthermore, several naming sub-districts in the Banyumas regency use regional languages, especially Javanese; this shows that in this globalization era, there are efforts to maintain regional languages carried out by the people of Banyumas.

### ***District toponymy in banyumas regency as a source of Banyumas community history***

The naming of sub-districts in each region in Banyumas Regency keeps historical and cultural memories that anchor their cultural memories to the landscape. Naming backgrounds are used to unify history and geography as well as create memory topography (Rusu, 2019a), (Rusu, 2019b), (Rusu, 2020). This can be seen in the naming of sub-districts in the Banyumas district and indirectly embedded as a social effort of the Banyumas people in preserving and commemorating history, which in this study is called the practice of toponymic inscriptions. In

this regard, the practice of naming places must be theorized with the politics of society regarding historical heritage in general and politics in particular on national memory. It can be said that the relationship between place naming, historical memory, and the political project of nation-building can be seen from the history of place naming, especially those shaped by the ideology of nationalism.

The name of the sub-district in Banyumas Regency is a place of hegemony and counter-hegemony, inclusion, cooperation, or conflict. In the cultural geography of cities, the naming of places is a warning about essential sites of social reproduction (Adebanwi, 2012). This is in line with the results of this study that the naming of places in Banyumas Regency is a historical reference and a spatial designation. The naming of places in Banyumas district is often named according to history or events that occurred in that place. For example, the name of the Banyumas sub-district is based on historical events or events, namely their existence of '*banyu*' water which is golden in color, so it is called Banyumas. This can be a valuable historical reference for studying and understanding the history of naming sub-districts in Banyumas.

The naming of the Banyumas sub-district involved various important figures related to the origin of the naming of the sub-district. An event or occurrence that exists in every place related to local history is exciting to explore because it reveals humanitarian issues in particular. Informants from Banyumas cultural observers stated that this knowledge of local history is related to sociocultural values that reflect the conditions of specific communities, especially the Banyumas people. Then, another informant from the Sumpiuh, Tambak, and Kemranjen sub-districts stated that the history of these heroic figures uses the paradigm of local heroes. This local hero has a very significant impact on the people of Banyumas. Heroism in the history of naming is dominated as a mythical story that is difficult to understand logically; cultural factors also strongly support this. The study of heroism on the characters who play a role in the origin of this name is more likely to be described as a myth rather than a reality in society. In this regard, the historical narrative behind naming the sub-district is about rational achievements. Stories in the form of myths about supernatural powers, magic, or religious leaders highly respected by the surrounding community color the historical events of the origins of the naming of the sub-district. Today's society considers that historical stories that are needed to be studied must contain humanist values. In this local historical story, myth content must be minimized, and it is necessary to increase rational ideas—knowledge of local figures who are part of the entire scattered national history.

One of the local heroes with supernatural powers is Kyai Syarief, known as Kyai Penumbal (repelling reinforcements). Kyai Penumbal played a very important role in eliminating the supernatural beings who used to live in the Karang Gading forest, Sumbang. According to an informant from the Sumbang community, after the spirits were moved, the Karang Gading forest was used as a settlement which was eventually called the Sumbang District. Other information from the informant is that the naming of the Sumbang place means an area inhabited by people who sincerely donate their possessions, objects, and thoughts towards the good and greatness of the area. Another local hero, *Raden Joko Kahiman*, the first Banyumas Regent, was famous for his *Adipati Mrapat*. He contributed to the development of an area because the area was an area of a power struggle among the rulers of the kingdom of Pajang. The existence of several local heroes is used as a personal identity for everyone who is permanently embedded in the social context, namely in the people's collective memory. It must still be glorified as part of the history of the origin of the name Banyumas District. These stories about local heroes are determined to form a social construction of the community regarding the origin of the naming of sub-districts in the Banyumas Regency area.

There is a story about the origin of the name of the sub-district, which is related to the condition of the area, namely the naming of the Baturraden sub-district. In one version, it is said that there was an area called the Duchy of Kotaliman. The Duke has one person, *gamel* (the horse keeper), who is in charge of looking after the horse. Secretly his daughter fell in love with him *gamel* until they finally married. Then they traveled; on the journey, the princess gave birth near the river; the place was then named *Kaliputra*. Finally, they found a wonderful place in terms of scenery, location, and air, so they settled. The place's name is Baturraden which comes from the word '*batur*,' meaning a maid, and '*raden*' is a person with noble blood or blue blood descendants. There are also several areas where the origin of the name is based on the condition of the area, namely the name Kedungbanteng District, which is said to have the story that '*kedung*' (a calm river) is used as a place to bathe the bulls used by local people to fight. The naming of other sub-districts related to the geographical conditions of the region is Rawalo District. The origin of this name stems from the story of the local community. It is said that there are many swamps in that place, and the middle of the swamp is overgrown with '*Loa*' trees (in Javanese '*Elo*'), considered a sacred plant and efficacious for treatment. This '*Loa*' tree is suitable for growing in tropical forest areas like swampy areas. Furthermore, there is the origin of the naming of the sub-district, which is administratively divided, namely the naming of the Purwokerto District. The naming of Purwokerto itself comes from a combination of the names

of the kingdoms that are on the banks of the Serayu River, namely *Purwacarita* and the capital of the Duchy of *Pasirluhur* Authority, the so-called Purwakerta. Later in this administrative writing, the naming of *Purwakerta* changed to Purwokerto. A few years ago, the issue was raised regarding naming a recreational park called *Andhang Pangrenan*, built by the Regent of Banyumas, then, Mardjoko, which read *Purwakerta*. After being traced, the Regent of Mardjoko gave the name to honor the ancestor of the city of Purwokerto, Kyai Kerta. Purwokerto District is divided administratively into four regions. Its origins were around 1982; Banyumas Regency underwent division based on a Regional Regulation divided into the regency administration and the administrative city of Purwokerto. Then, from the administrative city of Purwokerto, it turned into a former administrative city (municipality plan). At the time of the transition from administrative cities to administrative cities, there was a transition from village to sub-district. The transition from the administrative city of Purwokerto to an ex-administrative city, namely four sub-districts: West Purwokerto, East Purwokerto, North Purwokerto, and South Purwokerto Districts.

The naming of sub-districts in Banyumas Regency has a relationship between one place and another. The connection between these events is also colored by various stories or other historical events that preceded it. This shows that there is no single history. There is evidence of inscriptions or ancient objects that color these historical events. Inscriptions are historical sources from the past that are usually written on stone or metal. This inscription serves as a warning of important events that have occurred in the past for the next generation. In addition, some places are considered sacred by the local community because these places are places of worship and meditation believed to bring blessings.

In terms of history and archeology, Banyumas district has a lot of potentials, namely in the form of objects and non-objects that can still be enjoyed by visitors, such as cultural heritage in the form of mosques '*Saka Tunggal*' in Wangon district. Around the mosque live long-tailed monkeys that live wildly but still live alongside the local community. Behind the legend of the hundred-year-old mosque, there is a connection between the history of the origin of the Wangon sub-district and its philosophy, namely, the existence of a '*Saka Tunggal*' is the union or death of a man with God the creator. A cultural heritage used as a potential for other historical tourism is *Pesarean Mrapat* in the Banyumas district. The '*pesarean*' is the tomb of the Banyumas Regents and their families. One of the tombs used as a burial place and considered sacred is the tomb of Raden Joko Kahiman, the founder of Banyumas and the first Banyumas Regent.



Furthermore, there is also a petilasan at the Baturraden lokawisata, a petilasan used as a pilgrimage place, especially on Tuesday Kliwon and Friday Kliwon. The remains, considered to have mystical power, are thought to bring blessings to those who worship them, blessings of safety, blessings of health, and blessings of longevity. Not far from that place, there are seven hot sulfur showers. This fact raises suspicions that there is a connection between the informant's statement regarding the ptisan, which is used as a place of worship, and the hot shower, that it is said that the hot shower is used by people who often use the ptisan to purify themselves.

The historical journey of naming sub-districts in Banyumas Regency has a very important role. It can be seen from the discovery of items named '*bagor*,' which was considered a place to store heirlooms, was found on the banks of the river, but due to the great flood, '*bagor*' and its contents were washed away by the water. This event started the origin of the naming of a place called Kalibagor. Furthermore, objects or places of historical heritage in other places were also found to show this role. The oldest buildings with historical value and objects such as keris or heirlooms are inventoried and can become museum collections, especially those belonging to the Banyumas Regency government. If the historical heritage can be managed appropriately, especially by the local government, it can be used as a historical tourism object. The geographical condition of the sub-districts in Banyumas district also has the potential to be used as historical tourism objects, such as the Seven Showers in the Baturraden sub-district and the old well in the Banyumas sub-district, whose water is said to be golden in color.

### ***Myth as part of local history of place naming***

Myths in naming places are stories or beliefs that develop in society about the origin or meaning of certain places. These myths can relate to figures or legends, historical events, or spiritual beliefs believed by local people (Kostanski, 2016) as an example of the origin of the name Baturraden District. However, myths like this do not always have a strong historical or factual basis. The naming of places can also be caused by geographical factors such as the shape and geographical location of the place. There are also place names from local native languages or indigenous people who have existed since ancient times.

Myths often accompany the local history of the Banyumas people regarding the naming of sub-districts. The myths that developed from stories passed down from generation to generation can be used as a source of history for the local community. Toponymy begins with the existence of a natural phenomenon or a certain phenomenon and is then told. The naming of sub-districts in Banyumas Regency can trace the values behind stories about toponymy, namely social and

cultural values from stories or myths of the Banyumas people. Through oral traditions passed down from generation to generation, the emergence of cultural presuppositions of the local community will be used as a reference compared to existing theoretical and methodological references. Foreign elements also influenced many historical events or relics. Historical events are also associated with myths obtained from stories passed down from generation to generation. The story emerges based on the cultural presuppositions of the local community, which often adds unhistorical elements to the historical topic under study as a consideration for interpretation.

In the naming of Banyumas District, one version states that the name Banyumas originated from an incident when residents were building a government center, namely obtaining a large gold log that was washed away in the Serayu River. According to the informant, the wood stopped at the construction site. That said, the wood is used from *Saka Guru Balai Si Panji* (a pavilion in the Banyumas District building complex) because the wood is called wood but drifts away with the water (*banyu*), then the place is called Banyumas. The moment from Saka Guru has been transferred to the pendopo Balai Si Panji in the Banyumas Regency building complex. The Dieng Mountains, the headwaters of the Serayu River, are located near the upstream, where temples are considered sacred. From this, it is assumed that according to the myth, the Serayu River is a sacred river that does not only distribute livelihoods for humans in writing. However, it has a deep symbolic meaning. Starting from this myth, the people who live along the right and left banks of the Serayu River always perform a traditional almsgiving ceremony as a form of gratitude in the form of the water of life given by the creator. Regarding the naming of a place, it can be said that a myth can be used as a source of local history for the local community, which can be used as the local community's identity.

### ***Local wisdom values in district toponymy in Banyumas Regency***

Place names can be identified from the facts presented in the landscape (H., 1889). The naming concept of this place positions human landscapes as interacting and identifying with their ecological environment. Place-naming refers to spaces given meaning through personal, group, or cultural processes. When humans invest meaning in some way of naming, this place concept positioning the landscape of human interactions is of integral importance for toponyms that symbolize interactions with nature (Kostanski, 2016). In his research, he also disclosed how toponyms communicate ideas. Symbolic properties in place names provide insight into the psychological profile of an area, as they can identify the cultural mores of the people who bear

those names. The results of this study also identified that in forming a culture where the physical landscape is mainly related to local wisdom values, which can identify the cultural norms of a society and its toponyms.

Research on sub-district toponyms in Banyumas Regency can provide a new model for studying history. In this case, that is being able to evoke collective memory, understand heroic values, knit continuity of ideas and aspirations for the struggle of the local community, be able to introduce objects of historical heritage and be able to get to know more closely the cultural heritage of the Banyumas people. The relics of these historical objects can contain symbolic meanings, which can have several equating aspects, and some are special or specific (Rahardi, 2020). Therefore, it is hoped that the younger generation will be concerned about maintaining, preserving, and utilizing various historical sites with wisdom values in the Banyumas Regency area. The toponymy of sub-districts in Banyumas Regency is a cultural result historically, namely the existence of traditions that have passed from time to time and culturally symbolically, namely the basis of meanings that are jointly determined by the local community and passed down from generation to generation.

Through sub-district toponymic research in Banyumas Regency, local wisdom values can be found that can be implemented by the younger generation as historical successors in the future. Several sub-district toponyms in Banyumas Regency that have been inventoried include:

**a) Toponyms with elements of education include the origins of the Sumbang sub-district.**

This is illustrated by the presence of many Kyai figures who contribute material, thoughts, and energy to the community for the betterment of the local community. Other figures who have contributed to the progress of the community in that place are in the District of Kembaran. Elements of education that can be taken are the attitude of mutual help, loyalty, and mutual assistance. This shows that intellect, mutual respect, and helping someone are needed occasionally; in Sumbang's toponymy, it is said that the place is inhabited by people who sincerely give their energy, thoughts, and materials for the village's prosperity without any strings attached. So it can be said that the Sumbang District was initially inhabited by people who sincerely helped the village administration to progress and prosper. These educational values are local wisdom which is expected to be a source of learning local history, especially for the local community.

**b) Toponymy with values that contain elements of heroism**

It is taken from one version of the story of the origin of Baturraden with one of the characters named Syekh Maulana Maghribi, who is wise, intelligent, and brave. This is shown by his courageous attitude of wading across the Ocean just to find out the meaning of the light, and following it wherever it is located until finally, the light is in a place called Baturraden. It can be said that toponymy contains elements of heroism and deserves to be used as a role model for the younger generation, namely being brave, intelligent, and wise, as depicted by the figure of Sheikh Maulana Maghribi.

**c) Toponymy with values that contain historical elements**

One of the procession historical events in Banyumas Regency is the Boyongan Saka procession Guru Si Panji held on Friday, 17 February 2017. *Saka Guru Si Panji* is a large golden wood that is said to be the origin of the name of the Banyumas sub-district, which is used as a pillar for the pavilion in the Banyumas sub-district building complex. Procession *boyongan Saka Guru* was used as a historical event because it was a procession of moving the Banyumas district government center, originally in Banyumas District and then moved to Purwokerto District. Along with the procession, the center of government automatically moved to the city of Purwokerto. At the time of his transfer, the center of government and all elements of society were no *punggawa praja* servants who worked with the community to move important materials to accelerate the construction of the new pavilion. From this activity, it developed into an ancestral heritage used as ancestral heritage and a form of local wisdom of the local community. This value is how important it is for a business to be followed by a structured pattern of people who help each other and work hard for the nation's progress. The origin of the Banyumas sub-district, which is included in the local history of Banyumas, can also be found in works of popular historical writing. Writing local history aims to increase development in the field of tourism and serve as one of the breakthroughs in tourism promotion of the place. Local history writing is included in popular history writing because it uses famous words. The story of the origin of the sub-district name is compiled in communicative language to become an exciting and attractive piece of information. Several districts in Banyumas Regency have become tourist destinations for migrants from out of town, including the Baturraden District and Banyumas District. The Baturraden sub-district is well known as "Lokawisata Baturraden," and the Banyumas sub-district, the first government center, is famous for the "Sumur Mas." In local

history related to tourist destinations, the appointment of the origin of the naming of a place is usually packaged in an interesting story and is often used as an icon. An example is the origin of the naming of the Baturraden sub-district, which has been made into an article entitled "*Riwayat Singkat Baturraden sebagai Tempat Rekreasi* ". The article is obtained or provided when entering the Baturraden tourist door. The article sheet contains a brief history, interesting photos, and a location plan for the Baturraden tourist spot. This can be used as a new area for developing packaging for local historical writing.

## CONCLUSION

The sub-district toponymy pattern in Banyumas Regency is a historical and sociocultural reflection that can provide opportunities to study community cultural reflection through language frames. The sub-district toponymy in Banyumas district is important in maintaining and strengthening the local community's history. This is a form of local wisdom that is used as national identity. The existence of these natural elements can enrich the treasury of language and can reduce the threat of language extinction. In the sub-district toponyms in Banyumas Regency, there are events with local themes, namely the existence of local figures or heroes, local culture, and ancient objects of historical heritage, which have elements of local wisdom that are very important to be taught to the growing generation. The naming of a sub-district which is part of the local history of the local community is related to the wisdom of an area and is one of the efforts to conserve regional values. This research on the naming of sub-districts in Banyumas Regency can be used as a historical insight that can be exploited by the public as material and a source of general knowledge in the present and the future from past events to be remembered and studied for their exemplary values and manners. Knowledge of the history of naming sub-districts in Banyumas Regency can be used as a source of reference and local content for school materials to recognize the sociocultural and historical background of the Banyumas people. The results of this study can be used for further research, including those relating to the naming of tourist attractions, the naming of roads, and the naming of housing in Banyumas Regency. In addition, if it is related to literature, it is related to the semiotic analysis of toponyms in Javanese literary texts.

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# The Benefits of Interactive Media Websites Through Google Sites on Learning Outcomes of Elementary School Students

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## ABSTRACT

*The application of technology in education will improve teachers' ability to convey material to students, make it easier for students to understand the material presented, and make time more effective and efficient. Advances in computers are also closely related to the world of education. Most schools also include computers as a compulsory subject. Technology's role in education is growing rapidly, and the need for technology is indispensable in the current era of globalization. By utilizing recent technological developments, the aims of this research are (1) to develop website-based learning media; (2) to analyze the differences in learning outcomes between students who use websites and conventional media. Researchers use a Google Sites application to support the development of web-based learning media. Teaching staff can use Google Sites to carry out various learning activities. The stages of this research method are experimental research with a posttest only control group design. The subjects of this study were students of class IV A and B at SDN 2 Karang Sari—intake of research class through random sampling technique. Activities in data analysis include data processing and statistical analysis. The conclusion of this study is that the learning model through website learning media can generally motivate students to improve learning outcomes. Students gave a positive response to the implementation of the website learning model.*

**Keywords:** *Interactive media; Google sites; learning outcomes*

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## INTRODUCTION

The current development of science and technology significantly impacts the following field of education, so technology and science must be connected. This causes a teacher to follow it because all messages and information can be found through the media, but still as needed. The presence of technology influences educators' efforts to promote media use.

Education is a learning process for students to understand and make people more critical in thinking. Education is needed in the nation's intellectual life as one of the national ideals. An intelligent government is required for the country's development, both in terms of economy, society and culture., Through



education, the development of science and technology will be easily absorbed to enable a nation and the country to progress.

Based on Law no. 2 of 1985, which reads that the purpose of education is to educate the life of the nation and develop the whole human being, namely those who believe in and fear God Almighty and have a noble character, have knowledge and skills, physical and spiritual health, a solid and independent personality and a sense of responsibility national social responsibility. In education, individuals not only learn information from their respective subjects, but they also learn life lessons inside and outside the classroom.

Learning is a combination of human elements, materials, facilities, equipment, and procedures that greatly influence the achievement of learning objectives. Learning is an interactive process between students and educators and learning resources in a learning environment. (Law of the Republic of Indonesia Number 20 of 2003, 2003), the term learning as "Instruction is an asset of an event that affects learners in such a way that learning is facilitated. (Gagne, 1988). Learning is a process of interaction between teachers and students. Both direct interactions, such as face-to-face activities, and indirect using various learning media. Learning activities can be carried out using various learning patterns based on the differences in these interactions. In line with the above opinion, according to Komara (2014), Learning is an attempt to make students learn or an activity to teach students. In other words, learning is an attempt to create conditions for learning activities to occur.

Creating students with good personalities and skills is difficult for every educational institution. Students must be equipped with specific skills so that after completing their education, they can compete as workers and entrepreneurs. Preparing students who have good skills requires good educators or teachers as well. Teachers are required to have good quality because the quality of teachers, in this case, teachers' ability, will affect student achievement. As a facilitator, the teacher provides services to facilitate students' learning process activities. Especially how the teacher creates a fun and interactive learning atmosphere, develops the potential of the teacher and the students, and builds the mentality and personality of the students along with their skills. As a facilitator, the teacher acts as a helper in the learning experience and helps change the environment.

Learning outcomes are a picture of how students understand the material presented by the teacher. Learning outcomes are output values in the form of numbers or letters that students get after receiving learning material through a test or exam delivered by the teacher. The teacher can determine how far students understand the material being studied from these learning outcomes. "Learning results are evidence that a person has learned, which can be seen from changes in behavior in that person from not knowing to knowing and not understanding to understanding (Hamalik, 2014). Learning outcomes are changes in behavior that occur in someone who receives learning from a condition of not knowing and not understanding something because he learns so that he produces knowledge and understands what he is learning. Good or bad learning outcomes depend on the individual students who learn and the teacher who

teaches because learning outcomes are obtained from students who experience the learning process and the teacher who teaches them. One of the determining factors in learning outcomes is how well students receive lessons in the teaching and learning process and how well the teacher makes learning interesting for students to accept. Learning outcomes in the field of education are expressed through the results of measurements of students, which include cognitive, affective, and psychomotor factors, after the learning process. The assessment is carried out using assessments or evaluation tools appropriate and relevant to the material being studied. Thus, learning outcomes are the measurement results of assessing learning progress expressed through symbols, letters, or sentences that reflect student achievement in a certain period. Learning achievement tests are often used as an evaluation instrument to measure student learning outcomes after going through the learning process. In this regard, Susanto (2013) states, "Learning outcomes are changes that occur in students both affective and psychomotor as a result of learning activities."

At school, teachers tend to use lecture and textbook methods. So learning seems monotonous and in the same direction because the teacher dominates education, while students are silent and pay attention. Such assumptions that are embedded in the mind of student's minds make the atmosphere in the class boring, and this makes students not interested in learning and not understand the material conveyed by the teacher; in the end, this will also result in learning achievement. To realize quality student learning processes and outcomes following community expectations and curriculum demands, the role of the teacher is significant. In teaching and learning activities, the teacher is the spearhead of determining student learning success. These tasks are carried out to help teach students to acquire specific knowledge, values, and attitudes. For this reason, teachers need to understand the appropriate strategies, methods, media, and approaches to encourage student learning success.

The use of learning media needs to be considered in the learning process because learning media is decisive in mastering the material being taught because learning media can improve student learning outcomes. According to Rossi and Braidle (1966) in Wina Sanjaya (2009) explains that learning media are all the tools and materials used to achieve educational goals. Strauss and Frost in Dina Indriana (2011) identify nine main factors when selecting learning media. The nine key factors are the limitations of institutional resources, the suitability of the media with the subjects taught, the characteristics of the students or students, the behavior of educators and their level of skills, subject learning objectives, learning relationships, learning locations, time and level of media diversity. It can be concluded that media is a tool used to support learning so that learning can run well. Media can also be interpreted as a link between the giver and recipient of the information. Using media as a liaison between educators and students is what is called learning. In other words, active learning requires media support to deliver the material they will learn.

The development of Information and Communication Technology has significantly impacted various aspects of life, including the world of education. Web-based learning media is a learning that

utilizes media in the form of websites that can be accessed via the internet network. This technology allows us to access information from various servers connected to the network, thus providing the largest collection of documents available. This document was developed in hypertext format using HTML (Hyper Text Markup Language). It is possible to link from one copy to another through this format. A website or web site is a set of pages that display various information in the data, still or moving images, animation, sound, video, and a combination of all of them, either in static or dynamic form. This website forms an interconnected structure, and a network of pages or hyperlinks connects each page. Web-based learning is a type of learning that utilizes web browser hyperlinks to display the material to be studied. This is done by using a web browser as a medium for presenting learning material. Whereas, Web-based learning media is media that uses a computer or smartphone device.

By taking advantage of current technological developments, you can use a Google Sites application to support the development of web-based learning media. According to Budi Harsanto in the E-learning guide using Google Sites, Google Sites is a product from Google as a tool for creating websites. Teachers can use Google Sites to carry out various learning activities, making learning more engaging, interactive, and fun. The researcher chose Google Sites as the media because Google Sites are easy to use both online and face-to-face learning and do not require complex programming skills, so they are suitable for use even by beginners. Researchers developed this Google Sites media so students can choose how to learn by reading or watching because the way students learn and understand varies. Users can utilize Google Sites because it looks easy to learn and manage even by beginners, so anyone, including teachers, can use it without having high programming skills.

## **MATERIALS AND METHOD**

In this study, the experimental method was used. This can be seen from the experimental subjects who were not randomized to determine the sample to be placed in the experimental and control groups.

The population in this study were all students in classes IV, A, and B of SDN 2 Karangsari Garut, West Java, which were grouped into two categories. Each courses were consists of students with high, medium, to low abilities.

Sampling in this study by random sampling technique. A summative test score was taken to ensure further that the two sample groups were not significantly different. The results of the summative test were then analyzed with the SPSS 16.00 t-test using the Independent Sample's T-Test with a significance of 5%. The class is not equivalent if the significance count is less than 0.05. Meanwhile, the class is equivalent if the calculated significance is more significant than 0.05. From the results of the draw, it was obtained that class A at SDN 2 Karangsari was the experimental class, and class B at SDN 2 Karangsari was the control class. The independent

variable in this study is the learning outcomes of fourth-grade students, while the dependent variable is the use of website media. This study has two data: learning outcomes and learning media. Data on the use of instructional media were collected using a motivational questionnaire on a scale of 5 (Likert scale). Meanwhile, data regarding student learning outcomes were collected using a test of learning outcomes in the form of essays.

## RESULTS & DISCUSSION

Interactive learning media is a medium that can be used in learning in the 21st century because interactive media takes advantage of technological developments. Learning with interactive media aims to facilitate learning and foster teacher creativity and innovation in designing the learning process. The rapid development of technology has created software that can be used to create interactive learning media as a facility in the learning process (Budiman et al., 2021). Educators must be clever in choosing instructional media appropriate to the material to be taught.

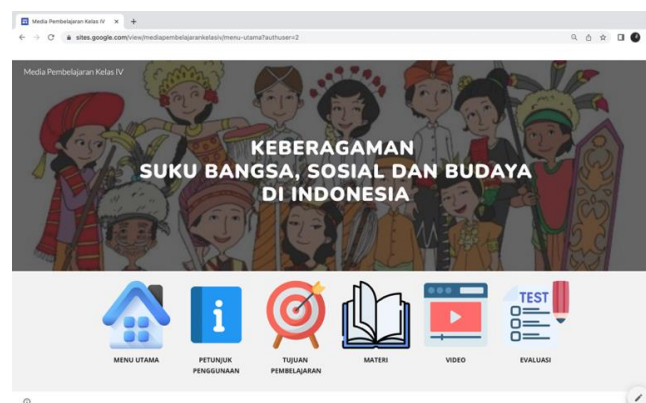
### *Display of Interactive Learning Media*

In general, there are three main results from this study. The three results of the study include social studies teacher validation results, website learning media models, and data analysis.

a. The results of the validation of this website learning media are seen from the validity of the social studies teacher's instrument. The results of this validity are used to determine the feasibility of website learning media and guidelines for revising products.

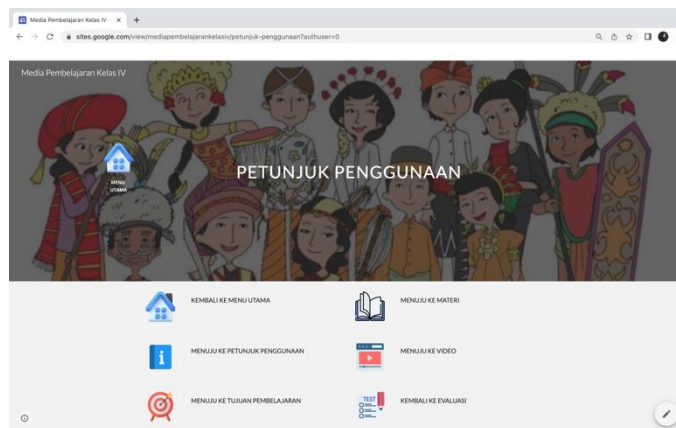
b. The website learning media model description includes materials, videos, and quizzes. The appearance of the main page and each menu on the main page of the website learning media is shown in Figures 1, 2, 3, 4, 5, and 6 as follows:

**Figure 1.** Main Page Display of Website Learning Media



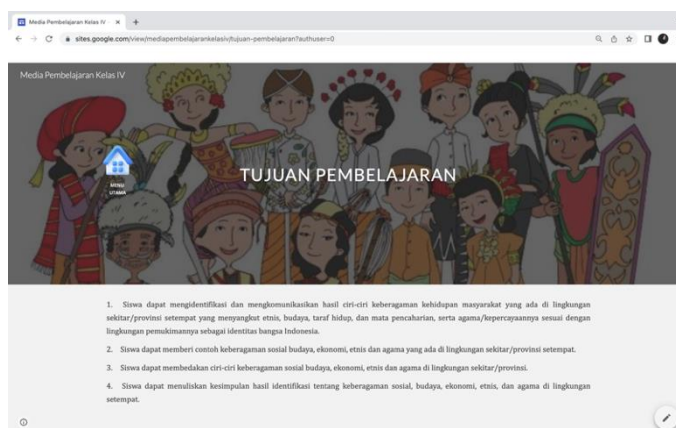
The main page provides an overview of the main menus on the learning media website, which consists of the user manual menu, the learning objectives menu, the material menu, the video menu, and the evaluation menu. Each menu contains learning materials for ethnic, social, and cultural diversity, videos for learning about ethnic diversity that support teaching and learning activities between teachers and students, and exercises in the evaluation menu that students can work on and immediately know the value.

**Figure 2.** Display of Instructional Pages for Using Website Learning Media



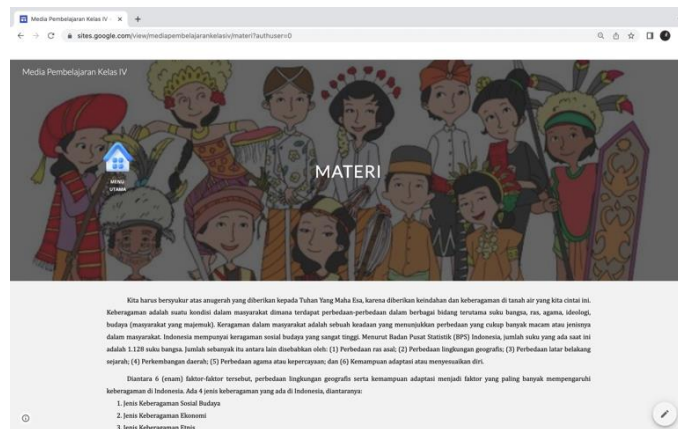
The user manual menu contains an explanation of the features. Return to the main menu, go to the instructions for use, go to the learning objectives, go to the material, go to the video, and go to the evaluation.

**Figure 3.** Display of Learning Objectives Pages of Website Learning Media



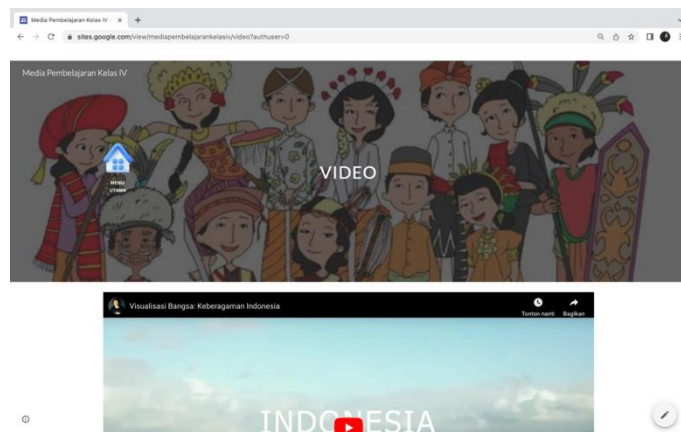
The learning objectives menu, which contains the learning objectives to be achieved, has four learning objectives that align with the learning material to be taught.

**Figure 4.** Display of Website Learning Media Material Pages



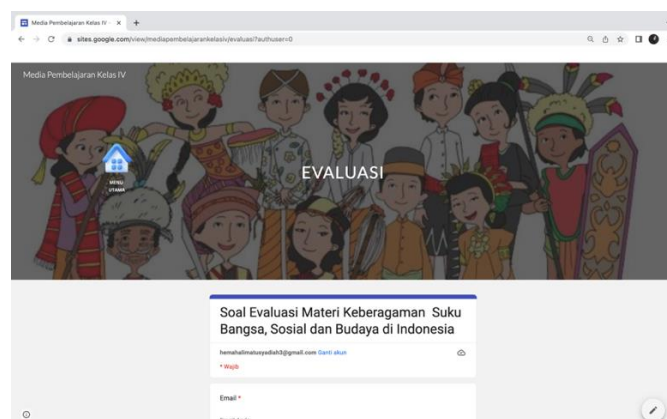
The material menu contains ethnic, social, and cultural diversity; several important points will be taught, including types of socio-cultural diversity, types of economic diversity, types of ethnic diversity, and types of religious diversity.

**Figure 5.** Website Learning Media Video Page Display



The video menu contains learning videos on ethnic, social, and cultural diversity that are relevant to the material to be taught.

**Figure 6.** Main Page Display of Website Learning Evaluation



The evaluation menu contains ten questions regarding ethnic, social, and cultural diversity. Students can answer these questions independently, and they can immediately find out their grades.

### *Study Results of Class A and B Samples of SDN 2 Karangsari*

#### 1. Pre-test and post-test results at SDN 2 Karangsari

**Table 1.** Class A Pre-Test and Post-Test Results at SDN 2 Karangsari

No	Students	Score	
		Pre Test	Post Test
1.	S1	30	60
2.	S2	90	100
3.	S3	100	100
4.	S4	50	90
5.	S5	80	100
6.	S6	60	90
7.	S7	30	70
8.	S8	60	100
9.	S9	70	100
10.	S10	70	100
11.	S11	40	80
12.	S12	60	90
13.	S13	70	100
14.	S14	90	100
15.	S15	50	80
16.	S16	70	100
17.	S17	60	90
18.	S18	60	90
19.	S19	70	100
20.	S20	50	90

21.	S21	60	100
22.	S22	40	90
23.	S23	80	100
24.	S24	80	100
25.	S25	80	100
26.	S26	50	90

**Table 2.** Class B Pre-Test and Post-Test Results at SDN 2 Karangsari

No	Students	Score	
		Pre Test	Post Test
1.	S27	60	100
2.	S28	70	100
3.	S29	10	70
4.	S30	80	100
5.	S31	90	100
6.	S32	60	90
7.	S33	70	100
8.	S34	70	100
9.	S35	60	90
10.	S36	70	100
11.	S37	90	100
12.	S38	80	100
13.	S39	90	100
14.	S40	70	100
15.	S41	60	90
16.	S42	80	100
17.	S43	60	100



18.	S44	80	100
19.	S45	70	100
20.	S46	70	100
21.	S47	60	90
22.	S48	70	100
23.	S49	80	100
24.	S50	90	100

### ***Determination of Class A and B Samples of SDN 2 Karangari***

The pre-test and post-test scores of students from both grades A and B, namely SDN 2 Karangari, were then carried out by comparative analysis to show that the two sample schools had the same level of learning outcomes.

**Figure 7.** Class A Pre-test and Post-test results at SDN 2 Karangari

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	PRE TEST	63,4615	26	18,09802	3,54931
	POST TEST	92,6923	26	10,41449	2,04245

**Figure 8.** Class A Pre-test and Post-test results at SDN 2 Karangari

Paired Samples Test								
		Paired Differences				t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference Lower Upper			
Pair 1	PRE TEST - POST TEST	-29,23077	11,28648	2,21346	-33,78948 -24,67206	-13,206	25	,000

**Figure 9.** Class B Pre-test and Post-test results at SDN 2 Karangari

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	PRE TEST	70,4167	24	16,54484	3,37720
	POST TEST	97,0833	24	6,90253	1,40897

**Figure 10.** Class A Pre-test and Post-test results at SDN 2 Karangsari

		Paired Differences							
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				Sig. (2-tailed)
					Lower	Upper	t	df	
Pair 1	PRE TEST – POST TEST	-26,66667	11,29319	2,30521	-31,43536	-21,89797	-11,568	23	,000

The two statistical tables above show that both have different samples. In class A, SDN 2 Karangsari had 26 samples, from the results of the data, it was found that the post-test scores were higher than the pre-test scores, seen from an average of  $92.69 > 63.46$ . Whereas in class B SDN 2, Karangsari had 24 samples, the data found that the post-test scores were much higher than the pre-test scores, seen from an average of  $97.08 > 70.41$ . So it can be concluded that the two tables have an average score that tends to be higher in the post-test. The two independent tables show that in class A and class B SDN 2 Karangsari, the 2-tailed significance value is  $0.000 < 0.05$ , then  $H_0$  is rejected, and  $H_a$  is accepted. So it can be concluded that the two elementary schools have the same level of learning.

**Figure 11.** Class A Pre-test and Post-test results at SDN 2 Karangsari

### Correlations

		NILAI	HASIL
NILAI	Pearson Correlation	1	,819**
	Sig. (2-tailed)		,000
	N	26	26
HASIL	Pearson Correlation	,819**	1
	Sig. (2-tailed)	,000	
	N	26	26

\*\*. Correlation is significant at the 0.01 level (2-tailed).

**Figure 12.** Class B Pre-test and Post-test results at SDN 2 Karangsari

### Correlations

		NILAI	HASIL
NILAI	Pearson Correlation	1	,849**
	Sig. (2-tailed)		,000
	N	24	24
HASIL	Pearson Correlation	,849**	1
	Sig. (2-tailed)	,000	
	N	24	24

\*\* . Correlation is significant at the 0.01 level (2-tailed).

Based on the two tables above, it is known that the two significance values Sig. (2-tailed) between value and outcome is  $0.00 < 0.05$ , meaning a significant correlation exists between the value and outcome variables.

It is also known that the correlation value (Pearson Correlations) for the relationship between values and results in class A is 0.819, while in class B it is 0.849. So it can be concluded that both have a relationship or correlation between the value and outcome variables. Because the correlation value (Pearson Correlations) in this analysis is positive, the relationship between the two variables is positive.

Interactive media, assisted by the Google Sites website, is considered capable of helping teachers make learning media more exciting and fun, because interesting tools can be used as an option in making learning media appropriate to the material to be taught.

Research conducted by Fadilllah Salsabila states that using interactive media on the Google Sites website is superior and provides positive benefits in increasing learning outcomes compared to using PowerPoint (Irwanto, 2020). This is supported by research conducted by Nuryati Nuryati, Tjipto Subadi, Ahmad Muhibbin, Budi Murtiyasa, and Sumardi Sumardi stated that the use of media websites google sites (quizizz) can help active students in learning Mathematics Statistics material for presenting data in grade 5, website learning media assisted by google sites helps students repeat lessons without being bound by place and time, Insertion Quizizz in evaluation training simulations on Google sites can improve students' ability to present statistical data. Then these Google Sites can improve student learning outcomes because the material or concepts in the media as a source of messages are presented communicatively. After all, in addition to students being easier to understand learning material, the interactive Google Sites media makes it easier for teachers to deliver material learning (Nuraini et al., 2020). Students' success in learning in class using Google Sites interactive media is influenced by creating media aligned with and supporting the learning objectives set.

The increase in student learning outcomes is also proven through previous studies and research by Ma'rifah (2017) entitled "Development of Website-Based E-Magazine as a Learning Media for Science in Biology to Empower Critical Thinking". The results of this study are very feasible, with a percentage of 90% by media experts, 89% by material experts, and 91% by language experts. The feasibility obtained is 96% by teachers and 89% by students. Nugroho and Hendrastomo (2021) conducted research entitled "Development of Google Sites-Based Learning Media in Class X Sociology Subject." The results of this study are the acquisition of a total score of 183 with an average value of 4.60, a very decent category. Thus it can be concluded that Google Sites learning media is feasible to use in the learning process. Research conducted by Makrupah (2020) entitled "Development of an Online Website Based on Blended Learning to Increase Mastery of the Concepts of Class VIII Biology Science Subjects at the Middle School Level." The results of this study are that the average value of N-Gain for classes that use an online website based on Blended Learning obtains more significant results, namely 0.43. Blended learning-based online website media is appropriate and effective for students to use as a biology learning medium in class VIII Lampung. In these three studies, there are similarities, namely, learning media developed in the form of a web using Google Sites. Relevant research on the first and third points has similarities, namely development for the junior high school level. The relevant research point two is the level of class X high school. The differences in the three relevant studies are found in the material, the first research is Biology subject on plant classification material for class VII SMP. The second research was the sociology subject for a high school class and the research for the three science subjects on class VIII human circulatory system material.

The research was conducted by Roni Faslah (2011) titled Utilization of the Internet in the Development of IPS Concepts and Its Implications for Meaningful Learning. The results of his research show that comic-shaped media as a source of learning geography is appropriate for use in learning. It has been proven that geography material experts rate it very well, with a mean score of 4.83. Media experts rated it very well, with an average score of 4.34. Geography subject teachers rated it very well, with an average score of 4.27. in field trials, learning geography with comic media increased the average student test score from 76.17 (pre-test) to 84.67 (post-test). Eko Rizqa Sari (2012) with the title Development of Assisted Geography Learning Media computer with hydrosphere material for class X high school students. The results of his research showed that the development of geography learning media with inland waters sub-theme material for class X high school students was feasible to use in learning. Geography material experts have proven to rate well, with average scores of 3.79 and 3.56. Media experts rated it as good, with an

average score of 3.83, 4.2, and 3.83. The geography subject teacher rated it very well for the content and language aspects, with an average score of 4.25, 4.33, and 4.17. Student assessments in small group trials assessed the learning, display, content, and programming aspects with a mean score of 3.9, 4.12, 3.87, and 3.87. The average result of the field trial pre-test was 52.5, and the post-test of 85.42.

## CONCLUSION

The use of interactive learning media in the form of the Google Sites website is one of the solutions to learning problems. Using evaluation simulations to deepen the material repeatedly can increase students' understanding of learning. Websites in Google Sites can activate students in the learning process. This form of quiz allows students to compete to get good grades. So indirectly, evaluation simulations in the form of quizzes stimulate students to be more enthusiastic about learning. It can be concluded that the development of Google Sites learning media can produce quality product outputs suitable for use in the learning process. Quality is determined by expert reviews and students who obtain excellent qualifications. After being used, it turns out that learning media can improve student learning outcomes, as seen from the acquisition of post-test results. This means that Google Sites media is effectively implemented in elementary schools.

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# The Multifaceted Perspectives of The Domestic Violence Case of Rizky Billar Towards Lesti Kejora: Sara Mills Critical Discourse Analysis

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## ABSTRACT

*This paper discusses the discourse on domestic violence that befell Lesti Kejora by her husband, Rizky Billar, in the online media coverage tempo.com on 13 October 2022. This writing aims to describe feminism in the domestic violence coverage of Rizky Billar against Lesti Kejora using Sara Mills' critical discourse analysis (CDA). The research method used is descriptive qualitative, utilizing the data analysis technique of Sara Mills' critical discourse analysis, which emphasizes the position of the subject-object, its consequences, and the position of the reader-writer. From the analysis results, it is known that ideological and legal aspects are present through the views of legal experts on domestic violence. The discourse in the object of this research is news that shows the feminist movement in favor of women led by women's rights legal experts. However, the discourse writers tend to side with Billar, who is most likely to be released from custody. At first glance, Lesti's discourse indicates as if she was not a victim is indirectly something that marginalizes women. The author reconstructs facts into a discourse adapted to the intent and purpose. Therefore, the position of the subject-object may differ from the actor in another context.*

**Keywords:** *Critical Discourse Analysis; online news, law on domestic violence, Lesti Kejora*

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## INTRODUCTION

Verbal and bodily violence are common in discordant households. All forms of violence, especially domestic violence, are violations of human rights, crimes against human dignity, and forms of discrimination that must be eradicated, especially since there is an aspect of intent (*opzet*) to persecute the offenders and not negligence (*culpa*). Domestic violence (KDRT) is an act of violence in the home, usually between spouses or roommates.

Based on The National Commission on Violence Against Women (*Komnas Perempuan*) annual record data, the amount of violence against women cases (*KtP*) throughout 2020 amounted

to 299,911 cases, consisting of cases handled by: [1] District Courts/Religious Courts totaling 291,677 cases. [2] Komnas Perempuan partner service institutions totaling 8,234 cases. [3] The Komnas Perempuan Service and Referral Unit (*UPR*) totaled 2,389 cases, with a record of 2,134 cases being gender-based cases and 255 cases of which were non-gender-based cases or withheld information. The increase in the number of cases does not mean that the number of violence cases in the previous year was less, but because the number of victims brave enough to report their cases increased and access to complaints institutions was also wider. (Komisi Nasional Anti Kekerasan Terhadap Perempuan, 2021).

Many cases of domestic violence have occurred for a long time, however, the problems like are not discussed and disseminated to other people. However, it's different from domestic violence cases in the world of celebrities, especially celebrities who are now very famous, such as Lesti and Rizky Billar, Indonesian singer and actor respectively. Many fans had pros and cons before they were engaged, and because they concealed their serial marriage, many thought Lesti was pregnant out of wedlock, which disappointed fans. Internet users complained about Lesti Billar's farce.

Many netizens, artist friends, and psychologists backed Lesti after Billar's domestic violence case was revealed online. Lesti demonstrated resilience as a victim of domestic violence by filing a report with the police. Despite this, Lesti withdrew her police report for a variety of reasons. Obviously, there are those who lament Lesti's decision, but there are also those who are pleased because there is a chance they will get along again.

This paper examines the problem of Lesti domestic violence by Rizky Billar with Sara Mills' Critical Discourse Analysis. The ideology behind the discourse contained in the news regarding the Lesti domestic violence case committed by her husband Billar from the online mass media is examined using Sara Mills' theory. Sara Mills criticizes the discourse by looking at how the actors in the discourse position women or describe women as marginalized and how the pattern of marginalization is carried out. Things to do in analyzing discourse, 1) what is the position of the subject-object in the story, and 2) how is the position of the reader towards the news or story that is displayed. In the end, the way the story is told and these positions are placed and displayed in the text make one party legitimate and the other party illegitimate (Eriyanto, 2009).

Discourse analysis examines the structure (surface structure) and what the author or speaker intends to convey (deep structure), but critical discourse analysis is necessary for analyzing the ideology underlying language and language as a tool of power. In today's rapidly evolving society, language is used to communicate and display power. Additionally, fake news has made it difficult

to distinguish between right and wrong. Language errors result in injustice and inequality, resulting in numerous social problems. Thus, language is frequently abused.

Critical discourse analysis is essential for solving social problems and revealing the power of discourse in this ongoing change. According to Fairclough and Wodak, discourse is text and social practice (Haryatmoko, 2019). This thought was influenced by the thoughts of Foucault and Bourdieu. Foucault stated that discourse governs both thought and action. Ideas will dictate conduct. However, according to Bourdieu, discourse is a tool of power that employs language and social relations as symbols. This is critical discourse. Therefore, CDA seeks to investigate discourse beyond text. In CDA, discourse is a social practice with a function.

Likewise, according to (Darma, 2009) CDA is a linguistic study that not only examines discourse from a linguistic perspective, but also relates it to its context. The context indicates that language is used in accordance with specific situations and conditions in order to achieve the desired outcomes (Masitoh, 2020). Wijana & Rohmadi (2010) revealed that CDA always considers the discourse's context, including setting, circumstance, and conditions. Setting, circumstance, and condition will determine who communicates with whom and why; in what types of audiences and situations; via what medium; how various types of communication develop; and each party's relationships. In social and cultural research, critical discourse analysis is a novel method. Based on the results of a symposium held in January 1991, experts T. Van Dijk, N. Fairclough, G. Kress, T. Van Leeuwen, and R. Wodak in (Haryatmoko, 2019) agreed on three things; 1) all approaches must be oriented towards social problems, 2) the main concern is ideological demystification. 3) Must always be reflective in the research process.

According to Teun A. Van Dijk in Haryatmoko (2019) is a micro-discourse relationship and a macro social structure. On the micro aspect of discourse, critical discourse analysis assumes that linguistics is the subject matter in explaining a text, which focuses, among other things, on the study of structure, semantics, pragmatics. On the macro aspect of social structure, critical discourse analysis assumes that social science analyzes social structures and institutions, organizations, group relations, social political processes, communication and interactions.

Sara Mills' critical discourse analysis can examine social structure, inequality, and irregularities, especially gender and feminism. Sara Mills' critical discourse analysis model addresses textual representations of readers and writers. According to (Widya Wardani et al., 2016). Subject-object positions have ideological content. This position limits storytelling by explaining an event or discourse from the writer's perspective, so the reader's meaning depends on the writer. The subject of representation can reconstruct facts and interpret the event's actions,

which are used to construct the author's meaning and communicate it to the public. Defining an event is subjective, so the perspective and point of view used will also affect it.

Sara Mills also stated a text must consider the reader's position. There are two indirect address methods for readers can be applied (Rohana & Syamsuddin, 2015): mediation or truth-telling to make the reader identify with the characters. Through shared cultural values that readers use to interpret a text. Media's position is a subject that constructs reality, complete with views, biases and partiality. The media also has partiality towards a certain matter. There is an ideology which is an important factor for the media in determining the direction of its program. Ideology has a role of determining what is good or bad to tell the public. Thus, ideology influences media programming (Sobari & Faridah, 2012).

According to (Eriyanto, 2009) representation refers to how a person, a group, certain ideas or opinions are displayed in action. There are also two important things in representation, namely, whether an idea is displayed as it should be and how the representation is displayed which can be seen from the words, sentences and visual aids of an idea displayed in text or announcements to the public.

Ermayanti, et al. researched "Sara Mills' Critical Discourse Study on Women's Language in the Viral Rubric of the Radar Sorong Newspaper February-April 2020 Edition". This study aims to describe the position of the subject-object and the position of the writer-reader in the mass media of the Radar Sorong newspaper, the February-April 2020 edition. This research is a qualitative descriptive study. The subject of this research is the Viral Rubric of Radar Sorong Newspaper. The object of this research is the position of women's language in reporting. The research data was obtained by analyzing the Viral Rubric of Radar Sorong Newspaper using Sara Mills' CDA by looking at several elements. The instrument used is a table of language style screening presented in the news. In accordance with the research objectives, the results of this study show that the elements of Sara Mills' CDA have certain positions (Ermayanti et al., 2020).

Furthermore, Siti Nur Alifa Abdullah's research in 2019 entitled "Sara Mills' Discourse Analysis on Women's Violence in the Household, a study on coil reporting". This study used a descriptive research method with the critical discourse analysis model approach of Sara Mills with the research object being five news headlines on violence against women in the Kumparan online media. The results of the study show that the online media Coil in reporting on women's discourse, has its own perspective, by depicting women as victims described in the text, also finds women representing the subject in the news text (Abdullah, 2019).

Yosi Zamzuardi and Syahrul conducted research in 2019, examining gender with the title "Discourse Analysis of Cases of Sexual Harassment against Women in Online News in the Perspective of Sara Mills' Analysis". The research method uses descriptive research with the Sara Mills analysis model with the results of the research namely, 1) News texts are biased in presenting women in news texts based on five types of media news, 2) Marginalization of women is manifested in the form of weakening of women's position, for example when women travel alone, has a big body posture, beautiful face also in a lonely condition treated with inappropriate things. 3) The perspective in the news weakens the position of women even though there has been evidence of violence committed by the perpetrators, 4) Acts of sexual harassment against women have become the agenda of the feminist movement in order to increase the sense of security for women themselves where they are, and 5) In the era of globalization there is still news which marginalizes and harms women (Zamzuardi & Syahrul, 2019).

However, this can be balanced, as seen in a research done by (Asheva & Tasyarasita, 2022) on a news article entitled "Indonesian Woman Sends Poisoned Satay to Ex-Boyfriend, Ends Up Killing Delivery Man's Son Instead" published in asiaone.com, 4<sup>th</sup> May 2021. Depending on the position of the reader, third person pronouns are predominantly used to convey the narrative objectively such as 'he', 'she', and 'her'. By employing these pronouns, both perspectives can be viewed from the subject and object positions, objectively presenting the article's narrative. According to the results of the ideology analysis, the author did not have a tendency to marginalize or defend the woman.

According to the General Provisions of Law Number: 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT), domestic violence is any act against a person, especially women, that causes physical, sexual, psychological misery or suffering, and/or neglect of the household, including threats to commit acts, coercion, or unlawful deprivation of independence within the household. The PKDRT Law covers physical, psychological, sexual, and household neglect. Domestic violence, as defined in Article 1 point 1 of the PKDRT Law, involves perpetrators' acts of violence against others, especially women, that can lead to physical, sexual, psychological, and/or household neglect, including threats to commit acts, coercion, or unlawful deprivation of liberty.

PKDRT Law Articles 44 and 45 outline domestic violence penalties. Criminal law classifies crimes by processing method. Ordinary offenses can be processed without a victim report, while complaint offenses require a victim complaint or consent. Thus, only complaint offenses can be revoked to end sentencing. Hence, if the above provisions are read comprehensively, the report

can only be revoked to stop the legal process if the victim's physical or psychological violence does not cause illness or an obstacle to work, position, livelihood, or daily activities.

The Criminal Code ("KUHP") itself has provided restrictions on the revocation of reports on complaint offenses. Article 74 paragraph (1) of the Criminal Code states that complaints can only be made within six months from the time the person entitled to complain becomes aware of a crime, if he resides in Indonesia.

Victims of domestic violence are people who experience violence and/or threats of violence within the household. Whereas protection is all efforts aimed at providing a sense of security to victims carried out by the family, advocates, social institutions, police, prosecutors, courts or other parties, either temporarily or based on a court order. Therefore, temporary protection is protection that can be directly provided by the police and/or social institutions or other parties, prior to the issuance of a protection order from the court. An order of protection is a stipulation issued by a court to provide protection to a victim.

Article 3 of the PKDRT Law states that the elimination of domestic violence is carried out based on the principles of: a. respect for human rights; b. justice and gender equality; c. non-discrimination; and D. victim protection. Furthermore, in Article 4 the elimination of domestic violence aims to:

- a. preventing all forms of domestic violence;
- b. protect victims of domestic violence;
- c. take action against perpetrators of domestic violence; and
- d. maintain the integrity of a harmonious and prosperous household.

## METHOD

This qualitative research approach uses a descriptive method that uses Sara Mills' (year) critical discourse analysis to analyze the data. The data source for this research is news about Lesti domestic violence by Rizky Billar through the online mass media metro.tempo.co. (October 13, 2022) entitled "*Legal Expert Requests Rizky Billar's Domestic Violence Case Not to Be Resolved Peacefully*" (Merdeka & Faiz Ibnu Sani, 2022).

Data analysis techniques by looking at who are the subjects and objects in the discourse in the news, and their consequences. Furthermore, the analysis of writers and readers of the discourse. The idea of Sara Mills (Eriyanto, 2009) as seen in the part the actor's role is displayed in the text and the role of the reader and writer is displayed in the text. In the discussion and results of the research, examine 1) Subject-Object Position, 2) Writer-Reader Position. Sara Mills' analytical

framework places more emphasis on position in the text. These positions are in the form of subject and object. The position of the subject as the interpreter is the person who tells the story. While the position of the object as interpreted is the person being told.

## RESULTS & DISCUSSION

The first data in this study can be proven from a fragment of a sentence contained in the mass media entitled "*Legal Expert Requests Rizky Billar's Domestic Violence Case Not to Be Resolved Peacefully*" (Merdeka & Faiz Ibnu Sani, 2022). Judging from the theory of Sara Mills' (Mills, 1995) dan (Mills, 2003), the position of the subject described here is a legal expert, while the police as an object in this discourse. According to the title, legal expert, Halimah Humayrah of Pamulang University, has observe dsocial issues affecting Indonesian women and advise the police to move the case forward because this is a criminal case that has been investigated. Both the title article as well as the content explicitly indicates that Rizky Billar did commit the violence, implying that he was already under police investigation. This is cemented with the use of the verb *resolved* which implies the readers that the issue of domestic violence is no longer a speculation, but something that already needs to be resolved. The police are stipulated by the author as the object in this sentence fragment which is handling the case. The ideology behind this discourse is the feminist movement carried out by legal experts who recommend that Lesti Kejora continue to sue him.

Why didn't the author first report that Rizky Billar was detained starting today, namely October 13, 2022, this is interesting for the reader and it can be observed from this position in the case that it constructs the reader's research that the author really wants to emphasize that legal experts disagree if the domestic violence case was carried out by Rizky Billar was not continued and stopped here in a peaceful way. The author wants to convey to the general public or readers, there is a legal expert who fights for women's rights and has empathy for women, readers can learn from Lesti's experience, if there is domestic violence there must be the courage to report it to the authorities, not even from a legal standpoint. There is reason to dismiss this case. If it becomes a public concern and disturbs the community, the case must be forwarded to court. Indirectly this legal expert provides support for Lesti and women in Indonesia to fight for their rights as women so that they are free from arbitrary actions (in this case the husband) and live freely of expression and continue to work in carrying out their daily tasks normally and happily.

After the news regarding the disagreement of legal experts if the police stopped the Rizky Billar domestic violence case, it was reported that "The police officially detained Muhammad Rizky alias Rizky Billar for a case of domestic violence. Head of Public Relations of Polda Metro

Jaya Senior Commissioner of Police Endra Zulpan said the detention will be carried out for the next 20 days.” In this case, if analyzed with Sara Mills’ CDA, the positions can be simplified as follow:

Subject n	object n
<i>Police</i>	<i>Billar</i>

It can be described that Rizky Billar, who had committed domestic violence against his wife Lesti Kejora, with an offense complaint from Lesti to the police, has been processed quickly and is serving the sentence according to with the rules of Law No. 23 of 2004 concerning Domestic Violence. From this sentence it can be interpreted that every citizen who commits a crime of domestic violence will receive punishment according to the crime. But this is if the victim complained to the police. Despite the title, the actor within the news are the law enforcements, police and the case investigators as the author wanted to highlight the investigation process. This is further supported by the clauses in the coming paragraph; “Investigators have issued a stipulation...” and “Investigators have the consideration to detain the suspect...” written in active forms. Furthermore, this sentence is examined from a position as a reader, this shows that the investigation process has been completed on the Rizky Billar domestic violence case, where the police have decided that Rizky Billar was detained for the first 20 days. The author's ideology in this sentence, which has the right to officially announce a decision, is the police. This discourse could not have been expected by Rizky Billar.

"According to Zulpan, the provisions for detention by investigators are in accordance with the Criminal Procedure Code (KUHP). Apart from that, this step was taken because of considerations to anticipate the recurrence of domestic violence”, the quote describes that the subject in this sentence is Zulpan from the police, and the object is Rizky Billar. Based on this sentence, it can be interpreted that the police decision to arrest Rizky Billar is in accordance with procedures and the Criminal Code. The ideology behind this discourse is that this decision does not violate the rules, in providing a deterrent effect for perpetrators who commit domestic violence against victims. It is hoped that Rizky Billar will introspect himself and not repeat this criminal act of domestic violence against his wife Lesti Kejora. For the media, the news conveyed by the author is an opportunity to further strengthen its existence and popularity, especially if the media is always in the spotlight, because the reader's focus is on the news displayed on the page.

Rizky Billar’s placement as the object of the article can be seen throughout the news article as the actor was placed in the object position as the one who received the subject's action seen in the sentences “The police officially detained Muhammad Rizky alias Rizky Billar for a case of



domestic violence” and “Investigators have the consideration to detain the suspect...”; Rizky Billar is positioned as a direct object when he’s mentioned in the same sentence with the law enforcement. Another one that further cement Billar as the object can be seen in the sentence “Rizky Billar has become a suspect in domestic violence against Lesti Kejora”, as the phrase is constructed in the passive voice, Billar becomes the direct object who is conveyed as an actor or doer. The author portrayed him as a suspect instead of witness as the replacement noun within the news article is *suspect*, putting him in suspicion of being guilty already; this correlates with the author’s ideology that is also seen through the title as a matter of great importance not to diminish domestic violence.

As a whole, the author succeeded in making the reader respect the legal expert from Pamulang University, Halimah Humayrah with her feminist movement fighting for women's human rights, as well as educating the Indonesian women's community to have the courage to report if domestic violence occurs and not withdraw the complaint offense with any considerations, so that it is resolved and decided by the Court not amicably. The author mainly uses nouns, such as: *the police, investigators, suspect*, to substitute the actors’ names with the pronouns *he* and *she* mainly being used for the interview section. This shows that the author wants to deliver to the readers the chronology of the investigation and the actors’ roles in it as clearly as possible.

On the other hand, the author does not explain the fact that Lesti was a victim of Billar's domestic violence, in the discourse so that it reads as if it was Lesti who was guilty of Billar being arrested. In the end, the way it is reconstructed doesn't seem to be in Lesti's favor. Despite being the victim as well as being mentioned in the news’s title, the focus falls instead towards the investigation done to the police towards Billar and the opinion of the expert.

With the sentence, “Not long after, Lesti Kejora came to this police headquarters. She was observed entering through the back door and heading straight for the lobby elevator.” What Lesti meant as a victim of domestic violence when she came to the police station in this discourse is not clearly reconstructed. Even though Lesti's previous visit to the police was to file a complaint against domestic violence. In this discourse, Lesti seemed weak, not brave enough to come through the front door like before. Even though Lesti is abused, her rights are being fought legally so that her husband does not treat her arbitrarily, which is causing the community to generate extraordinary sympathy. The community as readers have less respect for Lesti's actions due to how she was portrayed. She was also implicitly blamed as the reason behind Riky Billar’s change of status from witness to suspect as the author first chronologized Lesti Kejora’s arrival in the police station in a discreet manner before Billar’s detainment and police gathering evidence. The

readers can interpret this as a cowardly act of not addressing the issue upfront and marginalize the depiction of women in domestic violence cases.

Furthermore, this is contrasted with the legal expert, Halimah, who was portrayed in a more confident and outspoken light despite being a woman through the clause "Criminal law expert from Pamulang University, Halimah Humayrah, urges the police...", by addressing Humayrah first as her occupation then name, the verb *urges* also provide a stronger impact of call to action. This is juxtaposed later on with the author's portrayal of Lesti Kejora as the domestic violence victim, who in comparison described as non-confrontational. The community of readers are positioned in a way that they respect the legal expert's occupation more so than the victim despite both being women.

With this entire discourse, in addition to respect for legal experts, there is also respect for the police who handled the Rizky Billar domestic violence case against Lesti seriously and quickly, from starting as a witness to becoming a suspect. The author's portrayals towards them shows how the third party within the discourse played an active role within the news article. It's just that the perpetrators of domestic violence are still treated well, in this discourse it can be seen from the use of the words "two arms held", "guarded". The use of the verb *guarded* which is according to (Cambridge Dictionary, n.d.) means to protect someone or something from being attacked or stolen; it has a more positive connotation. This implies to the readers that despite the crime, the polices were not just holding Billar in case he runs away, but also protecting him from the reporters and mass public that may be there during the arrest. The reader's impression is, is this special treatment for popular artists because they have money power, so that the police who have institutional power treat them well.

## CONCLUSION

In the discourse on the news entitled "Legal Expert Requests Rizky Billar's Domestic Violence Case Not To Be Settled Peacefully". It can be seen that the feminist movement from criminal law experts at Pamulang University, which in this discourse as a subject, influences readers to fight for their rights as women. In this discourse, Rizky Billar is the object being detained due to the domestic violence case against Lesti.

The treatment of the police as actors or participants in this discourse shows what they have done according to the procedure. It seems that the police have the power to stop Lesti's complaint offense. Getting legal experts to talk and express opinions. In certain sentences legal expert as a subject as contained in the title. In another sentence, the police is also found as the subject. Thus,

the author reconstructs facts into a discourse, adapted to the intent and purpose. There is an ideology behind every sentence that is poured into the discourse.

The author does not explain the fact that Lesti was a victim of Billar's domestic violence, in the discourse it reads as if it was Lesti who was guilty of Billar being detained. The way it is reconstructed in the end, it doesn't seem to be in Lesti's favor.

If the reader (the public) receives an interesting title and the complete exposure displayed in the media, it will lead his opinion to become public opinion, and the public does not realize that their thinking is being conditioned on the same understanding. So that people will think, think and argue the same way about what is reported by the media.

Social impact will create pressure on the subject that is displayed by the media, and the media can change the standards that have been created before. Readers have power in terms of influencing what is displayed by the media. With the arrival of Lesti to the police, for which he did not say why, but at the same time Billar changed his status from a witness to a suspect and was detained by the police so that domestic violence against Lesti would not happen again, on the contrary Lesti's arrival to the police this time could create a new order which is not necessarily acceptable to society. Lesti's actions can set a precedent that can marginalize women themselves.

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# The Development of Panjiasia Book based on Augmented Reality to Strengthen Pancasila Values for Children in Early Childhood Education

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## ABSTRACT

*This research aims to develop a PANJIASIA book based on augmented reality that is able to bridge young children to know, understand, internalize and apply the values of Pancasila in everyday life. This research uses the type of research and development (Research and Development) with research stages 1) the initial survey in the field was taken based on data on the needs of PAUD teachers in instilling Pancasila values in early childhood; 2) Prototype FGD; 3) Development of Augmented Reality-based PANJIASIA Books and prototype workshops; 4) validation of the PANJIASIA Book by validation of media experts and material experts; 5) Implementation of the PANJIASIA Book begins with small scale implementation and large scale implementation; 6) Publication and dissemination of the PANJIASIA Book to PAUD teachers in the Watershed (DAS) of Palangka Raya City. The results of this study, namely based on the results of the responses of PAUD teachers in FGD activities, showed a figure of 96%, which means that the quality of the products being developed is very feasible to be applied in the implementation of Pancasila learning. In addition, based on the validator's assessment, it shows a figure of 86%, which means that the product being developed is valid and feasible to use. Based on the results of small-scale and large-scale implementation, the results show that students are enthusiastic about learning Pancasila using books that have been developed because they are integrated with Augmented Reality technology.*

**Keywords:** *Books; augmented reality; pancasila; early childhood*

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## INTRODUCTION

Pancasila is a reflection of the diversity of the Indonesian nation, and the common experience as a nation that was once colonized is the main reason why Pancasila is used as a common ground for the foundations and ideals of establishing a prototype of Indonesia. In addition, Pancasila functions as a guiding star or Leitstar, as a national prototype, as a nation's outlook on life, as an glue or unifier for the nation, and as the central insight of the Indonesian people in achieving national goals. Pancasila is a fairly flexible container, which can include

positive understandings that are adhered to by the Indonesian nation and consist of positive values and norms following the outlook on life of the Indonesian nation.

Over time, with the rapid development of globalization, modernization and the rapid era of information technology, the values contained in the Pancasila precepts began to erode and experienced a significant setback. Indications of the decline in the implementation of Pancasila values at the practical level can be seen from the diminishing national spirit, many behaviors that deviate from Pancasila values, and the awareness of belonging to the Indonesian nation which has begun to be ignored in almost all generations of the Indonesian nation. The spread of immoral behavior can be seen in the behavior of today's youth, such as the spread of drugs, free sex, violence, and so on. This condition, of course, has an impact on the progress of the nation. Teenagers are the next generation who must always equip themselves with positive values (Prasasti, 2017). Also, immoral behavior can be seen from blurring good and bad morals. Seeing this requires us to protect and save the nation from destruction (Dewantara J.A, 2021).

Seeing this fact, efforts are needed to revive national values, especially the noble values contained in Pancasila. This is none other than aimed at reaffirming national identity amidst the multidimensional currents of globalization and modernization. By orienting behavior to the values of Pancasila, it can be a solution in forming good characteristics in the nation's children, and it is expected to be able to provide fundamental changes in mentality, ways of thinking, ways of feeling and ways of believing that are manifested in behavior and daily actions (Desmita D, 2016).

One way to care for Pancasila values is to pass them on to generations of the Indonesian nation, including early childhood through educational prototypes. Education is one of the most critical aspects of building prototypes (Putri AL, Charista FDF, Lestari S, Trisiana A, 2020). In developing education, it is necessary to apply Pancasila values so that education can create quality human resources. The government considers the most effective socialization of Pancasila by integrating it into the education curriculum (Darmadi, 2020).

The inculcation of Pancasila values into the Early Childhood Education (PAUD) curriculum is very important in realizing the Pancasila Student Profile. Education about Pancasila values is very appropriate when instilled in children from an early age, this is so that when they grow up, they will get used to the actions, attitudes and behavior that are in following Pancasila values (Ruslan, 2017). This is also based on the prototype that early childhood is the initial foundation for further development. Early childhood is the golden age of a child, where moral, cognitive, motor, social, and emotional development is growing rapidly. For this reason, it is necessary to lay the foundations of personality which will become the pillars of identity when the child grows

up. As stated by Sujiono, early childhood is a child who has just been born until the age of 6 years. This age is the age that determines the formation of a child's character and personality (Sujiono, 2009).

Currently, the world of education is presented with a decline in morale caused by many factors, one of which is the poor social environment coupled with the presence of the internet and gadgets whose contents exacerbate the social environment. The actual incident in September 2016 in Wates District, Kediri Regency was the brutal persecution of kindergarten students against their younger siblings who were in Early Childhood Education (PAUD) because of the struggle (Hari, 2016). Seeing this case, efforts are needed as early as possible to reduce cases of delinquency committed in early childhood. To respond to this, efforts are needed to build the quality of Human Resources (HR) based on Pancasila (Arief, 2018). The noble values that have crystallized in the Pancasila precepts become the foundation in children, so that we can start planting Pancasila noble values in early childhood. Early age is the right time to start instilling Pancasila values. This is based on the argument that early age is a golden age, where it is very easy for children to grasp and practice something. Therefore, it needs to be bridged with the suitable media.

The impact of science and technology development is felt in human life. With the increasingly convergent boundaries between humans, machines, information and communication technology impact various sectors of life, one of which is the impact on the education system in Indonesia. Humans and technology are aligned to create new creative and innovative opportunities, one of which is through effective learning media. One solution to create interesting learning for early childhood is to adapt technology into learning. One of them is by developing a creative, innovative and fun learning book, namely the PANJIASIA Book (Pancasila Jiwa Indonesian Early Childhood). This book was developed to help teachers at the Early Childhood Education level in order to create a fun and meaningful learning process. Augmented Reality technology in the Pancasila learning process for early childhood is outstanding. Through Augmented Reality technology which is integrated into the learning process, it can become a digital visual aid that displays the values of Pancasila. This Augmented Reality technology is interesting and easy to understand for teaching Pancasila values to early childhood (Senduk, E.P, Sinsuw, A.E.E, Karouw, 2016). The book developed is based on Augmented Reality, namely technology that can combine virtual objects into two dimensions (2D) or three dimensions (3D) into a real environment, then project these objects in real-time (Radu, 2012). This book will be adapted to the learning materials at the PAUD level, namely social-emotional material and religious morals.



This research was conducted at early childhood education institutions in the Watershed (DAS) of Palangka Raya City. The choice of location was based on the condition of early childhood education in the Watershed Area which still needed improvement and needed improvement, especially Pancasila education. Conventional learning models and the absence of learning media to teach Pancasila values impact early childhood understanding of Pancasila values and their application in everyday life. This is in line with the results of research (Hendrawati, 2020) that by implementing innovative learning the implementation of the learning process students tend to be active, and the teacher becomes a facilitator. In conventional learning, the teacher is more dominant in the learning process than students. This research focuses on developing books that are capable of being learning media for teachers to teach Pancasila values. With the existence of the PANJIASIA Book, it is hoped that it will become a digital learning media capable of displaying Pancasila values packaged in the form of innovative, creative and fun three-dimensional (3D) animation. This research aims to develop an augmented reality that can bridge young children to know, understand, internalize and apply the values of Pancasila in everyday life.

## **MATERIALS AND METHOD**

The method used in this research is research and development with the stages of analysis, development, testing, product revision and dissemination. Researchers submitted a research design for a period of one year. Within 3 months the results to be achieved were: 1) an initial prototype in the field was taken based on data on the needs of PAUD teachers in instilling Pancasila values in early childhood; 2) Integration of Pancasila values in material through preparatory workshops and development of integration of Pancasila values in Social Emotional and Moral Religion materials, as well as Prototype FGDs; 3) Development of the PANJIASIA Book based on Augmented Reality; 4) Preparation and validation of instruments to validate the PANJIASIA Book followed by the stages of validation of media experts and material experts; 5) Implementation of the PANJIASIA Book begins with small scale implementation and large scale implementation; 6) Publication and dissemination of the PANJIASIA Book to PAUD Cluster Watershed (DAS) teachers in Palangka Raya City.

This goal can be achieved by taking a number of steps, namely:

1. Compile and develop initial prototypes in the field related to teacher needs for the availability of interesting learning media to teach Pancasila material in PAUD.

2. Workshop on preparation for the developing of Pancasila values material in early childhood.

This first workshop was held to provide knowledge to teachers on the importance of learning Pancasila as early as possible in accordance with the Independent Curriculum in PAUD, in order to support the strengthening of the profile of Pancasila students.

3. FGD *prototype* material of Pancasila values in early childhood.

Based on this FGD activity, an outline of Pancasila values material was obtained which was packaged in the form of stories themed on children's daily lives and integrated into *Augmented Reality-based books*.

4. Improvement of the material development of FGD results of Pancasila values material in early childhood. In this improvement activity, several material contents were selected in the PANJIASIA Book which was displayed in the form of the Pancasila symbol.

5. Workshop on the development of PANJIASIA Books based on *Augmented Reality*.

In this second workshop, training was carried out for teachers in using *Augmented Reality* applications.

6. Design and manufacture of PANJIASIA Book *Prototype based on Augmented Reality*.

7. Expert validation of early childhood learning media.

8. The media validation step is needed before the PANJIASIA Book is tested by involving validators who are PAUD PG Lecturers at Palangka Raya University, who teach the Moral and Religious Values Development in Early Childhood course

Small-scale and large-scale implementation of the PANJIASIA Book

This study's small-scale and large-scale implementation involved students from the Central Kalimantan Watershed PAUD Cluster with an age range of 4-6 years.

9. Reflect and evaluate the results of the validation and implementation of the PANJIASIA Book.

Furthermore, an evaluation of the assessment and suggestions from validators is carried out, as well as deficiencies found from small-scale and large-scale implementation activities to improve the final product.

10. Disseminate the PANJIASIA Book

The final product of the PANJIASIA Book was then disseminated to the Central Kalimantan Watershed ECD Cluster.

11. Recorded PANJIASIA Book on HaKI

12. Prepare reports and draft articles to be published in accredited journals and mass media publications

## RESULTS & DISCUSSION

Based on the research that has been carried out, the research results were obtained from the results of the teacher's response during the workshop activities and FGD, as well as the results of the validation test by the validator. The results are as follows.

### *Results of Teacher Responses*

Based on the Workshop and Forum Group Discussion implementation, the results of teacher responses were obtained from 5 teachers from the Bahalap Mutiara Hati Mendawai Integrated PAUD, Palangka Raya City. Data on the results of teacher responses are listed in the following table.

**Table 1.** Teacher Response Results

No	Name	Position	Precentage
1.	TS	Pengelola PAUD	92%
2.	P	Wali Kelas B1	100%
3.	SW	Wali Kelas A	100%
4.	HS	Wali Kelas KB	86%
5.	A	Wali Kelas B2	100%
Average			95.6%

The results of calculating the average percentage of product feasibility from the teacher's response amounted to 95.6%, with very decent product qualifications. Suggestions and input from teachers regarding the development of the Augmented Reality-Based Panjiasia Book, namely that more books can be printed and distributed to other PAUD institutions because they are very useful as teaching materials for teachers to introduce Pancasila to early childhood.

### *The results of the Substance Validation*

The substance in the Panjiasia Book was validated by the validator, a Lecturer in PG PAUD FKIP, University of Palangka Raya, lecturer in the course on Development of Moral and Religious Values in Early Childhood. The results of the validation aim to determine the validity and feasibility of the book developed using indicators 1) content quality; 2) coverage accuracy; and 3)

language. The results of the validation of the Panjiasia Book can be seen in Table 2, and it can be seen that the calculated results of the validation test are 86%, with the product criteria being very valid or usable without revision.

**Table 2.** Validation Test Results by Validators

No	Indicator	Grain Evaluation	Score
1	Content Quality	1. Book contents give Children's knowledge of Pancasila	4
		2. Story content in book in accordance with objective Pancasila learning in PAUD	4
		3. Picture presented in accordance with objective Pancasila learning in PAUD	4
		4. Picture presented is form innovation learning in early childhood education	4
2	Accuracy Scope	5. Example activities carried out by the Panji figure inside book in accordance with effort Strengthening Profile Pancasila students at PAUD	4
		6. Example activities carried out by the Panji figure inside book in accordance with level development child age early	4
		7. Example activities carried out by the Panji figure inside book in accordance with activity daily child	4
3	Language	8. language used easy understood child	5
		9. Sentence used in book easy understood child	5
		10. Sentence used is good sentence For child	5
Total Score			43

$$P = \frac{\sum X}{\sum Xi} \times 100\%$$

$$P = \frac{43}{50} \times 100\% = 86\%$$

Based on the suggestions and input from the validator, the drafting team continued to revise the product as a follow-up to improving the Panjiasia Book by adding a *barcode logo* or *scan me description* on pages that required HP and application assistance when reading. The product revisions carried out are presented in the following figure.

**Figure 1. Before Revision**



**Figure 2. After Revision**



Based on the results of the product validation test from the validator who obtained very valid results and was feasible to use, then small-scale and large-scale implementation of the Panjiasia Book was carried out with the results that in general the children in PAUD institutions responded well to the Panjiasia Book because children felt interested and enthusiastic about learning Pancasila from the interesting and innovative substances presented in the book.

Early age is the right time to instill Pancasila values. Early childhood tends to act according to their own wishes regardless of the consequences they will receive. In addition, early childhood has a high curiosity, so they often ask questions because their curiosity is very high. Every behavior and deed also needs guidance so that little by little his behavior is following Pancasila. Moral formation in children from an early age is needed. This is intended so that the child's behavior does not deviate from the values of Pancasila. Moral formation needs to be done gradually so that children can understand and absorb it which can then be applied to their behavior and actions. Instilling Pancasila values in early childhood can be done in various ways. It can be started with small things that are easily captured, understood and carried out by the child. This is meant to be easy for children to do. Thus, children feel comfortable and happy to do it without feeling burdened.

One way to instill Pancasila values in early childhood is by packaging them into an interesting book technology based on Augmented Reality. Augmented Reality (AR) technology has the potential to become a source of knowledge and development for early childhood (Cansu, 2019). The advantage that can be obtained from Augmented Reality technology is that it can increase understanding of the object that is being studied by children, this is because the use of Augmented Reality technology as a learning medium in early childhood can provide an understanding of an object in a concrete way, sound and image improvisation that supports a learning atmosphere, as well as being able to attract children's attention and focus in the learning

process (Anggara & Kustiawan, 2019). Augmented Reality is more effectively used as a learning medium, compared to media such as books, videos and the use of ordinary prototypes (Yuen SCY, Yaoyuneyong G, Johnson, 2011). In this Augmented Reality technology, there is a process of combining real and virtual objects in the form of integration between objects in three dimensions, namely virtual objects that are integrated into the real world, thus helping the learning process run interactively in real time.

Integrating Pancasila values into the Early Childhood Education curriculum packaged with Augmented Reality-based books is an innovative and renewable breakthrough. The content of the early childhood education curriculum must contain and focus on aspects of child development which include 1) Religious and Moral Values, 2) Physical Motor, 3) Cognitive, 4) Language, 5) Social and Emotional and most recently, 6) Pancasila Values (PP Number 4 of 2022 concerning National Education Standards). From the contents of the curriculum, this research will focus on the material values of Pancasila, which are packaged into an augmented reality-based book named PANJIASIA Book (Pancasila Jiwa of Indonesian Early Childhood).

### ***Results of Small-Scale and Large-Scale Implementation***

The small scale implementation involved five children and the large scale implementation involved 25 children. Based on of small scale and large scale implementations, it was found that early childhood was easier and very enthusiastic about learning Pancasila and its implementation in everyday life using the PANJIASIA book. Children's interest is seen when there is a change in appearance from the image of the Pancasila symbol to the image of activities carried out by characters in the PANJIASIA Book. The following is documentation of small scale implementations and large scale implementations.

**Figure 3.** Small Scale Implementation Documentation



**Figure 4.** Large Scale Implementation Documentation



## CONCLUSION

The impact of science and technology development is felt in human life. With the increasingly convergent boundaries between humans, machines, information and communication technology impact various sectors of life, one of which is the impact on the education system in Indonesia. Humans and technology are aligned to create new creative and innovative opportunities, one of which is through effective learning media. One solution to create interesting learning for early childhood is to adapt technology to learning. This Panjiasia book that has been compiled contains learning Pancasila in early childhood and is presented with augmented reality. Based on the validation test by obtaining results of 86%, with very valid product criteria or can be used without revision. In addition, based on the product feasibility test from the teacher's response during the workshop and FGD activities, 95.6% was obtained, with the product qualification being very feasible to use. Suggestions and input from teachers regarding the development of augmented reality namely so that more books can be printed and distributed to other PAUD institutions because they are very useful as teaching materials for teachers to introduce Pancasila to early childhood.

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# The Implementation of Project-Based Learning Model through ORAI in Recount Material to Enhance English Speaking Skill

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## ABSTRACT

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*The study objectives are to recognize the application of Project-based Learning (PBL) and utilization of ORAI, which can develop student's speaking skills and immensity of the progress in recount text for tenth grade in science class 1 at MAN Sukoharjo. The students were in the second semester in Academic Year 2018/2019. More than 40 % students of tenth grade in science class 1 at MAN Sukoharjo encountered obstacles in English learning, especially in conveying recount. The data collection techniques in this research were document collection, observation, interview, and test. The data validity of this study used the triangulation method, which means that there were more techniques and observations of treatment in collecting the data. The finding reveals that the application of PBL and utilization of ORAI can improve student's speaking skills especially in conveying recount. The average of students' scores is found to be significantly different from each cycle. The pre-treatment average score is 69.33, the first cycle score is 72.66, and the second cycle score is 77.33. It means that almost all students can reach KKM (minimum completeness criteria). In conclusion, PBL and ORAI can be applied to enhance students' speaking skills.*

**Keywords:** *Speaking skill; recount; PBL; ORAI*

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## INTRODUCTION

The tenth grade students in of material. This can be seen in their daily tests where more than 40% of students did not achieve the score of minimum completeness criteria (KKM), which is 70. From the data gathered by the teacher, it can be inferred that out of 30 students who took the daily assessment, 14 students scored below 70. The lowest score was 55, and the highest was 80. There are some factors hindering these students when practicing the speaking skill in class, more than

40% of students when practicing speaking skills in teaching and learning activities were shy, lack of confidence, and were inactive.

The daily assessment data and class observations show that the number of students who score under KKM are experiencing obstacles, namely speech accuracy, stress placement, word choice, and fluency. Therefore, their speech/expressions/enunciation were difficult to understand. Based on the teacher's observations, most students experienced difficulties because they worried they would make mistakes and tended to be passive in the learning process.

People spend the most of their time speaking verbally. People can speak directly if they want to convey their thought or views. Language is naturally speaking, the ability to understand and speak a language is a typical definition of language understanding. Speaking is one way to verbally manifest what is in one's mind, according to Efrizal (2012). According to (Newton & Nation, n.d.), speaking requires control of content, fluency awareness, and attention focus. Meanwhile, Nazara (2011) stated that the factors that support the fluency in speaking are linguistic factors which consist of speech accuracy, pronunciation, word selection, and non-linguistic factors which include attitude, mastery of a topic, and fluency.

Another factor that also hinders the process of learning speaking skill in class is teachers' competency. First, the teacher did not employ appropriate teaching model correctly in the learning process. Second, the teacher had not utilized appropriate, innovative, and effective learning media. Teachers still use conventional learning methods because of limited access to fast internet connections and underdeveloped language laboratory. Learning media strategically organizes effective learning (Munadi, 2008; Wahyuningtyas & Sulasmono, 2020). Meanwhile, in contrast Nana & Rivai (2002), argued that media is a tool that can be used in education which includes methodological components as a learning environment under the control of educators to motivate students to learn.

Based on the previous explanation, the trigger for learning success is the teacher's ability to choose learning media based on the characteristics of each material. Therefore, teachers are expected to use the proper method based on the students' conditions and effectively implement suitable media according to these competencies (Krajick, J. S. & Blumenfeld, 2000). Regarding speaking skills, teachers must be able to choose suitable media, not limited to conventional media such as mixes and tape recorders. Based on the described ideal conditions and things stated previously, the researchers intended to conduct classroom action research to improve speaking skills. In speaking, the right action to solve speaking difficulties is to rehearse the accuracy of speech, mastery of the topic, and correct pronunciation with a performance conducted by the

students themselves (Robiasih, RR. & Marisah, 2017). This is carried out with the help of media that encourage students to be confident to speak and stimulate students with internet and computer-based media. There is no doubt that many practitioners are aware that media are very helpful in improving students' skills.

Some researchers already conducted studies about PBL. Previous studies were from Abubakar (2015). They proved that implementing PBL is appropriate in teaching speaking skills because students could be more engaged with the activities. Moreover, Halimah (2018) conducted research by promoting using the ORAI application in teaching English for high school students. In addition, there are some issues that arise when learning to talk, according to several research. First, Leong, n.d. (2017) discovered that students' inability to speak clearly and smoothly was caused by their lack of interest in the subject matter. Second, Subandowo (2017) found that students had trouble differentiating between terms unfamiliar in the Indonesian language and words with similar sounds, pronunciations, and spellings.

From the previous studies, the researcher highlighted some considerations. The output of the research was outstanding. It makes the researcher want to adopt the use of PBL and ORAI applications in oral recount text. In previous studies, they only focus on one aspect, either PBL or ORAI application. Meanwhile, this research combined the utilization of PBL and ORAI applications. It was aimed to overcome the issue where students needed help in differentiating correct pronunciation and spelling. As a result, the present research collaborated on assigning the project by using the ORAI application with the speaking skill in recount text. Furthermore, the current research utilized the Classroom Action Research (CAR). Therefore this research is different from previous studies were qualitative research.

ORAI is a popular mobile app developed by Danish Dhamani, Aiming at helping individuals to improve their public speaking skills. It targets young professionals, high school and college students, and also seeks to boost their confidence and speaking abilities. The app functions as a personal speech coach and uses artificial intelligence to provide real-time feedback on the user's speaking performance. It can identify and highlight filler words, monitor the speaker's pace, clarity of speech, and energy level. Additionally, it provides a transcript of the user's speech, which can help identify areas of improvement. Overall, Orai provides an innovative solution to a common problem and can benefit anyone looking to improve their public speaking skills.

One of the tools used to teach is ORAI. Furthermore, the delivery of the recount material applied the PBL model with collaboration with the ORAI app. Mergendoller & Thomas (2000) stated that a learning model involving students would be easier to understand. Students pay

attention to the instructions on the ORAI application (paying attention). After that, they design the concept they want to practice (designing concept). Then, they write the sentences that they want to say (writing the sentence). Next, they practice the sentences written using the ORAI application (acting out) and evaluate what has been conveyed in the recount material (evaluating). This model has similarities to project-based learning, namely: 1) students make their own decisions within a predetermined framework, 2) students try to solve a problem or challenge that does not have a definite answer given by the teacher, 3) students participate in designing the process that will be taken in finding a solution to a problem given by the teacher, 4) students are responsible for finding and managing their information that they collect to solve problems, 5) evaluation is carried out continuously during the project, 6) students regularly reflect on what they have done, both in process and result, 7) the final product of the learning activities will be evaluated qualitatively and 8) in the classroom, an atmosphere of full tolerance for mistakes and changes is developed, and it encourages the emergence of feedback and revisions. Based on the previous phenomenon, the research question was: How does applying the PBL model ORAI enhance student speaking skills for recounting text?

## **MATERIALS AND METHOD**

This research was conducted in the second semester of the 2018 – 2019 academic year, starting from January to April 2019. The research was conducted in X IPA 1 classroom and the language laboratory of MAN Sukoharjo. The laboratory was used to obtain more precise recordings of ORAI. The subjects of this study were students of X IPA 1 MAN Sukoharjo in the academic year of 2018/2019, with a total of 30 students which consisted of 9 boys and 21 girls. The research object in this study focused on speaking skills. Based on the definitions, forms, and conditions that must be considered by the teacher in recounting material in class X IPA in the 2nd semester of the 2018/2019 academic year. In addition, this research focused on student learning completeness, also called KKM (Minimum Completeness Criteria). The research date was discussed based on the source, the form, and the time when it was acquired.

Based on the source where the data was obtained, there were primary and secondary data. The primary data for this research is in the form of the student's learning outcomes during the daily assessment of speaking skills in recount text material, while the secondary data was in the form of observations made by observers during the learning process in the first and second cycle. Based on the form, this study has two types of data: (1) qualitative data obtained from the results of observations and interviews conducted by the researchers as teachers and equipped with data

from observations from other observers. Data collection tools were the questionnaire, stationery, and observation guidelines. This study also conducted interviews with students to obtain more precise and more detailed information about their attitudes towards learning basic speaking competence in recount material by applying the PBL model and using ORAI. (2) Quantitative data was gathered from the scores/result of students' learning outcomes in a written test at the end of the first and second cycles. Based on the time of data acquisition, there were three kinds of data for this action research: 1) data on students' initial conditions regarding speaking skills on recount material; 2) data on the first cycle of speaking skills on recount material; and 3) data on the second cycle on speaking skills on recount material.

The data on the initial conditions of the students were in the form of students' daily assessment scores for the basic competence of speaking recount material and students' daily journals made by the teacher. The research data consisted of the results of observations, tests, and interviews on action research in the first and second cycles. This study's data collection techniques were document review, observation, interview, and test. Specifically, the researchers collected data on the initial conditions of the students and the results of observations, tests, and interviews conducted during the action research in the first and second cycles.

To gather information about the initial conditions of the students, the researchers used two sources of data: daily assessment scores and students' diaries. The daily assessment scores likely provided information on the students' baseline proficiency in speaking recount material. On the other hand, the diaries were likely used to collect subjective information about the student's experiences and attitudes related to speaking recount material. This combination of objective and subjective data could provide a more complete picture of the student's initial conditions.

During the action research, the researchers used several techniques to collect data on the effectiveness of their approach. These techniques included document review, observation, interview, and test. Document review likely involved examining materials such as lesson plans and students' works to evaluate the implementation of the PBL and ORAI application. Observation would have involved the researcher watching students during the project to assess their engagement and progress. Interviews could provide insights into students' perceptions of the project and their experiences using the ORAI application. Tests were likely administered to measure the student's progress in speaking recount material.

Overall, the researchers employed various data collection techniques to evaluate their approach comprehensively. By using both quantitative and qualitative data, they could gain a

deeper understanding of the effectiveness of the PBL and ORAI application approach for enhancing students' speaking skills.

This study applied the data triangulation method, which means using more than one data collection technique (Silverman, 1993) and triangulation observers, which used more than one observer during the action to obtain more valid and comprehensive data. The data obtained from each data collection technique are: 1) students' daily tests which were analyzed using qualitative descriptive analysis, 2) class observation which was analyzed using qualitative descriptive analysis, 3) interviews which were analyzed using qualitative descriptive analysis techniques, and, 4) tests which were analyzed using quantitative analysis to find the mean, median, and mode. The success of this research could be seen from three things: 1) the increase of student activity during the learning process, 2) the increase of students' speaking skills in conveying recount material, and 3) the increase of teacher's competence in the learning process by applying the PBL model and using ORAI.

## **RESULTS & DISCUSSION**

Classroom action research (PTK) has considerable benefits for teachers, learners, and schools because it has various advantages for learning managers (Hasnidar, 2019). Based on daily assessment data, students of MAN Sukoharjo class X IPA 1 in the 2018/2019 school year, it is known that students' speaking skills are underwhelming. There are 14 students who have not reached the KKM. The average score of 30 students was only 69.33. The lowest score was 55 and the highest score was 80. In the class observations, many students lacked in enthusiasm, confidence, and courage in speaking, especially in the recount material.

The first stage was carried out in the first cycle by planning classroom action research. This was done by designing a Learning Implementation Plan (RPP) which refers to the Regulation of the Minister of National Education of the Republic of Indonesia No. 41 of 2007 concerning Process Standards.

The second stage was carried out on Saturday, January 19, 2019, using the ORAI application on the basic level for meeting 1. In this activity, the teacher provided basic instructions on student assignments in conducting activities: paying attention to the instructions in the ORAI (paying attention), designing concepts to be practiced (designing concepts), writing sentences to be spoken (writing the sentence), practicing sentences that have been prepared in the ORAI (acting out), and evaluating the material that has been given on the recount material (evaluating). At the second meeting, Saturday, January 26, 2019, the core activities were similar but used ORAI on a medium

difficulty level. The post-test was held on February 2, 2019.

In the third stage, the observations were carried out by one observer. Action observations in the first cycle focused on student involvement in the teaching and learning process, pronunciation, spelling, and fluency in reading sentences in the text being discussed. When reading the recount text in a monologue, students practiced pronunciation, which was recorded in the ORAI. The recording was saved and the ORAI provided an achievement score. Student performance at the first meeting, the first cycle, can be seen in Appendix 2. In the table, in observing student involvement in the learning process, both observers gave the same assessment. This means that students are very interested in being involved in the learning process, which is between 70% to 89%. Judging from the level of student activity, it means that 19 to 23 students are active in speaking. The data shows that the number of students achieved KKM scores is 24 children. There is one student who scores above or equal to 80 plus 23 students who score 70 and above. Meanwhile, the number of students who scored below the KKM was seven students. The highest score was 85, the lowest score was 60, and the average score was 72.66.

The implementation of the actions in the second cycle includes aspects of planning, implementing, observing, and reflecting on actions, the same as in cycle 1. However, in this cycle, there is a pronunciation observation, where both observers give a score of 3. It means that both observers agree that around 50 % - 69% of 24 students have good pronunciation, which is shown when they pronounce the word correctly.

In the aspect of diction, observer 1 gives a score of 4, which means that the students correctly pronounce the sentences in the monologue text. The second observer only gave it a 3, which is not a severe problem. Through interviews, observer 2 said that only certain students were consistent in their choice of words.

In the aspect of fluency of words and sentences in the spoken text, both observers gave a score of 3. This means that around 50% - 69% of students or about 27 children recorded smoothly in cycle 2.

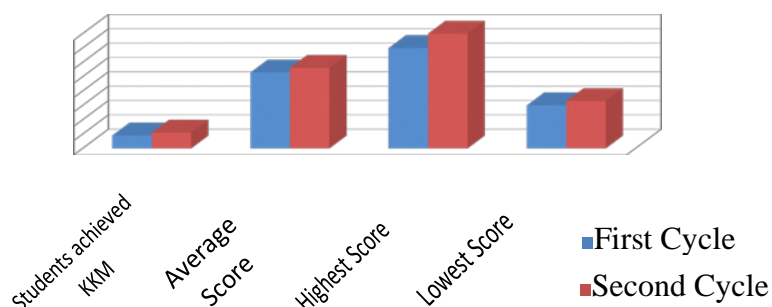
Action results are measured by evaluating learning outcomes in speaking with recount material. The first cycle evaluation was conducted on Saturday, February 2, 2019, using ORAI for speaking recording. The evaluation was carried out orally by considering several indicators.

In the fourth stage, the reflection of the results was carried out. The data from the evaluation shows that most of the students have reached the KKM, but there are still four students whose scores were still below the KKM.

In cycle 2, the data shows that there are 27 students whose scores reach the KKM, 6 of them

got above or equal to 80 and 21 other students got above or equal to 70. Meanwhile, there are three students who got below the KKM. The comparison of student evaluation scores in cycle one and cycle 2 (after the action is taken) is as follows.

**Figure 1.** Comparison of Cycle 1 and Cycle 2 Results



From the data above, it can be concluded that there is an increase in scores obtained by students, which automatically increases the average value. There was also an increase in the maximum score (highest) and the lowest score. This increase is very likely due to the actions taken in Cycle 2.

## CONCLUSION

The implementation of the PBL model and ORAI can improve the ability of students of class X IPA 1 MAN Sukoharjo, semester 2, 2018/2019 school year in speaking skills, especially in recount material. It can be seen from the results of the daily assessment after the actions in Cycle 1 and Cycle 2. After the implementation of the PDWAE and ORAI models, the speaking score in the recount material obtained by the students of class X IPA 1 MAN Sukoharjo semester 2 of the 2018/2019 academic year almost 90% of students reached the KKM.

Researchers suggest teachers use and utilize appropriate learning media as a form of professionalism and to develop learning innovations in the classroom. It is also essential for them to carefully choose the appropriate methods, techniques, and approaches, considering the needs of students in the learning process. Students should be more proactive in the learning process and practice communication skills more intensely to optimize their language skills and obtain the optimum language skill. No matter how good the material, media, and methods are applied by the teacher, without the willingness of students to be active, optimal learning achievement will be difficult to obtain.



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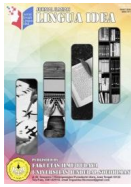
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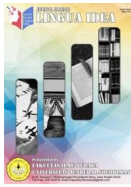
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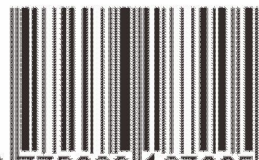
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